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# **DEDICATION**

To all who love and reverence the Book,
And earnestly strive to find in it,
Not a reflection of their own fancies,
But a clue to Unity, Discipline,
And the Call to higher metters of the spirit,
I dedicate this humble effort at Interpretation,
The fruit of my Life, Thought, and Study.

'ABDULLAH YÜSUF 'ALI, (Servant of Islam).

#### PREFACE TO FIRST EDITION, 1934

I DO not wish to write a long Preface. I wish merely to explain the history of my Project, the scope and plan of this work, and the objects I have held in view.

In separate introductory Notes I have mentioned the useful books to which I have referred, under the headings: Commentaries on the Qur-ān; Translations of the Qur-ān; and the Useful Works of Reference. I have similarly explained the system which I have followed in the transliteration of Arabic words and names; the Abbreviations I have used; and the principal divisions of the Qur-ān.

It may be asked: Is there any need for a fresh English Translation? To those who ask this question I commend a careful consideration of the facts which I have set out in my Note on Translations. After they have read it, I would invite them to take any particular passage in Part I, say ii. 74 or ii. 102, or ii. 164 in the second Part and compare it with any previous version they choose. If they find that I have helped them even the least bit further in understanding its meaning, or appreciating its beauty, or catching something of the grandeur of the original, I would claim that my humble attempt is justified.

It is the duty of every Muslim, man, woman, or child, to read the Qur-ān and understand it according to his own capacity. If any one of us attains to some knowledge or understanding of it by study, contemplation, and the test of life, both outward and inward, it is his duty, according to his capacity, to instruct others, and share with them the joy and peace which result from contact with the spiritual world, The Qur-ān—indeed every religious book—has to be read, not only with the tongue and voice and eyes, but with the best light that our intellect can supply, and even more, with the truest and purest light which our heart and conscience can give us. It is in this spirit that I would have my readers approach the Qur-ān.

It was between the ages of four and five that I first learned to read its Arabic words, to revel in its rhythm and music, and wonder at its meaning. I have a dim recollection of the Khatm ceremony which closed that stage. It was called "completion": it really just began a spiri ual awakening that has gone on ever since. My revered father taught me Arabic, but I must have imbibed from him into my innermost being something more,—something which told me that all the world's thoughts, all the world's most beautiful languages and literatures, are but vehicles for that ineffable message which comes to the heart in rare moments of ecstasy. The soul of mysticism and ecstasy is in the Qur-ān, as well as that plain guidance for the plain man which a world in a hurry affects to consider as sufficient. It is good to make this personal confession, to an age in which it is in the highest degree unfashionable to speak of religion or spiritual peace or consolation, an age in which words like these draw forth only derision, pity, or contempt.

I have explored Western lands, Western manners, and the depths of Western thought and Western learning, to an extent which has rarely fallen to the lot of an Eastern mortal. But I have never lost touch with my Eastern heritage. Through all my successes and failures I have learned to rely more and more upon the one true thing in all life—the voice that speaks in a tongue above that of mortal man. For me the embodiment of that voice has been in the noble words of the Arabic Qur-ān, which I have tried to translate for myself and apply to my experience again and again. The service of the Qur-ān has been the pride and the privilege of many Muslims. I felt that with such life-experience as has fallen to my lot, my service to the Qur-ān should be to present it in a fitting garb in English. That ambition I have cherished in my mind for more than forty years. I have collected books and materials for it. I have visited places, undertaken journeys, taken notes, sought the society of men, and tried to explore their thoughts and hearts, in order to equip

myself for the task. Sometimes I have considered it too stupendous for me,—the double task of understanding the original, and reproducing its nobility, its beauty, its poetry, its grandeur, and its sweet, practical, reasonable application to everyday experience. Then I have blamed myself for lack of courage,—the spiritual courage of men who dated all in the Cause which was so dear to them.

Two sets of apparently accidental circumstances at last decided me. A man's life is subject to inner storms far more devastating than those in the physical world around him. In such a storm, in the bitter anguish of a personal sorrow which nearly unseated my reason and made life seem meaningless, a new hope was born out of a systematic pursuit of my long-cherished project. Watered by tears, my manuscript begin to grow in depth and carnestness if not in bulk. I guarded it like a secret treasure. Wanderer that I am, I carried it about, thousands of miles, to all sorts of countries and among all sorts of people. At length, in the city of Lahore, I happened to mention the matter to some young people who held me in respect and affection. They showed an enthusiasm and an eagerness which surprised me. They almost took the matter out of my hands. They asked for immediate publication. I had various bits ready, but not even one complete Sipára. They made me promise to complete at least one Sipára before I left Lahore. As if by magic, a publisher, a kātīb (calligraphist, to write the Arabic Text), an engraver of blocks for such text, and a printer were found, all equally anxious to push forward the scheme. Blessed be youth, for its energy and determination! "Where others flinch, rash youth will dare!"

Gentle and discerning reader! what I wish to present to you is an English Interpretation, side by side with the Arabic Text. The English shall be, not a mere substitution of one word for another, but the best expression I can give to the fullest meaning which I can understand from the Arabic Text. The rhythm, music, and exalted tone of the original should be reflected in the English Interpretation. It may be but a faint reflection, but such beauty and power as my pen can command shall be brought to its service. I want to make English itself an Islamic language, if such a person as I can do it. And I must give you all the necessary aid which I can. In rhythmic prose, or free verse (whichever you like to call it), I prepare the atmosphere for you in a running Commentary. Introducing the subject generally, I come to the actual Sūras. Where they are short, I give you one or two paragraphs of my rhythmic Commentary to prepare you for the Text. Where the Sūra is long, I introduce the subject matter in short, appropriate paragraphs of the Commentary from time to time, each indicating the particular verses to which it refers. The paragraphs of the running Commentary are numbered consecutively, with some regard to the connection with the preceding and the following paragraphs. It is possible to read this running rhythmic Commentary by itself to get a general bird's-eye view of the contents of the Holy Book before you proceed to the study of the Book itself.

The Text in English is printed in larger type than the running Commentary, in order to distinguish, at a glance, the substance from the shadow. It is also displayed differently, in parallel columns with the Arabic Text. Each Sūra and the verse of each Sūra is separately numbered, and the numbers are shown page by page. The system of numbering the verses has not been uniform in previous translations. European editors and translators have allowed their numbering to diverge considerably from that accepted in the East. This causes confusion in giving and verifying references. The different Qirāats sometimes differ as to the punctuation stops and the numbering of the verses. This is not a vital matter, but it causes confusion in references. It is important that at least in Islamic countries one system of numbering should be adopted. I have adopted mainly that of the Egyption edition published under the authority of the King of Egypt. This will probably be accepted in Egypt and in Arabic-speaking countries, as those countries generally look up to Eygpt in matters of literature. I am glad to see that the text shortly to be published by the Anjuman-i-Himāyat-i-Islām of Lahore is following the same system of numbering. I recommend to other publishers in India the same good example. If once this is done, we shall have a uniform system of numbering. I

have retained the numbering of Sections, as it is universally used in the Arabic copies, and marks a logical division of the Suras. I have supplied a further aid to the reader in indicating subdivision of the Sections into paragraphs. They are not numbered, but are distinguished by the use of a flowery initial letter.

In translating the Text I have aired no views of my own, but followed the received Commentators. Where they differ among themselves, I have had to choose what appeared to me to be the most reasonable opinion from all points of view. Where it is a question merely of words, I have not considered the question important enough to discuss in the Notes, but where it is a question of substance, I hope, adequate explanations will be found in the Notes. Where I have departed from the literal translation in order to express the spirit of the original better in English, I have explained the literal meaning in the Notes. For example, see ii. 104 n. and ii. 26 n. In choosing an English word for an Arabic word a translator necessarily exercises his own judgment and may be unconsciously expressing a point of view, but that is inevitable.

Let me explain the scope of the Notes. I have made them as short as possible consistently with the object I have in view, viz., to give to the English reader, scholar as well as general reader, a fairly complete but concise view of what I understand to be the meaning of the Text. To discuss theological controversies or enter into polemical arguments I have considered outside my scope. Such discussions and arguments may be necessary and valuable. but they should find a place in separate treatises, if only cut of respect to the Holy Book. Besides, such discussions leave no room for more important matters on which present-day readers desire information. In this respect our Commentators have not always been discreet. On questions of law, the Qur-an lays down general principles, and these I have explained. I have avoided technical details: these will be found discussed in their proper place in my book on "Anglo-Muhammadan Law." Nor have I devoted much space to grammatical or philological Notes. On these points I consider that the labours of the vast body of our learned men in the past have left little new to say now. There is usually not much controversy, and I have accepted their conclusions without setting out the reasons for them. Where it has been necessary for the understanding of the Text to refer to the particular occasion for the revelation of a particular verse, I have done so briefly, but have not allowed it to absorb a disproportionate amount of space. It will be found that every verse revealed for a particular occasion has also a general meaning. The particular occasion and the particulat people concerned have passed away, but the general meaning and its application remain true for all time. What we are concerned about now, in the fourteenth century of the Hijra, is: what guidance can we draw for ourselves from the message of God?

I spoke of the general meaning of the verses. Every earnest and reverent student of the Qur-ān, as he proceeds with his study, will find, with an inward joy difficult to describe, how this general meaning also enlarges as his own capacity for understanding increases. It is like a traveller climbing a mountain: the higher he goes, the farther he sees. From a literary point of view the poet Keats had described his feeling when he discovered Chapman's Homer:—

Then felt I like some watcher of the skies When a new planet swims into his ken, Or like stout Cortez when with eagle eyes He stared at the Pacific,—and all his men Looked at each other with a wild surmise,—Silent, upon a peak in Darien.

How much greater is the joy and sense of wonder and miracle when the Qur-an opens our spiritual eyes! The meaning which we thought we had grasped expands. New worlds are opened out. As we progress, still newer and again newer worlds "swim into our ken." The miracle deepens and deepens, and almost completely absorbs us. And yet we know that the "face of God"—our final goal—has not yet been reached. We are in the mulk of Sulaiman (Q. ii. 102), which the evil ones denied, belied, and even turned into blasphemy. But we can ignore blasphemy,

ridicule and contempt, for we are on the threshold of Realities, and a little perfume from the garden of the Holy One has already gladdened our nostrils.

Such meaning it is most difficult to express. But where I can, I have indicated it in the Notes, in the Commentary, and with the help of the rhythm and the elevated language of the Text.

The Arabic Text I have had printed from photographic blocks made for me by Master Muḥammad Sharif. The calligraphy is from the pen of Pir 'Abdul Ḥamīd, with whom I have been in touch and who has complied with my desire for a bold round hand, with the words clearly separated, the vowel points accurately placed over or under the letter to which they relate, and the verses duly numbered and placed in juxtaposition with their English equivalents. Calligraphy occupies an important place in Muslim Art, and it is my desire that my version should not in any way be deficient in this respect.

I have been fortunate in securing the co-operation of Professor Zafar Iqbāl in looking over the proofs of the Arabic Text. In connection with the Anjuman's edition of the Arabic Qur-ān he has devoted much time and thought to the correct punctuation of the Text, and he has also investigated its history and problems. I hope he will some day publish these valuable notes. I have been privileged to see the Anjuman's Text before its formal publication. I consider it the most carefully prepared Text of any produced in India, and I have generally followed it in punctuation and the numbering of verses,—the only points on which any difficulties are likely to arise on the Quranic Text.

It has been my desire to have the printing done in the best style possible with new type, on good glazed paper, and with the best ink procurable. I hope the result will please those who are good enough to approve of the more essential features of the work. The proprietors of the Ripon Press and all their staff, but especially Mr. Badruddin Badr, their Proof Examiner, have taken a keen interest in their work. The somewhat unusual demands made on their time and attention they have met cheerfully, and I am obliged to them. The publisher, Shaikh Muḥammad Ashraf, has thrown himself heart and soul into his work, and I hope the public will appreciate his efforts.

My plan is to issue each Sipāra as it is ready, at intervals of not more than three months. As the work proceeds, I hope it will be possible to accelerate the pace. The paging will be continuous in the subsequent volume. The final binding will be in either three or two volumes. It is my intention to provide a complete analytical Index to the whole. I hope all interested will sign the publisher's subscription order in advance.

One final word to my readers. Read, study, and digest the Holy Book. Read slowly, and let it sink into your heart and soul. Such study will, like virtue, be its own reward. If you find anything in this volume to criticise, please let it not spoil your enjoyment of the rest. If you write to me, quoting chapter and verse, I shall be glad to consider your criticism, but let it not vex you if I exercise my own judgment in deciding for myself. Any corrections accepted will be gratefully acknowledged. On the other hand, if there is something that specially pleases you or helps you, please do not hesitate to write to me. I have given up other interests to help you. It will be a pleasure to know that my labour has not been in vain. If you address me care of my Publisher at his Lahore address, he will always forward the letters to me.

A. YÜSUF ALÎ

LAHORE

4th April, 1934 =18th of the month of Pilgrimage, 1352 H.

#### PREFACE TO THIRD EDITION, 1938

BESIDES the names which I mentioned in my Preface of 1934, of those who have assisted me in various ways, I have much pleasure in adding a few more at this stage. Khān Sāḥib Khwāja Laṭīf Aḥmad, of the Central Provinces Educational Service, has been a diligent and critical reader of the Parts as issued, and his friendly correspondence has enabled me to correct misprints and elucidate some points. Mr. Fadhl Muḥammad Khān, I.F.S., of Lahore, as well as Mian Muḥammad 'Abdullāh, B.A., LL.B., of Lahore, have also been helpful in pointing out misprints. Maulvi Muḥammad Shafī, Principal of the Oriental College, Lahore, has been good enough to answer most readily my queries on questions of scholarship referred to him. To these and other gentlemen, who have favoured me with correspondence, I have much pleasure in expressing my obligation.

The zeal and energy which my publisher, Shaikh Muhammad Ashraf, has thrown into the work, require renewed acknowledgement. For four years he and I have co-operated in a great undertaking, and all processes connected with it have been carried out by loving Muslim hands.

Since I last greeted my readers collectively I have been able to perform the Pilgrimage to the holy city of Mecca and the sacred territory around it and seen with my own eyes the city and territory of Medina, with all the country around and between the holy Cities. I have realised for myself the scenes in which the revelations came which I have humbly sought to interpret. I hope that some glimpses of this experience will have been conveyed to my dear readers. Will they pray that God may give me strength to complete this work and to serve Islam in other ways!

A. YŪSUF ALĪ

#### COMMENTARIES ON THE QUR-ĀN

QURANIC literature is so voluminous that no single man can compass a perusal of the whole. Besides the extant works there were innumerable works written for special groups of people or from special points of view or for special purposes, which have perished. And more works are being added every day. The activity in this line has never been greater than it is now.

There is no Book in the world in whose service so much talent, so much labour, so much time and money have been expended as has been the case with the Qur-ān. A mere glance at Imām Suyūṭi's (d. 911 H.) Itaān or Ḥajī Khal fa's (d. 1059 H.) Kashf-uz-zunūn will show the encyclopædic volume of the Qur nic sciences in their day.

Since then the volume has continued to go on increasing, although it must be admitted that the quality of the later literature on the subject leaves much to be desired. With the retrogression of the Islamic nations in original work in science, art, and philosophy, and the concomitant limitation in their outlook and experience, in various phases of intellectual and spiritual life, has come a certain limitation in the free spirit of research and enquiry. The new Renaissance of Islam which is just beginning will, it is hoped, sweep away cobwebs and let in the full light of reason and understanding.

The need for an explanation of the verses of the Qur-ān arose quite early. Even before the whole of the Qur-ān was revealed, people used to ask the Apostle all sorts of questions as to the meaning of certain words in the verses revealed, or of their bearing on problems as they arose, or details of certain historical or spiritual matters on which they sought more light. The Apostle's answers were carefully stored in the memory of the Companions (as-hāb) and were afterwards written down. In the next generation, the Tābi'm, were those who had not personally conversed with the Apostle, like the Companions, but had conversed with the Companions and learned from them. Subsequent generations always went back to establish a chain of evidence through the Tābi'm and the Companions. Through them grew up the science of Hadith or Traditions. As this literature grew, it became necessary to establish strict rules by which the evidence could be examined and tested, so as to separate that which was considered to be established from that which was doubtful or weak, and that which was to be rejected as unproved. In the evolution of the science of Hadith, it became clear that even among the Companions certain persons had better memories than others, or better opportunities of becoming really acquainted with the Apostle's true meaning or, in other ways, a better title to be called true expositors, and the number of such persons came to be limited to ten only. Similarly the claims of the Tābi'm came to be examined and graded, and so, on. Thus arose a new science, in which the names and positions of persons in Hadith literature were examined biographically and other ways.

The <u>Hadith</u> literature dealt with all sorts of matters, including Theology, Ethics, and Exegesis (explanation of the Qur-ān). Exegesis soon became an independent science by itself and was called Tafsir, and the sphere of Tafsir itself began to widen as the experience and knowledge of the Arabs and Arabic writers began to increase. Besides the examination of correct traditions from various kinds and grades of authorities, it began to examine the meaning of words philologically, collecting a vast amount of learning as to root meanings, the usage of the Quraish tribe of Arabs, to which the Apostle belonged, the usage and meaning of words in the purest original Arabic before it became mixed up with foreign idioms and usages by the use of the Arabic language by non-Arabs in Islam, and by the influence of the enormous geographical expansion of the Arab race in the first few centuries of Islam. The increasing knowledge of history and of Jewish and Christian legends enabled

the Commentators to illustrate the Text of the Holy Book with reference to these. Sometimes the amount of Jewish stuff (some of it absurd), which found its way into the Commentaries, was out of all proportion to its importance and relevance, and gave rise to the legend, which has been exploited by polemical Christian and Jewish writers, that Islam was built up on an imperfect knowledge of Christianity and Judaism, or that it accepts as true the illustrative legends from the Talmud or the Midrash or various fantastic schools of Christianity. Then came philosophy and the mystic doctrine of the Safi schools. The development of the science of kalam (built on formal logic), and its further off-shoot the 'llm-ul-'Aqaid (the philosophical exposition of the grounds of our beliefs) introduced further elements on the intellectual side, while Taawil (esoteric exposition of the hidden or inner meaning) introduced elements on the spiritual side, based on a sort of transcendental intuition of the expositor. The Safi mystics at least adhered to the rules of their own Orders, which were very strict. But many of the non-Safi writers on Taawil indulged in an amount of licence in interpretation which has rightly called forth a protest on the part of the more sober 'Ulamā.

For my part I agree with this protest. While freely reserving the right of individual judgment on the part of every earnest writer, I think the art of interpretation must stick as closely as possible to the text which it seeks to interpret. Every serious writer and thinker has a right to use all the knowledge and experience he possesses in the service of the Qur-ān. But he must not mix up his own theories and conclusions, however reasonable, with the interpretation of the Text itself, which is usually perfectly perspicuous, as it claims it to be. Our difficulties in interpretation often arise from various causes, of which I will mention just a few:

- (1) Arabic words in the Text have acquired other meanings than those which were understood by the Apostle and his Companions. All living languages undergo such transformations. The early Commentators and Philologists went into these matters with a very comprehensive grasp, and we must accept their conclusions. Where they are not unanimous, we must use our judgment and historic sense in adopting the interpretation of that authority which appeals to us most. We must not devise new verbal meanings.
- (2) Even since the early Commentators wrote, the Arabic language has further developed, and later Commentators often abandon the interpretations of earlier Commentators without sufficient reason. In exercising our selective judgment in such cases it would be a good rule to prefer the earlier to the later interpretation, though, where a later writer has reviewed the earlier interpretations and given good reasons for his own view, he has an advantage which we must freely concede to him.
- (3) Classical Arabic has a vocabulary in which the meaning of each root-word is so comprehensive that it is difficult to interpret it in a modern analytical language word for word, or by the use of the same word in all places where the original word occurs in the Text. A striking example is furnished by the word Sabr, about which see my notes on ii. 45 and ii. 153. Even though one particular shade of meaning may be predominant in any particular passage, the others are latent. So in a ray of light, when a prism analyses it, we may look at a portion of the field where a particular colour predominates, but other colours do not escape our glance. An Arabic word is often a full ray of light; when a translator looks at it through the prism of a modern analytical language, he misses a great deal of its meaning by confining his attention to one particular colour. European translators have often failed in this respect and sometimes even been landed in absurdities because these delicate rich tones are not studied in their languages or literatures, and they do not look for them or appreciate them in the best examples of Oriental style. If they despise them or think them fantastic, they had best leave the interpretation of Oriental literatures alone. This is all the more so in religious or spiritual literature. No human language can possibly be adequate for the expression of the highest spiritual thought. Such thought must be expressed symbolically in terse and comprehensive words, out of which people will perceive just as much light and colour as their spiritual eyes are capable of perceiving. It is possible that their prism will only show them a dark blue while a whole glorious symphony of colours is hidden from their eyes. And so it comes about that through

the prism of a clever English translation, poor 'Umar (Omar) Khayyām emerges as a sensualist and cynic who sees no higher purpose in life than drinking wine, dallying with women, and holding up his hands in despair at "this sorry scheme of things entire." And so the parables of stern morality in the Qur-ān, its mystic earnestness, and its pictures of future beatitude are distorted into idle fables, incoherent effusions, and a sensual paradise!

- (4) An opposite error sometimes arises because in certain matters the rich vocabulary of the Qur-ān distinguishes between things and ideas of certain kind by special words, for which there is only a general word in English. Instances are: Raḥmān and Raḥim (Most Merciful); see i. 1. n.; 'afā, safaḥa, gafara (to forgive); see ii. 109 n.; and the various words for Creation; see ii. 117 n. The fact is that it gives us a very limited idea of God's Mercy, when we only use the English word "mercy": the Quranic idea implies not only pity and forgiveness but the Grace which protects us and keeps us from sin, and indeed guides us to the light of His "Countenance." So the "forgiveness" of God is a thing totally different in quality from the forgiveness which a man can give to his brother man: the equation implied in "Forgive us our trespasses as we forgive those that trespass against us" is a misleading fallacy. So, again, "Creation" is not just a simple process done by God at some remote time and finished with: the Quranic idea implies various processes and the continuous presence and activity of God in His Creation.
- (5) God's purpose is eternal, and His plan is perfect, but man's intelligence is limited at its very best. In the same individual it grows and declines according to the strength of his powers and the width of his experience. If we take mankind collectively, the variations are even greater from age to age and from people to people. There is thus no finality in human interpretation. And in the thing interpreted—God's Creation—there is constant flux and change. So that the impact of the one on the other must yield diverse results. The view of Kunchinjunga must vary infinitely according to the position of the observer, even if Kunchinjunga remained the same. But if Kunchinjunga itself varies, there is a double cause of variation in the view. So I believe in progressive interpretation, in the need for understanding and explaining spiritual matters from different angles. The difficulties that confront me may not be the same as those that confront you. The problems which our age has to meet may not be the same as the problems which puzzled earnest minds of the fourth or sixth or later centuries of the Hijra. Therefore it is no merit to hug the solutions offered in the fourth or sixth centuries when our souls cry out in hunger for solace in the fourteenth century of the Hijra.

The distinction drawn by Commentators between matters of report (manqūlāt) and matters of judgment (ma'qūlāt) is a sound one, and I heartily accept it. But I would extend the scope of the ma'qūlāt far beyond questions of idiom and meaning. In the former the issues are: what actually happened, or what was actually said, of how were certain things done? Here the closer we go back to contemporary authority, the better. In the latter, the issues are: what is the bearing of this truth on our lives, or what illustration helps us best to grasp this, or what is the wisdom we can extract from this? In such matters, the closer we come to our own circumstances and experiences, the better. It is not only our right but our duty to seek honestly our own solutions, and while we respect authority, we must not neglect or despise the gifts which God has accumulated for us through the ages.

The principles on which I have worked may be briefly stated. In matters of philology and language I accept the best authority among those who were competent to deal with these questions: the older the better. In matters of narration; contemporary authorities are best, subject to such corrections as have to be applied for their points of view. As to the particular occasions on which particular verses were revealed, the information is interesting and valuable from a historical point of view, and our older writers have collected ample material for it. But to lay too much stress on it to-day puts the picture out of all perspective. The Qur-ān was not revealed for a particular occasion only, but for all time. The particular occasion is now past. Our chief interest now is to see how it can guide us in our present lives. Its meaning is so manifold, and when tested, it is so true, that we should be

wise to concentrate on the matters that immediately help us. So in nature plants seek out of the soil just that food which gives them nourishment. There is plenty of other food left in the soil, which other plants take, which can digest it. In matters of remote history or folk lore, we must take the results of the latest researches. In interpreting Jewish or Christian legends or beliefs we must go to Jewish or Christian sources, but by way of illustration only, not in the direction of incorporating such beliefs or systems. Though they were true in their original purity, we are not sure of the form which they subsequently took, and in any case the fuller light of the sun obscures the lesser light of the stars.

In the application of spiritual truths to our own times and our own lives, we must use every kind of knowledge, science, and experience which we possess, but we must not obtrude irrelevant matter into our discussions. Let us take simple examples. When we speak of the rising of sun in the east, we do not go on to reconcile the expression with the Copernican system of astronomy. What we mean is as true under the Copernican system as it was under the Ptolemæic system. When we speak of the endless plains of India, we are not put on our defence because the earth is round. Nor will such poetic expressions as the seven firmaments raise questions as to the nature of space in modern astronomy. Man's intellect is given to him to investigate the nature of the physical world around him. He forms different conceptions of it at different times. Spiritual truths are quite independent of the question which of these conceptions are true. They deal with matters which are beyond the ken of physical science. In explaining or illustrating them we shall use such language as is current among the people to whom we speak.

Let me set out the names of the most important Tafsirs, especially those to which I have from time to time referred. They are not, however, in any sense my authorities. They belong to widely different schools of thought, and some of them express extreme views with which I do not agree. I only adopt the general sense of accepted Commentaries.

- (1) The monumental work of Abū Ja'far Muḥammad Ibn Jarir Tabari, d. 310 H. A perfect mine of historical information, as the author was both a historian and a Traditionist. Copies are not easily accessible.
- (2) The Mufradat, a dictionary of difficult words and phrases in the Qur-an, by Abul-Qasim Husain Ragib, of Ispahan, d. 503 H. Also explains allusions.
- (3) The Kashshāf, by Abul-Qāsim Maḥmūd Zamakhsharī, of Khwārizm, d. 538 H. Very full in the explanation of words and idioms; takes a decidedly rational and ethical view of doctrine. Numerous Commentaries have been written on this Commentary.
- (4) Tafsir Kabir, by Fakhr-ud-din Muhammad Rāzi, d. 606 H. Very comprehensive. Strong in interpretations from a Şūfī or spiritual point of view.
- (5) Anwār-ut-Tanzil, by Qādhī Naṣīr-ud-dīn Abū Sa'īd Baidhāwi, d. 685 H. Has drawn largely from the Mufradāt, the Kashshāf, and the Tafsir Kabir, but incorporates a good deal of original matter. A very popular Commentary, on which again numerous Commentaries have been written.
- (6) The Tafsīr of Abul-Fidā Ismā'il Ibn Kathır. d. 774 H. Voluminous, but has great authority among the 'Ulamã.
- (7) Itqān fī 'ulūm-il-Qur-án, by Jalāl-ud-dīn Suyūṭī, d. 911 H. A comprehensive review of the sciences of the Qur-ān, being an introduction to his Majma'-ul Bahrain.
- (8) Tafsır Jalālain.—Written by the two Jalāl-ud-dins, one of whom was the author of the Itqān, mentioned above, d. 911 H. A concise and meritorious Commentary, on which again a number of Commentaries have been written.

(9) Our country has produced some notable scholars in the realm of Tafsir. They wrote in Arabic and Persian, and the latter ones have written in Urdu.

The earliest I can trace is Shaikh 'Alı Ibn Aḥmad Mahāimı (of Māhim, near Bombay), d. H. 835 = 1432 A.D., author of the Tafsır Rahmānı. Almost contemporary with him was 'Allāma Shams-ud-dīn, of Daulatābād and Delhi, who lived during the brilliant reign of Ibrāhīm Sharqī of Jaunpur (1440—1440 A.D.). He wrote in Persian. During the nineteenth century, the famous Muḥaddıth of Delhi, Shāh Walı-Ullāh, and his two sons Shāh 'Abdul 'Azīz (d. 1824) and Shāh 'Abdul Qādir (d. 1826) wrote both translations and Commentaries. Shāh 'Abdul 'Azīz wrote in Persian and Shāh 'Abdul Qādir in Urdu. The Urdu Commentary of Sir Sayyid Aḥmad Khān of Aligarh (d. 1898) has not met the approval of the 'Ulamā. On the other hand the more recent Urdu Commentary of Maulvi 'Abdul Ḥaqq, the Tafsir Ḥaqqānı, has passed through several editions, is quite modern in tone and manageable in bulk, and is widely circulated in India. I have derived much instruction from it and have used it constantly. The Commentary of Maulvi Abul Kalām Azād has been planned on a spacious scale and has not yet been finished.

- (10) The Modernist school in Egypt got a wise lead from the late Shaikh Mhuammad 'Abduh (d. 1323 H.=1905 A.D.), whose unfinished Commentary is being completed by Muhammad Rashīd Ridhā, the talented editor of the Manār newspaper. The work of Shaikh Tantāwī, Jauharī, a pupil of 'Abduh, finds the "jewels" of the Qur-ān and of the sciences mutually illuminative, and suggests many new lines of thought. 'Allāma Farīd Wajdī is also spoken of as a good Modern Commentator: I have not yet been able to get a copy of his work.
- (11) It has been said that the Qur-ān is its own best Commentary. As we proceed with the study of the Book, we find how true this is. A careful comparison and collation of passages from the Qur-ān removes many difficulties. Use a good Concordance, such as the one I have named among the Works of Reference, and you will find that one passage throws light on another.

## TRANSLATIONS OF THE QUR-ĀN

ALMOST all languages spoken by Muslims have translations of the Qur-an in them. Usually the Text is printed with the Translation. If the language is undeveloped, many of the Arabic words of the Qur-ān are taken over bodily into it for want of corresponding words in the language. Even in cultivated languages like Persian or Turkish, the introduction of religious terms from Arabic gave a body of words which were common to the whole Islamic world, and thus cemented that unity of the Muslim Brotherhood which is typified by the Qibla. Where the notion itself is new to the speakers of polished languages, they are glad to borrow the Arabic word expressing that notion and all the associations connected with it. Such a word is Qibla. Where the language is undeveloped, the translation is nothing more than a rough explanation of the Arabic Text. The translation has neither grammatical finish nor a form which can stand independently by itself. That is what happened with the earlier Urdu translations. They were really rough explanations. The ambition of every learned Muslim is to read the Qur-an in Arabic. The ambition of every Muslim is to read the sounds of the Arabic Text. I wish that his or her ambition were also to understand the Qur-ān, either in Arabic or in the mother tongue or some well-developed tongue which he or she understands. Hence the need for good and accurate translations.

The translations into non-European languages known to me are: Persian, Turkish, Urdu, Tamil (used by Moplas), Pashto (for Afghans), Bengali, Malay, some of the languages of the Eastern Archipeligo, and some of the African languages. I

believe there is also a Chinese (dialectical) translation.

The earliest Urdu translation was by Shāh 'Abdul Qādir of Delhi (d. 1826). He has already been mentioned among the Indian Commentators. Since then numerous Urdu translations have followed, some of which have been left incomplete. Among the complete ones, much used at the present day, may be mentioned those of Shah Rafi-ud-din of Delhi, Shah Ashraf 'Alı Thanawai, and Maulvi Nazir Ahmad (d. 1912). Personally I prefer the last. The projected Urdu translation by Hakim

Aḥmad Shujā' has not yet been published.

Before the development of the modern European vernaculars, the cultivated language of Europe was Latin. A Latin translation was made for the Monastery of Clugny about 1143 (in the sixth century of the Hijra) but not published till 1543. The place of publication was Basle and the publisher Bibliander. This was translated into Italian, German, and Dutch. Schweigger's German translation was published at Nurenburg (Bavaria) in 1616. A French translation by Du Ryer was published at Paris in 1647, and a Russian one at St. Petersburg in 1776. Savary's French translation appeared in 1783, and Kasimirski's French translation (which has passed through several editions) first appeared in 1840, the French interest in Islam having been stimulated by French conquests in Algeria and North Africa. The Germans have followed up Schweigger with Boysen's translation in 1773, Wahl's in 1828, and Ullmann's (first edition) in 1840. I believe the Ahmadiya Association of Lahore have in hand a fresh translation into German and Dutch.

Meanwhile Maracci had produced in 1689 a Latin version of the Qur-an with the Arabic Text and quotations from various Arabic Commentaries, carefully selected and garbled, so as to give the worst possible impression of Islam to Europe. Marraci was a learned man, and there is no pretence about the object he had in view, viz., to discredit Islam by an elaborate show of quotations from Muslim authorities themselves. Maracci was himself a Confessor to Pope Innocent XI; his work is dedicated to the holy Roman Emperor Leopold I; and he introduces it by an introductory volume containing what he calls a "Refutation of the Qur-an."

The first English translation by A. Ross was but a translation of the first French translation of Du Ryer of 1647, and was published a few years after Du Ryer's. George Sale's translation (1734) was based on Maracci's Latin version, and even his notes and his Preliminary Discourse are based mainly on Maracci. Considering that Maracci's object was to discredit Islam in the eyes of Europe, it is remarkable that Sale's translation should be looked upon as a standard translation in the English-speaking world, and should pass through edition after edition, being even included in the series called the Chandos Classics and receiving the benediction of Sir E. Denison Ross. The Rev. J. M. Rodwell arranged the Sūras in a rough chronological order. His translation was first published in 1861. Though he tries to render the idiom fairly, his notes show the mind of a Christian clergyman, who was more concerned to "show up" the Book than to appreciate or expound its beauties. Prof. E. H. Palmer's translation (first published in 1876) suffers from the idea that the Qur-ān ought to be translated into colloquial language. He failed to realise the beauty and grandeur of style in the original Arabic. To him that style was "rude and rugged": we may more justifiably call his translation careless and slipshod.

The amount of mischief done by these versions of non-Muslim and anti-Muslim writers has led Muslim writers to venture into the field of English translation. The first Muslim to undertake an English translation was Dr. Muhammad 'Abdul Hakim Khān, of Patiala, 1905. Mirzā Hairat of Delhi also published a translation, (Delhī 1919): the Commentary which he intended to publish in a separate volume of introduction was, as far as I know, never published. My dear friend the late Nawwāb 'Imād-ul-mulk Saiyid Hussain Bilgramī of Hyderabad, Deccan, translated a portion, but he did not live to complete his work. The Ahmadiya Sect has also been active in the field. Its Qadiyan Anjuman published a version of the first Sipara in 1915. Apparently no more was published. Its Lahore Anjuman has published Maulvi Muhammad Ali's translation (first edition in 1917), which was passed through more than one edition. It is a scholarly work, and is equipped with adequate explanatory matter in the notes and the Preface, and a fairly full Index. But the English of the Text is decidedly weak, and is not likely to appeal to those who know no Arabic There are two other Muslim translations of great merit. But they have been published without the Arabic Text. Hafiz Gulam Sarwar's translation (published in 1930 or 1929) deserves to be better known than it is. He has provided fairly full summaries of the Stras, section by section, but he has practically no notes to his Text. I think such notes are necessary for a full understanding of the Text. In many cases the Arabic words and phrases are so pregnant of meaning that a Translator would be in despair unless he were allowed to explain all that he understands by them. Mr. Mumaduke Pickthall's translation was published in 1930. He is an English Muslim, a literary man of standing, and an Arabic scholar. But he has added very few notes to elucidate the Text. His rendering is "almost literal": it can hardly be expected that it can give an adequate idea of a Book which (in his own words) can be described a

The English language being widely spread over the world, many people interested in Islam will get their ideas of the Qur-ān from English translations. It is good that qualified Muslims should make the attempt to present the picture which their own mental and spiritual vision presents to themselves. The Indian educational system has enthroned English as the common language of culture for a population of 550 millions. The most educated of its 80 millions of Muslims—unless they know Arabic—look to English as the most cultivated medium of expression. Their non-Muslim fellow-countrymen judge—usually misjudge—their religion by the material which is available to them in English. We should improve and increase this material as much as we can and from as many points of view as we can. Some Muslim nations—like the Turks—have now determined to view as we can. Some Muslim nations—like the Holy Book) in their own national language. In order to keep them in touch with the thought and points of view of their brethren in faith, the English language would under present conditions be the most convenient medium. These are the considerations which have moved me to undertake the stupendous task of providing an English Interpretation of the Qur-ān, I pray for strength and light, so that I may be enabled to succeed in this service to Islam.

#### USEFUL WORKS OF REFERENCE

THE wide compass of the Qur-ān makes it necessary to consult works of reference on almost every conceivable subject, to enable us to elucidate the various points that arise. To deal adequately with such a Book, the widest reading is necessary as well as the most varied experience in life. But the interests of readers require that a handy Commentary should not roam too far afield. Bearing this in view the three essential kinds of books would be: (a) Previous Commentaries; (b) previous Translations; (c) Dictionaries and General works of Reference, easily accessible. I have set out (a) and (b) in the previous two Notes. I note a few under (c):—

- 1. Imām Abul-Qāsim Husain Rāgib's Mufradāt: a concise Arabic dictionary of words and phrases in the Qur-ān. Already mentioned under Commentaries.
  - 2. The well-known Arabic Dictionary, Qāmūs.
  - 3. The well-known Arabic Dictionary, Lisān-ul-'Arab.
  - 4. The concise Arabic-Persian Dictionary, Surāh.
  - 5. J. Penrice's Dictionary & Glossary of the Koran.
  - 6. E. W. Lane: English-Arabic Lexicon.
- 7. Imām Jalāl-ud-din Suyūţi's Itqān fi 'ulūm-il-Qur-ān; a veritable encyclopædia of Quranic sciences.
- 8. Nöldeke and Schwally: Geschichte des Qorans. A German Essay on the Chronology of the Qur-ān. Its criticisms and conclusions are from a non-Muslim point of view and to us not always acceptable, though it is practically the last word of European scholarship on the subject.
- 9. Encyclopædia of Islam. Nearly completed. Very unequal in its various parts.
- 10. Encyclopædia Britannica, 14th edition. A great advance on previous editions, as regards the attention it devotes to Arabic learning.
  - 11. Hughes's Dictionary of Islam. Out of date, but still useful.
  - 12. Ibn Hisham: Sirat-ur-Rasul. A fairly detailed Life of the Apostle.
- 13. Maulvi Shibli Nu'mani (d. 1914=1334 H.): Strat-un-Nabi (an Urdu Life of the Apostle).
- 14. Fath-ur-Rahmān, an Arabic Concordance to the Qur-ān, by Faidh-ullah Bik Hasanī, printed in Cairo in 1346 H. Full and well arranged, and easy to use.

# TRANSLITERATION OF ARABIC WORDS AND NAMES

THE following table shows the system which I have followed in transliterating the letters of the Arabic alphabet:—

1 ; 1	Consonantal } sound Long vowel *	a ā	ط ظ ع	***************************************	t. Z (Inverted apostrophe
ب		ь	ء غ	*** *** *** *** *** *** ***	· -
œ		t	ٽ	*** *** *** *** *** *** ***	g f
ث		<u>th</u>	ق	**********	q
7		j	ک	******	k ·
7		ķ	J	****************	1 .
ċ		<u>kh</u>	۴	************	m
3		đ	U	***************	n
ذ	***	<b></b>	g W	*** *** *** *** *** *** ***	<b>h</b> ·
,	*** *** ****	r	•	consonant	w
j		Z	,	long vowel *	ū
س	•••	S	و	diphthong	au ·
ش	***********	sh	ی	consonant	у
ص	***************	ş	ی	long vowel *	1
ۻ	*** ***	<u>dh</u>	ی	diphthong	ai
	Short vowels : 4	(fatha)		a	
		(kasra)		i	-
		<u>dh</u> amm	a)	u	

- 1. For the  $hamz\tilde{a}$  (\*) I have used no distinctive sign. An apostrophe for it and an inverted apostrophe for the 'ain ( $\xi$ ), or vice versa, is confusing to English readers. As a moved consonant, it is sufficiently shown in English by the long or short vowel which moves it, e.g., ab,  $Ra\bar{u}f$ . Where it is a hiatus preceded by a fatha, I have shown it by a second a: thus, Iqraa, the cave of Hiraa In other cases it has not been possible to show it without using a distinctive sign. The name of the Holy Book is usually written Qurān; but I prefer to write  $Qur.\tilde{a}n$ .
- 2. The final h preceded by the short a is scarcely pronounced, and I have left it out. Hence Sūra, Fātiḥa, Hijra, etc, where the Arabic spelling would require Sūrah, Fātiḥah, Hijrah, etc.
- 3. In internationalised words and names I have used the spelling ordinarily current in English; e.g., Mecca, Medina, Maulvi, Urdu, Islam, Israel, Abraham, Jacob. Here the boundary is thin and rather ill-defined, and possibly my practice and that of my proof-readers have not been absolutely uniform.
- 4. Some names, e.g., Ishmael, Hagar, etc., have acquired a contemptuous association in their European forms, while the persons they represent are sacred personages held in great honour in Islam. I have, therefore, avoided the European forms and used the Arabic forms, Ismā'il, Hājar, etc.

\*Where it is really pronounced long. Hence khalaqna-kum but khalaqnal-insan; Abu Sufyan but Abul-Qasim; fin-nar but fi-hi.

## ABBREVIATIONS USED

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I have not used many abbreviations. Those I have used are shown below:-
           =Anno Domini=year of the Christian Calendar.
A.D.
            =Anno Hegiræ = year of the Hijra.
A.H.
Bk.
           =Book.
            = The running Commentary, in rhythmic prose.
C.
Cf.
           =compare.
           =date of death of an author (to show the age in which he lived).
d.
           = The Book of Deuteronomy in the Old Testament.
Deut.
E.B.
           = Encyclopædia Britannica, 14th edition.
           =exempli gratia=for example.
e g.
           =The Book of Exodus, Old Testament.
Exod.
           =The Book of Genesis, Old Testament.
Gen.
H.
           = year of the Hijra.
           =Hafiz Gulam Sarwar's Translation of the Qur-an.
H.G.S.
           =id est = that is.
i.e.
losh.
           = Book of Ioshua, Old Testament.
           =Gospel of St. Matthew, New Testament.
Matt.
           =Maulvi Muḥammad 'Ali's Translation of the Qur-an.
M.M.A.
M.P.
           =Mr. M. Pickthall's The Meaning of the Glorious Koran.
n.
           =note.
nn.
           =notes.
Num.
          = The Book of Numbers, Old Testament.
p.
pp.
          =pages.
Q.
          =Qur-ān.
xx. 25
          =Qur-ān, Sūra 20, verse 25.
Rev.
          = Revelation of St. John, New Testament.
S.
          =sūra.
v.
          =verse.
w.
          =verses.
viz.
          =videlicet = namely.
30, 30, etc. = the end of one Sipara, two Siparas, etc. A Sipara is arithmeti-
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cally the 30th part of the Qur-an.

#### PUNCTUATION MARKS IN THE ARABIC TEXT

THE punctuation marks in the Arabic Text have been worked out by our 'Ulama with great care and minute attention to details. The earliest manuscripts had few or no punctuation marks. Their growth and development furnish an interesting history, on which I hope Professor Zafar Iqbāl, who has gone into the question, will publish his notes. In classical Europe, Greek had practically no punctuation marks. Later Latin had one or two rudimentary ones. In modern Europe they developed with printing. Aldus Manutius (16th century) was the first to work out a regular system. The Muslims were much earlier in the field for Quranic purposes, although in current Urdu, Persian, or Arabic, punctuation is not a strong point.

Quranic punctuation is an elaborate system, in which three kinds of marks are used. First, there are marks to show the variations in the systems of Qirāat. The most important of these is what is known as the Mu'ānaqa . This literally means thea ction of two persons embracing each other shoulder to shoulder, as in the ceremonious salute at the celebration of 'Id. The technical meaning in connection with the Quranic text is that a certain word or expression so marked can be construed as going either with the words or expressions preceding it or with those following it. The word or expression in question is indicated by three dots : placed before and after it, above other punctuation marks if any. An example will be found in ii. 2, where the word fi-hi may be construed either as referring to the word raib in the preceding clause, or to the word hudan in the succeeding clause. Either or both constructions are admissible. Passages where such constructions occur are indicated in the margin of the Arabic Text: by the abbreviation c, where this was worked out by the earlier Commentators (Mutaqaddimin), or by the word in full, where it was worked out by the later Commentators (Mutaqadkhkhirin). The numeral above it shows serial number of the Mu'ānaqa of each series.

Secondly, there are marginal marks showing division into sections or paragraphs. These are denoted by the letter 'ain (z) in the margin, and are explained under the heading "Divisions of the Qur-ān."

Thirdly, there are the ordinary punctuation marks in the Text. A knowledge of the most important of these is necessary for an intelligent reading of the Text. Most important of all is a big circle O to denote the end of one Ayat and the beginning of another. If the end of the Ayat is not also the end of a sentence, the mark of a smaller stop is put above it. Where one mark is put on the top of another, the former governs the latter. A warning not to stop is denoted by y. The letter  $(l\bar{a}zim)$  shows that a stop is absolutely necessary; otherwise the sense is spoilt. This is so important that it is also shown prominently in the margin as  $(l)y = (l\bar{a}z)$ .  $(l\bar{a}z)y = (l\bar{a}z)y$  shows that a stop is optional, but if you do not stop, the sense is not spoiled. There are other marks to show the extent to which a stop is permissible, e.g., for taking breath, etc., or where option is allowed, whether it is better to stop or not to stop. The letter (l)y = (

### DIVISIONS OF THE QUR-AN

3 50 1

THE reading of the Qur-ān is considered a pious duty by every Muslim and is actually performed in practice by every literare person, man, woman, and child. For the convenience of those who wish to complete the whole reading in a given time, the whole Text is divided into thirty equal parts, or seven equal parts. The thirtieth Part is called juz-un in Arabic, and Sipāra or simply Pāra in Persian and Urdu. If you read a Sipāra every day, you complete the whole reading in a month of thirty days. The seventh part is called a Manzil. If one is read every day, the whole is completed in a week. Usually the arithmetical quarters of a Sipāra (one-fourth, one-half, three-quarters) are also marked in the Arabic copies as Ar-rub', An-niṣf, and Ath-thalātha.

According to subject-matter, the division is different. The whole of the Qur-ān is arranged in 114 Sūras of very unequal sizz. The Sūras are numbered and the consecutive number is shown just before the title of the Sūra, both in Arabic and English. In Arabic, the figure just after the title shows the chronological order as usually accepted by Muslim writers. Each Sūra consists of a number of Āyats. Sūra I contains 7 Āyats and Sūra II contains 286. For the meaning of Sūra and Āyat see C. 42 nn. 15-17. The most convenient form of quotation is to name the Sūra and the Āyat: thus ii. 120 means the 120th Ayat of the second Sūra. A Sūra is usually spoken of as a Chapter in English, but that translation is hardly satisfactory. If you examine the order you will find that each Sūra is a step in a gradation. I have left the word untranslated, as a technical term in our religious literature. The Āyat or verse division is usually determined by the rhythm and cadence in the Arabic Text. Sometimes an Ayat contains many sentences. Sometimes a sentence is divided by a break in an Āyat. But usually there is a pause in meaning at the end of an Āyat.

A division of the Sūra into Sections is shown in all Arabic Texts. These are logical divisions according to meaning. The word translated "Section" is in Arabic Rukū', a "bowing of the head." The end of a Rukū' is shown in Arabic by Lusually three figures are written with E. The top figure shows the number of Rukū's completed in that Sūra. The middle figure shows the number of Ayats in the Rukū' just completed. The bottom figure shows the number of Rukū's completed in that Sīpāra, irrespective of Sūras. For example, the first E in Sīpāra II which

continues Sura II from Sipara I is usually marked . It means that at that

point 17 Rukū's of Sūra II have been completed, that the Rukū' of which it marks the close contains 6 Ayats, and that it is the first Rukū' that falls in Sīpāra II. I have further marked the subdivision of Rukū's into shorter paragraphs where necessary, by using in the English text a bold flowery Initial: e.g., see the initial in ii. 6 or the initial in ii. 35.



#### INTRODUCTION

- C.1.—Glory to God Most High, full of Grace and Mercy;
  He created All, including Man.
  To Man He gave a special place in His Creation.
  He honoured man to be His Agent,
  And to that end, endued him with understanding
  Purified his affections and gave him spiritual insight;
  So that man should understand Nature,
  Understand himself,
  And know God through His wondrous Signs,
  And glorify Him in Truth, reverence, and unity.
- C. 2.—For the fulfilment of this great trust

  Man was further given a Will,

  So that his acts should reflect God's universal Will and Law,

  And his mind, freely choosing,

  Should experience the sublime joy

  Of being in harmony with the Infinite,

  And with the great drama of the world around him,

  And with his own spiritual growth.
- C. 3.—But, created though he was in the best of moulds,
  Man fell from Unity when his Will was warped,
  And he chose the crooked path of Discord,
  And sorrow and pain, selfishness and degradation,
  Ignorance and hatred, despair and unbelief
  Poisoned his life, and he saw shapes of evil
  In the physical, moral, and spiritual world,
  And in himself.
- C. 4.—Then did his soul rise against himself,
  And his self-discord made discord between kith and kin:
  Men began to fear the strong and oppress the weak
  To boast in prosperity, and curse in adversity,
  And to flee each other, pursuing phantoms,
  For the truth and reality of Unity.
  Was gone from their minds.
- C.5.—When men spread themselves over the earth,
  And became many nations.

  Speaking diverse languages,
  And observing diverse customs and laws;

The evils became multiplied;
As one race or nation
Became alienated from another,
The Brotherhood of Man was now doubly forgotten,—
First, between individuals, and secondly, between nations.
Arrogance, selfishness, and untruth
Were sown and in larger fields;
And Peace, Faith, Love and Justice
Were obscured over masses of men,
As large tracts of land are starved
Of sunshine by clouds floating far on high.

C.6.—But God, in His infinite mercy and love, Who Forgives and guides individuals and nations, And turns to good even what seems to us evil, Never forsakes the struggling soul that turns to Him, Nor the groups of men and women Who join together to obey His Will and Law And strengthen each other in unity and truth, Nor the Nations that dwell In mountain or valley, heat or cold, In regions fertile or arid, In societies that roam over land or seas, Or hunt, or tend flocks, or till the soil, Or seek the seas for food or oil or fat or gems, Or dig out from the bowels of the earth Precious stones or metals or stored-up heat and energy, Or practise arts and crafts, or produce abundant wealth By machines of ingenious workmanship, Or live a frugal life of contemplation: For all are children of One God. And share His loving care And must be brought within the pale Of His eternal unity and harmony.

C. 7.—And so this light of eternal Unity
Has shone in all ages and among all nations,
Through chosen Apostles of God, who came
As men to dwell among men,
To share their joys and sorrows,
To suffer for them and with them,—
Aye, and to suffer more than falls
To ordinary mortal lot,—
That so their message and their life

Might fulfil the eternal

And unchanging purpose of the Most High,—

To lead man to his noblest destiny.

C. 8.—Ever this eternal light of Unity,

This mystic light of God's own Will,

Has shone and shines with undiminished splendour,

The names of many Messengers are inscribed

In the records of many nations and many tongues,

And many were the forms in which their message was delivered,

According to the needs of the times and the understanding of the people;

And manifold were the lives of the Messengers,

And manifold also was the response of their people;

But they all witnessed to the One Truth:

Of God's unity, might, grace and love.

C. 9.—As the records of man are imperfect,

And the memory of man unstable:

The names of many of these messengers

Are known in one place and not in another,

Or among one people and not among others;

And some of their names may have perished utterly;

But their message stands one and indivisible,

Even though it may have been forgotten,

Or twisted by ignorance, error, superstition or perversity;

Or misunderstood in the blinding light

Of time or tortuous Circumstance,

C. 10.—Many were the faiths in the composite world
Of Western Asia, Northern Africa, and Europe,
And many were the fragments of ancient wisdom,
Saved, transformed. renewed, or mingled;
And many new streams of wisdom were poured through the crucibles
Of noble minds,—prophets, poets, preachers,
Philosophers, and thinking men of action;
And many were the conflicts, and many
The noble attempts reaching out towards Unity,
And many were the subtle influences
Interchanged with the other worlds
Of further and Eastern Asia,—
Aye, and perchance with the scattered Isles
Of the Pacific and the world between
The Atlantic and the Pacific.

C. 11-At length came the time when the Voice of Unity

Should speak and declare to the People,
Without the need of Priests or Priestcraft,
Without miracles save those that happen
Now and always in the spiritual world,
Without mystery, save those mysteries
Which unfold themselves in the growing
Inner experience of man and his vision of God,—
To declare with unfaltering voice
The Unity of God, the Brotherhood of Man,
And Grace and Mercy, Bounty and Love,
Poured out in unstinted measure for ever and ever.

C. 12.—And this great healing light shone

Among a people steeped in ignorance,
Brave and free, but without cohesion or union,
Simple and rude, but with an easy familiarity with Nature
Accustomed to Nature's hardships and her rugged resistance to man,
But dreaming of the delights of gardens and fruitful fields,
Cruel, yet with a rough sense of equality,
And wielding a tongue, flexible, beautiful,
And able to respond, with brevity and eloquence,
To the sublimest thoughts which man could conceive.

C. 13.—Who were fit to be vehicles of this light?—
Not men intoxicated with words and mysteries,
Men whom politics had debauched or tyranny had subdued,
Men whose refinement had ended in vices,
Who saw Nature only through books or artificial conceits,
Or in moods which bred softness, indolence, or luxury,
Who spoke of love and justice, but practised
Gross selfishness between class and class,
Sex and sex, condition and condition;

Sex and sex, condition and condition;
And had perverted their language, once beautiful,
Into jargons of empty elegance and unmeaning futility.

C. 14.—For the glory of Hellas, and her freedom and wisdom had departed;
Rome's great systems of law, organisation, and universal citizenship
Had sunk into the mire of ecclesiastical formalism,
And dogmatism, and exclusive arrogance;
The living fire of Persia's Prophet scarce smouldered
In her votaries of luxury;
In India, countless castes and kingdoms
Cancelled the unity of Buddha's teaching;
The wounds of China had not yet been by T'ang culture;
And Japan was still a disciple of China.

- C. 15.—Then, in the sacred city of pagan Arabia,

  Shone a light that spread in all directions.

  It was centrally placed for the bounds of the world

  Of men's habitations in Asia, Europe, and Africa,

  It made the Arabs the leading nation of culture and science,

  Of organised enterprise, law, and arts,

  With a zeal for the conquest of Nature and her mysteries.
- C. 16.—Behold! There was born into the world of sense
  The unlettered Apostle, the comely child,
  Noble of birth, but nobler still
  In the grace and wisdom of human love
  And human understanding; dowered with the key
  Which opened to him the enchanted palace
  Of nature; marked out to receive—
  To receive and preach in burning words
  The spiritual truth and message of the Most High.
- C. 17.—Others before him had been born
  In darkness beyond the reach
  Of history; others again it pleased God
  To send as Messengers, preaching, working
  In the dim twilight of history,
  Wherein men fashion legends
  After their own hearts and dimly seek
  A light afar, remote from the lives
  Mean and sordid, such as they knew.
- C. 18.—But Muhammad came in the fullest blaze

  Of history; with no learning he put to shame

  The wisdom of the learned; with pasture folk

  He lived and worked, and won their love; in hills

  And valleys, caves and deserts, he wandered,

  But never lost his way to truth and righteousness;

  From his pure and spotless heart the Angels washed

  Off the dust that flew around him; through the ways

  Of crooked city folk, he walked upright and straight,

  And won from them the ungrudging name

  Of the Man of Faith who never broke his word.
- C. 19.—To the Praiseworthy<sup>2</sup> indeed be praise:

  Born in the Sacred City<sup>3</sup> he destroyed

  Its superstition; loyal to his people to the core,

1 25.

<sup>1.</sup> Al-Amin.

He stood for all humanity; orphan-born
And poor, he envied not the rich,
And made his special care all those
Whom the world neglected or oppressed,—
Orphans, women, slaves, and those in need
Of food or comforts, mental solace, spiritual strength,
Or virtues downtrodden in the haunts of men.

- C. 20.—His mother<sup>4</sup> and his foster-mother<sup>5</sup>
  Loved and wondered at the child,
  His grandfather, 'Abdul Muṭṭalib,
  Of all his twice eight children and their offspring,
  Loved him best and all his sweet and gentle ways;
  His uncle Abū Tālib, loth though he was
  To give up the cult of his fathers,
  Knew well the purity of Muḥammad's
  Mind and soul, and was his stoutest champion
  When the other chiefs of Mecca sought to kill
  The man who challenged in his person
  Their narrow Pagan selfish lives.
- C. 21.—To his cousin 'Alī, the well-beloved, born when he was thirty, he appeared As the very pattern of a perfect man, As gentle as he was wise and true and strong, The one in whose defence and aid He spent his utmost strength and skill. Holding life cheap in support of a cause so high And placing without reserve his chivalry, His prowess, his wit and learning, and his sword At the service of this mighty Messenger of God.
- C. 22.—Not till the age of forty did he receive

  The Commission to stand forth and proclaim

  The Bounty of God, and His gift, to lowly Man,

  Of knowledge by Word and Pen; but all through

  His years of preparation he did search

  The Truth; he sought it in Nature's forms and laws,

  Her beauty and her stern unflinching ways;

  He sought it in the inner world

  Of human lives, men's joys and sorrows,

  Their kindly virtues and their sins

<sup>4.</sup> Amina. 5. Halima. 6. Murtadhā. 7. The Arabian year before H. 10 was roughly luni-solar: See Appendix XI, p. 1077.

Of pride, injustice, cruel wrong,
And greed of grain, scarce checked by the inner voice
That spoke of duty, moral law, and higher still,
The Will Supreme of God, to which the will
Of man must tune itself to find its highest bliss.

- C. 23.—But he grew steadfastly in virtue and purity;

  Untaught by men, he learnt from them, and learned
  To teach them; even as a boy of nine.

  When he went in a trade caravan with Abū Tālib
  To Syria,<sup>8</sup> his tender soul marked inwardly
  How God did speak in the wide expanse
  Of deserts, in the stern grandeur of rocks,
  In the refreshing flow of streams, in the smiling
  Bloom of gardens, in the art and skill with which
  Men and birds and all life sought for light
  From the Life of Lives even as every plant
  Seeks through devious ways the light of the Sun.
- C. 24.—Nor less was he grieved at Man's ingratitude

  When he rebelled and held as naught the Signs

  Of God, and turned His gifts to baser uses,

  Driving rarer souls to hermit life,

  Clouding the heavenly mirror of pure affections

  With selfish passions, mad unseemly wrangles,

  And hard unhallowed loathsome tortures of themselves.
- C. 25.—He worked, and joyed in honest labour;

  He traded with integrity to himself and to others;

  He joined the throngs of cities and their busy life,

  But saw its good and evil as types

  Of an inner and more lasting life hereafter;

  People gladly sought his help as umpire

  And peacemaker because they knew his soul

  Was just and righteous: he loved the society

  Of old and young, but oft withdrew to solitude

  For Prayer and inward spiritual strength;

  He despised not wealth but used it for others;

  He was happy in poverty and used it as his badge

<sup>8.</sup> It was on such visits that he met and conversed with Nestorian Christian monks like Baḥirā who were quick to recognise his spiritual worth. Perhaps the meeting was in in the Jabal Druze district of Syria, some 80 miles south of Damascus. There was another Buṣrāin Edom, north of Petra in Transjordania. Buṣrā was famous for trade in costly red dyes, and is referred to as Bozrah in Isaiah, İxiii. 1. Neither of these towns is to be confounded with the modern Baṣrā.

And his pride<sup>9</sup> when wealth was within his reach But not within his grasp, as a man among men.

- C. 26.—At twenty-five he was united in the holy bonds
  Of wedlock with Khdija the Great, the noble lady
  Who befriended him when he had no worldly resources,
  Trusted him when his worth was little known,
  Encouraged and understood him in his spiritual struggles,
  Believed in him when with trembling steps,
  He took up the Call and withstood obloquy,
  Persecution, insults, threats, and tortures,
  And was a life-long helpmate till she was gathered
  To the saints in his fifty-first year.—
  A perfect woman, the mother of those that believe.
- C. 27.—There is a cave in the side of Mount Hiraa

  Some three miles north of the City of Mecca,
  In a valley which turns left from the road to 'Arafāt.

  To which Muḥammad used to retire for peaceful contemplation:
  Often alone, but sometimes with Khadija,
  Days and nights he spent there with his Lord.
  Hard were the problems he revolved in his mind,—
  Harder and more cross-grained than the red granite
  Of the rock around him,—problems not his own.
  But his people's, yea, and of human destiny,
  Of the mercy of God, and the age-long conflict
  Of evil and righteousness, sin and abounding Grace.
- C. 28.—Not till forty years of earthly life had passed

  That the veil was lifted from the Preserved Tablet

  And its contents began to be transferred to the tablet of his mind,

  To be proclaimed to the world, and read and studied

  For all time,—a fountain of mercy and wisdom,

  A warning to the heedless, a guide to the erring,

  An assurance to those in doubt, a solace to the suffering,

  A hope to those in despair,—to complete the chain

  Of Revelation through the mouths

  Of divinely inspired Apostles.
- C. 29.—The Chosen One<sup>10</sup> was in the Cave of Hiraa.

  For two years and more he had prayed there and adored

  His Creator and wondered at the mystery

  Of man with his corruptible flesh, just growing

<sup>9.</sup> Alfaqru fakhri: "Poverty is my pride."

Out of a clot, 10-A and the soul in him
Reaching out to knowledge sublime, new
And ever new, taught by the bounty
Of God, and leading to that which man himself
Knoweth not. And now, behold! a dazzling
Vision of beauty and light overpowered his senses,
And he heard the word "Igraa!"

C. 30.—"Iqraa!"—which being interpreted may mean

"Read!" or "Proclaim!" or "Recite!"

The unlettered Apostle was puzzled;

He could not read. The Angel seemed

To press him to his breast in a close embrace,

And the cry rang clear "Iqraa!"

And so it happened three times; until

The first overpowering sensation yielded

To a collected grasp of the words which made clear

His Mission; its Author, God the Creator,

Its subject, Man, God's wondrous handiwork,

Capable, by Grace, of rising to heights sublime;

And the instrument of that mission, the sanctified Pen.

And the sanctified Book, the Gift of God.

Which men might read, or write, or study, or treasure in their souls.

C. 31.—The veil was lifted from the Chosen One's eyes,

And his soul for a moment was filled with divine Ecstasy... When this passed,
And he returned to the world of Time
And Circumstance and this world of Sense,
He felt like one whose eyes had seen
A light of dazzling beauty, and felt dazed
On his return to common sights.
The darkness now seemed tenfold dark;
The solitude seemed tenfold empty;

The mount of Hiraa, henceforth known

As the Mountain of Light, 11 the mere shell

Of an intense memory. Was it a dream?

Terror seized his limbs and he straightway sought

Her who shared his inmost life,

And told her of his sense of exaltation,

And the awful void when the curtain closed.

C. 32.—She understood, rejoiced, and comforted him: Gave strength to his shaken senses;

Wrapped up in warmth his shivering body,
Unused as yet to bear the strain and stress
Of an experience rare to mortal men.
She knew it was no dream or delusion.
She went and consulted her cousin Waraqa
A devout worshipper of God in the Faith of Christ,
Learned in spiritual lore. He listened
And with her rejoiced that he, Muhammad,
Was God's Chosen One to renew the Faith.

- C. 33.—She said: Blessed be thou, Chosen One!

  Do we not see thy inner life,—true and pure?

  Do not all see thy outer life,—kind and gentle?—

  Loyal to kin, hospitable to strangers?

  No thought of harm or mischief ever stained thy mind

  Nor word ever passed thy lips that was not true

  Or stilled not the passions of narrower men.

  Ever ready in the service of God, thou art he

  Of whom I bear witness: there's no God but He,

  And thou art His chosen Apostle.
- C. 34.—Khadīja believed, exalted in faith
  Above all women; 'Alī, the well-beloved,
  Then a child of ten, but lion-hearted,
  Plighted his faith, and became from that moment
  The right hand of Islam; Abū Bakr, the Sincere,
  The True-hearted, the man of wealth and influence
  Who used both without stint for the Cause,
  The sober Counsellor, the inseparable friend,
  Never hesitated to declare his faith;
  And Zaid, the freedman of Muḥammad,
  Counted his freedom as naught compared
  With the service of Muḥammad and Islam,
  These were the first fruits of the mission:
  A woman, a child, a man of affairs, and a freedman.
  All banded together in the equality of Islam.
- C. 35.—The revelation had come, the mission

  And the inspiration. But what was it leading to?

  It was a miracle, but not in the sense

  Of a reversing of Nature; Mustafä's vision

  Was linked with Eternity, but he was no soothsayer

  Foretelling passing events; the mysteries

<sup>12.</sup> Şadiq or Şiddiq, the title of Abū Bakr.

Of knowledge were being opened out, but his message Was no mere esoteric doctrine, to be grasped By a few in contemplation, fleeing from action; Nor was it the practice of single or social monasticism, Undisturbed by the whims or passions of life. He was asked to stand forth, to preach, to declare The One Universal God, the Gracious, the Merciful, And to lead men to the Right and forbid the Wrong.

- C. 16.—The wrong?—The selfish pride of birth,
  The massing of power and wealth in the hands
  Of a few, the slaughter of female infants,
  The orgies of gambling and drunkenness,
  The frauds of temples and idols and priests,
  The feuds and arrogance of tribes and races,
  The separation of Sacred and Profane,
  As if the unity of All Life and All Truth
  Did not flow from the unity of God Most High.
- C. 37.—He was loyal to his family, but could he support
  Their monopoly of power?—To his tribe,
  But were the Quraish the only creatures
  Of God?—To the temple of Mecca, but
  Could he wink at Lat and 'Uzza, and the other monsters,
  Whose worship killed the spiritual growth of Man?—
  To the earlier Revelations, but could he hold
  With the superstitions and falsehoods, the dogmas and creeds
  Which went against reason and nature, and the inner light
  Which was now fanned into flame by the Will of God?
- C. 38.—And so his very virtues and loyalties pointed
  To offence and conflict, mockery and misrepresentation,
  Hatred and persecution, threats, tortures, and exile
  For him and his, and martyrdoms, wars, revolutions,
  And the shaking of the foundations of history
  And the social order. But Islam meant
  The willing submission of his will to God,
  The active attainment of Peace through Conflict.
- C. 39.—And he gave that submission, not without effort,

  Even as Moses<sup>13</sup> did before him,

  And Jesus<sup>14</sup> in the agony of the garden of Gethsemane.

\* \*

C. 40.—For three and twenty years, in patience,

Conflict, hope, and final triumph,

Did this man of God receive

And teach the Message of the Most High.

It came, like the fruit of the soul's own yearning,

To teach profound spiritual truths,

Answer questions, appeal to men

In their doubts and fears, help and put heart

In them in moments of trial, and ordain

For them laws by which they could live

In society lives of purity, goodness and peace.

C. 41.—These messages came as inspiration

To Muḥammad as the need arose,

On different occasions and in different places:

He recited them, and they were recorded

By the Pen: they were imprinted on his heart

And mind, and on the memory

Of his loving disciples: as the body

Of sacred Scripture grew, it was arranged

For purposes of public prayer and reading.

This is the Book, or the Reading, or the Qur-an.



### INTRODUCTION TO SURA I (Fātiha)

C. 42.—First comes that beautiful Sūra, 15

The Opening Chapter 16 of Seven Verses, 17
Rightly called the Essence of the Book.

It teaches us the perfect Prayer.

For if we can pray aright, it means
That we have some knowledge of God
And His attributes, of His relations
To us and His creation, which includes
Ourselves; that we glimpse the source
From which we come, and that final goal
Which is our spiritual destiny
Under God's true judgment: then
We offer ourselves to God and seek His light.

C. 43.—Prayer is the heart of Religion and Faith
But how shall we pray? What words shall convey
The yearnings of our miserable ignorant hearts
To the Knower of all? Is it worth of Him
Or of our spiritual nature to ask
For vanities, or even for such physical needs
As our daily bread? The Inspired One
Taught us a Prayer that sums up our faith,
Our hope, and our aspiration in things that matter.
We think in devotion of God's name and His Nature;
We praise Him for His creation and His Cherishing care;
We call to mind the Realities, seen and unseen;
We offer Him worship and ask for His guidance;
And we know the straight from the crooked path
By the light of His grace that illumines the righteous.

<sup>15.</sup> Each chapter or portion of the Qur-ān is called a Sūra, which means a Degree or Step, by which we mount up. Sometimes whole Sūras were revealed, and sometimes portions, which were arranged together according to subject-matter under the Apostle's directions. Some Sūras are long, and some are short, but a logical thread runs through them all. Each verse of the Sūra is called an Ayat (plural, Ayāt), which means also a sign. A verse of revelation is a Sign of God's wisdom and goodness just as much as God's beautiful bandiwork in the material creation or His dealings in history are signs to us, if we would understand. Some Ayats are long, and some are short. The Ayat is the true unit of the Qur-ān.

<sup>16.</sup> Fātha = Opening Chapter.

<sup>17.</sup> These seven verses form a complete unit by themselves, and are recited in every prayer and on many other occasions. Cf. xv. 87.

Sūra I.

Fātiha, or the Opening Chapter. 18

- 1. In the name of God, Most Gracious, Most Merciful.19
- 2. Praise be to God, The Cherisher and Sustainer'o of the Worlds:
- 3. Most Gracious, Most Merciful;
- 4. Master of the Day of Judgment.
- 5. Thee do we worship, 21 And Thine aid we seek.



﴿ وَ بِسُمِ اللَّهِ الرَّحُلُنِ الرَّحِيْمِ ٥

الرَّحُمْنُ الرَّحِيْمِ ﴿ ٣- مْلِكِ يَوْمِ الرِّيْنِ ٥ ه-إِنَاكَ نَعْبُلُ وَإِنَاكَ نَسْتَعِيْنَ ٥

18. By universal consent it is rightly placed at the beginning of the Qur-an, as summing up, in In arvellously terse and comprehensive words, man's relation to God in contemplation and prayer In our spiritual contemplation the first words should be those of praise If the praise is from our inmost being, it brings us into union with God's will. Then our eyes see all good, peace, and harmony Evil, rebellion, and conflict are purged out. They do not exist for us, for our eyes are lifted up above them in praise. Then we see God's attributes better (verses 2-4). This leads us to the attitude of worship and acknowledgment (verse 5) And finally comes prayer for guidance, and a contemplation of what guidance means (verses 6-7)

God needs no praise, for He is above all praise Hc needs no petition, for He knows our needs better than we do ourselves, and His bounties are open without asking, to the righteous and the sinner alike. The prayer is for our own spiritual education, consolation, and confirmation sınner alıke

That is why the words in this Sura are given to us in the form in which we should utter them.

That is why the words in this Sūra are given to us in the form in which we should utter them. When we reach enlightenment they flow spontaneously from us

19. The Arabic words Rahmin" and "Rahim," translated "Most Gracious" and "Most Merciful" are both intensive forms referring to different aspects of God's attribute of Mercy. The Arabic intensive is more suited to express God's attributes than the superlative degree in English The latter implies a comparison with other beings, or with other times or places, while there is no being like unto God, and He is independent of Time and Place Mercy may imply pity, long-suffering, patience, and forgiveness, all of which the sinner need and God Most Merciful bestows in abundant measure But there is Mercy that goes before even the need arises, the Grace which is ever watchful, and flows from God Most Gracious to all His creatures, protecting them, preserving them, guiding them, and leading them to clearer light and higher life. For this reason the attribute Rahman (Most Gracious) is not applied to any but God but the attribute Rahm (Mercitul), is a general term, and may also be applied to men To make us contemplate these boundless gifts of God, the formula "In the name of God Most Gracious, Most Merciful" is placed before every Sūra of the Qur-ān (except the ninth), and repeated at the beginning of every act by the Muslim who of the Qur-an (except the ninth), and repeated at the beginning of every act by the Muslim who dedicates his life to God, and whose hope is in His Mercy.

Opinion is divided whether the Bismillah should be numbered as a separate verse or not. It is unanimously agreed that it is part of the Qur-an. Therefore it is better to give it an independent number in the first Sura For subsequent Suras it is treated as an introduction or head-line, and

therefore not numbered
20. The Arabic word Rabb, usually translated Lord, has also the meaning of cherishing, sustain-

20. The Arabic word Rabb, usually translated Lord, has also the meaning of cherishing, sustaining, bringing to maturity God cares for all the worlds He has created.

There are many worlds,—astronomical and physical worlds, worlds of thought spiritual worlds, and so on In every one of them God's is all in all. We express only one aspect of it when we say "In Him we live and move, and have our being" The mystical division between (1) Nāsūt, the human world knowable by the senses, (2) Malakūt, the invisible world of angels, and (3) Lāhūt, the divine world of Reality, requires a whole volume to explain it

21. On realising in our souls God's love and care, His grace and mercy, and His power and justice (as Ruler of the Day of Judgment), the immediate result is that we bend in the act of worship, and see both our shortcomings and His all-sufficient power. The emphatic form means that not only do we reach the position of worshipping God and asking for His help, but we worship Him alone and ask for His aid only. For there is none other than He worthy of our devotion and able to help us. The plural 'we' indicates that we associate ourselves with all who seek God, thus strengthening ourselves and strengthening them in fellowship of faith. strengthening ourselves and strengthening them in fellowship of faith-

- 6. Show2? us the straight way
- 7. The way of those on whom
  Thou hast bestowed Thy Grace,
  Those whose (portion)
  Is not wrath,<sup>28</sup>
  And who go not astray.<sup>24</sup>

٠- إهْ بِ نَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿ . ٥- صِرَاطَ الَّذِينَ ٱنْعَمْتَ عَلَيْهِمْ لَا عَيْرِ ٤ - الْمَغْضُوبِ عَلَيْهِمْ وَلَا الظَّمَا لِكِنَ ﴿



<sup>22.</sup> If we translate by the English word "guide," we shall have to say: "Guide us to and in the straight Way." For we may be wandering amilessly, and first step is to find the Way; and is often the narrow Way or the steep Way, which many people shun (ac 11) By the world's perversity the straight Way is sometimes stigmatized and the crooked Way praised. How are we to judge? We must ask for God's guidance. With a little spiritual insight we shall see which are the people who walk in the light of God's grace, and which are those that walk in the darkness of Wrath. This also would help our judgment

<sup>23.</sup> Note that the words relating to Grace are connected actively with God; those relating to Wrath are impersonal In the one case God's Mercy encompasses us beyond our deserts. In the other case our own actions are responsible for the Wrath,—the negative of Grace, Peace, or Harmony.

<sup>24.</sup> Are there two categories?—those who are in the darkness of Wrath and those who stray? The first are those who deliberately break God's law, the second those who stray out of carelessness or negligence. Both are responsible for their own acts or omissions. In opposition to both are the people who are in the light of God's Grace for His Grace not only protects them from active wrong (if they will only submit their will to Him) but also from straying into paths of temptation or carelessness. The negative gair should be construed as applying not to the way, but as describing men protected from two dangers by God's Grace.

### INTRODUCTION TO SURA II (Bagara)

As the Opening Sūra sums up in seven beautiful verses the essence of the Qur-ān, so this Sūra sums up in 286 verses the whole teaching of the Qur-ān. It is a closely reasoned argument.

Summary.—It begins (verses 1-29) with mystic doctrine as to the three kinds of men and how they receive God's message.

This leads to the story of the creation of man, the high destiny intended for him, his fall, and the hope held out to him (ii. 30-39).

Israel's story is then told according to their own records and traditions—what privileges they received and how they abused them (ii. 40-86), thus illustrating again as by a parable the general story of man.

In particular, reference is made to Moses and Jesus and their struggles with an unruly people: how the people of the Book played false with their own lights and in their pride rejected Muḥammad, who came in the true line of apostolic succession (ii. 87-121).

They falsely laid claim to the virtues of Father Abraham: he was indeed a righteous Imam, but he was the progenitor of Isma'il's line (Arabs) as well as of Israel's line, and he with Isma'il built the Ka'ba (Temple of Mecca) and purified it, thus establishing a common religion, of which Islam is the universal exponent (ii. 122-141).

The Ka'ba was now to be the centre of universal worship and the symbol of Islamic unity (ii. 142-167).

The Islamic Ummat (brotherhood) having thus been established with its definite centre and symbol, ordinances are laid down for the social life of the community, with the proviso (ii. 177) that righteousness does not consist in formalities, but in faith, kindness, prayer, charity, probity, and patience under suffering. The ordinances relate to food and drink, bequests, fasts, jihād, wine and gambling, treatment of orphans and women, etc. (ii. 168-242).

Lest the subject of  $jih\bar{i}d$  should be misunderstood, it is taken up again in the story of Saul, Goliath and David, in contrast to the story of Jesus (ii. 243-253).

And so the lesson is enforced that true virtue lies in practical deeds of manliness, kindness, and good faith (ii. 254-283), and God's nature is called to mind in the sublime Ayat-ul-Kursi, the Verse of the Throne (ii. 255).

The Sūta ends with an exhortation to Faith. Obedience, a sense of Personal Responsibility, and Prayer (ii. 284-286).

This is the longest Sūra of the Qur-ān and in it occurs the longest verse (ii. 282). The name of the Sūra is from the Parable of the Heifer in ii. 67-71, which illustrates the insufficiency of carping obedience. When faith is lost, people put off obedience with various excuses: even when at last they obey in the letter, they fail in the spirit, which means that they get fossilised, and their self-sufficiency prevents them from seeing that spiritually they are not alive but dead. For life is movement, activity, striving, fighting against baser things. And this is the burden of the Sūra.

This is in the main an early Medina Sura.

C. 44.—The Message of God is a guide that is sure
(ii. 1-29.) To those who seek His light. But those
Who reject faith are blind: their hearts
Are sealed. Woe to the hyprocrites,
Self-deceived and deceiving others,
With mockery on their lips, and mischief
In their hearts; the clouds
That bring fertilising rain to others,
To them bring but deafening thunder-peals
And lightning flashes blinding to their eyes.

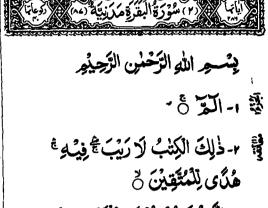
Sūra II.

Bagara, or the Heifer.

In the name of God, Most Gracious, Most Merciful.

# 查. 基. 题. 25

- 2. This is the Book; In it is guidance, sure, without doubt, To those who fear<sup>26</sup> God:
- 3. Who believe in the Unseen, Are steadfast in prayer. And spend out of what We Have provided for them; 27
- 4. And who believe in the Revelation Sent to thee.



25. These are abbreviated letters, the Mugatta'at, on which a general discussion will be found

15. These are abbreviated letters, the Mudatta'at, on which a general discussion will be found in Appendix I (to be printed at the end of this Sūra).

The particular letters A. L. M. are found prefixed to this Sūra, and Sūras iii, xxix, xxx, xxxi, and xxxii (six in all). In ii and iii the argument is about the rise and fall of nation, their past and their future in history, with ordinances for the new universal People of Islam. In xxix, a similar argument about nations leads off to the mystery of Life and Death, Failure and Triumph, Past and Future things, in the history of individual souls. The burden of xxx. is that God is the source of all things and all things return to Him. In xxxi. and xxxii. the same lesson is enforced: God is the Creator and He will be the judge on the Last Day. There is therefore a common thread, the mystery of Life and Death, Beginning and End.

Much has been written about the meaning of these letters, but most of it is pure conjecture.

Much has been written about the meaning of these letters, but most of it is pure conjecture. Some commentators are content to recognise them as some mystic symbols, of which it is unprofitable

Some commentators are content to recognise them as some mystic symbols, of which it is unprofitable to discuss the meaning by mere verbal logic. In mysticism we accept symbols as such for the time being; their esorteric meaning comes from the inner light when we are ready for it.

Among the conjectures there are two plausible theories. One is that each initial represents an attribute of God. Among the attributes it is not difficult to select three which will fit in with these letters. Another theory favoured by Baidhawi, is that these letters are the initial, the final and the middle (or again the initial) letter of three names: Allah, Jibril, and Muhammad,—the source of revelation, the heavenly Messenger who brought it, and the human Messenger through whom it was promulgated in human speech. This might be appropriate to the first Sūra (which Baqara really is if we treat Fātiha as a preface): but if it was prefixed to others, why to these six only?

If we look to the nature of the sounds which the letters represent, A is a breathing and comes from the throat, L is a lingual-palatal-dental sound from the middle of the mouth and M is a labial or lip-sound. Can we not take them as symbolical of the Beginning, Middle and End? If so, are they not appropriate to the Sūras which treat specifically of Life, Growth, and Death—the Beginning

they not appropriate to the Sūras which treat specifically of Life, Growth, and Death—the Beginning and the End? In the New Testament Greek scripture, the first, and the last letters of the Greek alphabet, Alpha and Omega, are symbolical of the Beginning and the End, and give one of the titles of God: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is to come, the Almighty," (Rev. 1. 8). The symbolism of the three things is better with three letters.

which was, and which is to come, the Almighty," (Rev. 1. 8). The symbolism of the three things is better with three letters,

26.  $Taqw\bar{a}$ , and the verbs and nouns connected with the root, signify: (1) the fear of God, which, according to the writer of Proverbs (i. 7) in the Old Testament, is the beginning of Wisdom: (2) restraint, or guarding one's tongue, hand, and heart from evil; hence righteousness, piety, good conduct. All these ideas are implied: in the translation, only one or other of these ideas can be indicated, according to the context. See also xlvii. 17; and lxxiv. 56, n. 5808.

27. All bounties proceed from God. They may be physical gifts, e.g., food, clothing, houses, gardens, wealth, etc., or intangible gifts, e.g., inslight into good and evil, understanding of men, the sapacity for love, etc. We are to use all in humility and moderation. But we are also to give out of every one of them something that contributes to the well being of others. We are to be neither ascetics nor luxurious sybarites, neither selfish misers nor thoughtless prodigals. ascetics nor luxurious sybarites, neither selfish misers nor thoughtless prodigals.

And sent before thy time, And (in their hearts) Have the assurance of the Hereinafter.28

- 5. They are on (true) guidance, From their Lord, and it is These who will prosper.29
- 6. s to those who reject Faith, 3' It is the same to them Whether thou warn them Or do not warn them: They will not believe.
- 7. God hath set a seal<sup>81</sup> On their hearts and on their hearing, And on their eyes is a veil; Great is the penalty they (incur).32

#### SECTION 2.

- 8. Of the people there are some who say: 33 "We believe in God and the Last Day;" But they do not (really) believe.
- 9. Fain would they deceive God and those who believe, But they only deceive themselves, And realise (it) not!
- 10. In their hearts is a disease:

مَٱ اُنْزِلَ مِنْ قَبْلِكُ ۚ كُوْتِنُونَ مُ

٥- أُولَائِكَ عَلَىٰ هُدُّى مِّنْ رَبِّهِمْ وَأُولِيْكَ

٢- إنَّ الَّذِي كُفُّوا اللهُ اللهُ ٢٤

 - وَمِنَ النَّاسِ مَنْ يَقُولُ أَمَنًا بِاللَّهِ قَا إلى ياليؤم الانجر وما هُمْ بِمُؤْمِنِينَ ٥

اعُوْنَ اللَّهُ وَ الَّذِيْنَ الْمُنْوَا ۚ وَمَأْ

<sup>28.</sup> Righteousness comes from a secure faith, from sincere devotion to God, and from unselfish service to Man.

<sup>29.</sup> Prosperity must be taken as referring to all the kinds of bounty which we discussed in the note to ii. 3 above. The right use of one kind leads to an increase in that and other kinds, and that is

prosperity.

30. Kafara, kufr, kāfir, and derivative forms of the word, imply a deliberate rejection of Faith as opposed to a mistaken idea of God or faith, which is not inconsistent with an earnest desire to see the truth. Where there is such desire, the grace and mercy of God gives guidance. But that guidance is not efficacious when it is deliberately rejected, and the possibility of rejection follows from the grant of free will. The consequence of the rejection is that the spiritual faculties become dead or impervious to better influences. See also n. 93 to ii. 83.

31. All actions are referred to God. Therefore when we get the penalty of our deliberate sin, and

our senses become impervious to good, the penalty is referred to the justice of God.

32. The penalty here is the opposite of the prosperity referred to in ii. 5. As we go down the path of sin, our penalty gathers momentum, just as goodness brings its own capacity for greater goodness.

<sup>33.</sup> We now come to a third class of people, the hypocrites. They are untrue to themselves, and therefore their hearts are diseased (ii. 10). The disease tends to spread, like an evil. They are curable, but if they harden their hearts, they soon pass into the category of those who deliberately reject light.

And God has increased their disease: 34
And grievous is the penalty they (incur).
Because they are false (to themselves).

- 11. When it is said to them:

  "Make not mischief on the earth,"
  They say: "Why, we only
  Want to make peace!"
- 12. Of a surety, they are the one's Who make mischief, But they realise (it) not.<sup>35</sup>
  - 13. When it is said to them:

    "Believe as the others believe: '
    They say: "Shall we believe
    As the fools believe?"—
    Nay, of a surety they are the fools,
    But they do not know. 36
  - 14. When they meet those who
    believe, 37
    They say: "We believe;"
    But when they are alone
    With their evil ones,
    They say: "We are really with you:
    We (were) only jesting."
  - 15. God will throw back
    Their mockery on them,
    And give them rope in their
    trespasses;
    So they will wander like blind ones
    (To and fro).
  - 16. These are they who have bartered Guidance for error:

وَلَهُمْ عَذَابٌ الِيُمُّ لَا بِمَا كَانُوْا يَكُذُنِ بُوْنَ ٥

ا - وَ إِذَا قِيْلَ لَهُمْ لَا ثُفْسِ لُوا فِي الْكَرْضِ
 قَالُولَا إِنْهَا نَعُنُ مُصْلِحُونَ

۱۲-اَلَآ اِنَّهُ مُرهُمُ الْمُفْسِلُ وَنَ وَلَكِنَ ﴾ يَثُعُرُونَ ۞

٣٠- وَ إِذَا قِيْلُ لَهُمُ امِنُوا كُمُا اَمُنَ النَّاسُ قَالُوَّا اَنُوُمِنُ كُمَا اَمِنَ الشُفَهَا وُ الرَّا إِلَّهُمُ هُمُ الشُفَهَا وُ وَلَكِنَ لَا يَعُلَمُونَ

۵۱- اَنَّهُ يَسُتَهُزِئُ بِهِمْ وَيَدُدُّهُمُ فِي طُغِيانِهِمْ
 يَعْمَهُونَ ۞

١٦- أُولَفِكَ الْكِنِينَ اشْتَرُوا الضَّلْلَةَ بِالْهُمُلَى

<sup>34.</sup> The insincere man who thinks he can get the best of both worlds by compromising with good and evil only increases the disease of his heart, because he is not true to himself. Even the good which comes to him he can pervert to evil So the rain which fills out the ear of corn or lends fragrance to the rose also lends strength to the thorn or adds strength to the poison of the deadly night-shade.

<sup>35.</sup> Much mischief is caused (sometimes unwittingly) by people who think that they have a mission of peace, when they have not even a true perception of right and wrong By their blind arrogance they depress the good and encourage the evil.

<sup>36.</sup> This is another phase of the hypocrite and the cynic. "Faith," he says, "is good enough to fools." But this cynicism may be the greatest folly in the eyes of God.

<sup>37.</sup> A deeper phase of insincerity is actual duplicity. But it never pays in the end. If we compare such a man to a trader, he loses in the bargain.

But their traffic is profitless, And they have lost true direction.

17. Their similitude is that of a man<sup>38</sup>

Who kindled a fire;

When it lighted all around him,

God took away their light

And left them in utter darkness.

So they could not see.

18. Deaf, dumb, and blind, They will not return (to the path).

19. Or (another similitude) 30 Is that of rain-laden cloud From the sky: in it are zones Of darkness, and thunder and lightning:

They press their fingers in their ears To keep out the stunning thunder-clap,

The while they are in terror of death.

But God is ever round

The rejecters of Faith!

20. The lightning all but snatches away
Their sight; every time the light
(Helps) them, they walk therein,
And when the darkness grows on
them,
They stand still,
And if God willed, He could take
away
Their faculty of hearing and seeing;
For God hath power over all things.

نْمَا رَبِحَتْ رَجَارَتُهُمْ وَمَا كَانُوا مُهْتَرِيْنَ

ا مَثَلُهُمُ كُنْثُلِ الَّذِي الْسَتُوْقَالُ نَارًا ۚ فَلَتَا اللهِ اللهُ الل

٨٠ صُورً بُكُورٌ عُنْيُ فَهُمُ لَا يُرْجِعُونَ فَ

9- أَوْ كُصَيِّب مِّنَ السَّمَاءِ فِيْهِ ظُلْنَكُ وَ رَعُنُ وَكُلْنَكُ وَ رَعُنُ وَكُلْنَكُ وَ رَعُنُ وَكُلْنَكُ وَ رَعُنُ وَكُلُونُ وَكُلُونُ الصَّاعِ وَفَى الْخَلُونِ الصَّاعِ وَقَلَ الْخَلُونُ الصَّاعِ وَقَلَ الْخَلُونِ وَلَيْ الْخَلُونِ وَ وَاللّهُ وَلِحُمْ مِنَ الصَّعَوْءِ وَقَلَ الْمُعْوِرِ فَيْنَ وَ وَاللّهُ وَلِمُعْمِلًا وَالْكُورِيْنَ وَ وَاللّهُ وَمُحْمِلًا وَالْكُورِيْنَ وَ وَاللّهُ مُحْمِيطً وَالْكُورِيْنَ وَ وَاللّهُ مُحْمِيطً وَالْكُورِيْنَ وَ وَاللّهُ مُحْمِيطً وَاللّهُ وَاللّهُ وَاللّهُ مِنْ السَّمَاءِ وَاللّهُ وَلّهُ وَاللّهُ وَ

٢٠- يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارُهُمْ ثُكْلَماً
 اَضَاءَ لَهُمُ مَّشُؤا فِيهُ وَ إِذَا اَظْلَمَ عَلَيْهِمُ
 قَامُوا وَ لَوْ شَاءُ اللهُ لَنَ هَبَ بِسَنْعِهِمْ وَ
 اَبْصَارِهِمْ وْ
 إِنَ اللهُ عَلَى كُلِّلَ شَيْءً قَرِيْدٌ أَ

<sup>38.</sup> The man wanted light; he only kindled a fire. It produced a blaze, and won the applause of all around. But it did not last long. When the flame went out as was inevitable, the darkness was worse than before. And they all lost their way. So hypocrisy, deception, arrogant compromise with evil, cynicism, or duplicity may win temporary applause. But the true light of faith and sincerity is wanting, therefore it must mislead and ruin all concerned. In the consternation they cannot speak or hear each other, and of course they cannot see; so they end like the deliberate rejecters of Faith (11. 7). wildly groping about, dumb, deaf and blind.

<sup>39.</sup> A wonderfully graphic and powerful simile applying to those who reject Faith. In their self-sufficiency they are undisturbed normally. But what happens when a great storm breaks over them? They cover their ears against thunder-claps, and the lightning nearly blinds them. They are in mortal fear, but God encompasses them around—even them, for He at all times encompasses all. He gives them rope. In the intervals of deafening noise and blinding flashes, there are moments of steady light, and these creatures take advantage of them, but again they are plunged into darkness. Perhaps they curse; perhaps they think that the few moments of effective light are due to their own intelligence! How much wiser would they be if they humbled themselves and sought the light of God!

### Section 3.

- 22. Who has made the earth your couch,
  And the heavens your canopy;
  And sent down rain from the heavens;
  And brought forth therewith
  Fruits for your sustenance;
  Then set not uprivals unto God When ye know (the truth).
  - 23. And if ye are in doubt
    As to what We have revealed
    From time to time to Our servant,
    Then produce a Sūra
    Like thereunto;
    And call your witnesses or helpers
    (If there are any) besides God,
    If your (doubts) are true.42
  - 24. But if ye cannot—
    And of a surety ye cannot—
    Then fear the Fire
    Whose fuel is Men and Stones,—
    Which is prepared for those

َّا - يَايَنُهُا النَّاسُ اعْبُدُوا رَبَّكُمُّ الَّذِي خَلَقَاكُمُ وَ الَّذِينَ مِنْ قَبُلِكُمُّ لَعَـ لَّكُمُّ تَتَقَوُّنَ خُ

٢٦-الَّذِن جَعَلَ لَكُو الْكَرْضَ فِرَاشًا وَالتَّمَاءَ
 بِنَاءُ وَ اَنْزَلَ مِنَ السَّمَاء مَاءً فَاخْرَجَ
 به مِنَ الشَّمَرٰتِ رِدُقًا لَكُوُ وَ فَلَا تَجُعَلُوا لِلْهُ اِنْدَادًا وَ اَنْ تَعُر تَعَلَّوْنَ ٥

٣٠- وَإِنْ كُنْتُهُ فِنْ رَيْبِ مِّمَّا نَرُلْنَا عَلَىٰ عَبُونَا فَانْوَا هِسُوْرَةٍ مِّنْ مِّشَلِه وَادْعُوَا شُهَكَ آءَ كُمُّ مِّنُ دُوْنِ اللهِ إِنْ كُنْتُمُ صْهِ وَيْنَ ٥

٣٠- فَإِنْ لَكُمْ تَفْعَلُواْ وَلَنْ تَفْعَلُواْ فَالْقُوا التَّارُ الْبَقِي وَقُودُهُ هَا التَّاسُ وَ الْجِيَارَةُ \* أَمِلَ تَ

<sup>40.</sup> For Taqwā see 11. 2 n 26 I connect this dependent clause with "adore, etc." above, though it could be connected with "created." According to my construction the argument will be as follows. Adoration is the act of the highest and humblest reverence and worship. When you get into that relationship with God, Who is your Creator and Guardian, your faith produces work of righteousness. It is a chance given you: will you exercise your free will and take it? If you do, your whole nature will be transformed

<sup>41.</sup> Further proofs of God's goodness to you are given in this verse. Your whole life, physical and spiritual, depends upon Him. The spiritual is figured by the Cinopy of Heaven. The truth has been brought plainly before you. Will you still resist it and go after false gods, the creation of your own fancy? The talse gods may be idols, superstitutions, Self, or even great or glorious things like Poetry, Art, or Science, when set up as rivals to Cod. They may be pride of race, pride of birth, pride of wealth or position, pride of power, pride of learning, or even spiritual pride.

<sup>42.</sup> How do we know that there is revelation, and that it is from God? Here is a concrete test. The Teacher of God's Truth has placed before you many Suras. Can you produce one like it? If there is any one besides God, who can inspire spiritual truth in such noble language, produce your evidence. Or is it that your doubts are merely argumentative, refractory, against your own inner light; or conscience? All true revelation is itself a miracle, and stands on its own merits.

Who reject Faith.48

25. But give glad tidings
To those who believe
And work righteousness,
That their portion is Gardens,
Beneath which rivers flow.
Every time they are fed
With fruits therefrom,
They say: "Why, this is
What we were fed with before,"
For they are given things in
similitude;
And they have therein

And they have therein Companions pure (and holy); 44 And they abide therein (for ever).

26. Sod disdains not to use The similitude of things, Lowest as well as highest.

ه٠- وَبَشِّرِ الَّذِيْنَ امْنُوا وَعَمِلُوا الطَّلِحْتِ
اَنَّ لَهُمْ جَثْتِ بَخُرِى مِنْ تَخْتِهَا الْأَنْهُورُ
كُلْمُنَا رُزِقُوا مِنْهَا مِنْ ثُمْرَةٍ بِرْزُقًا ﴿ قَالُوْا
هُذَا الَّذِي رُنِهُ فَنَا مِنْ قَبْلُ ۗ وَ أَتُوا بِهِ
مُتَشَابِها ۚ
وُلَهُمْ فِيهَا الْرُواجُ مُطَهَّرَةٌ ۚ وَهُمْ وَلَيْها خَلِلُونَ ۞

٢٦- إِنَّ اللهَ لَا يَسُتَحُى أَنْ يَضْرِبُ مَثَلًا

The mention of the Covenant (ii 27) has a particular and general signification. The particular one has reference to the Jewish tradition that a Covenant was entered into with "Father Abraham' that in return for God's favours the seed of Abraham would serve God fatthfully. But as a matter of fact a great part of Abraham's progeny were in constant spiritual rebellion against God, as is testified by their own Prophets and Preachers and by Muhammad Mustafā. The general signification is that a similar Covenant is metsphorically entered into by every creature of God, for God's loving care, we at least owe Him the fullest gratitude and willing obedience. The Sinner, before he darkens his own conscience, knows this, and yet he not only "forsakes the path" but resists the Grace of God which comes to save him. That is why his case becomes hopeless. But the loss is his own He cannot spoil God's design. The good man is glad to retrace his steps from any lapses of which he may have been guilty, and in his case God's Message reclaims him with complete understanding.

<sup>43.</sup> If by your own efforts you cannot match the spiritual light, and yet contumaciously reject spiritual Faith, then there will be a fire in your souls, the Punishment that burns up all your cherished idols Perhaps you will at least fear this penalty, which your self-lowing souls can understand. This fire consumes both the worshippers of the False and the Idols which they falsely worship. Can this bring them to their senses? Its power is not only over the feeling, palpitating heart of man (heart in a spiritual sense, as it persists long after the physical heart), but he cannot escape from it even if he imagines himself reduced to inertness like stocks or stones, for it is all-devouring.

<sup>44</sup> This is the antithesis to the last verse. If fire is the symbol of Punishment the Garden is the symbol of felicity. And what can be more delightful than a Garden where you observe from a picturesque height a beautiful landscape round you?—rivers flowing with crystal water and fruit trees of which the choicest fruit is before you. The fruit of goodness is goodness, similar, but choicer in every degree of ascent. You think it is the same, but it is because of your past experiences and associations of memory. Then there is companionship. If sex is suggested, its physical associations are at once negatived by the addition of the word Mutahharatun, "pure and holy." The Arabic epithet is in the intensive form, and must be translated by two adjectives denoting purity in the highest degree. The Companionship is that of souls and applies to both sexes in the physical world of men and women. And this felicity is not a mere passing phase but will abide beyond the realms of Time.

<sup>45.</sup> The word for "the lowest" in the original Arabic means a gnat, a byword in the Arabic language for the weakest of creatures. In xxix, 41, which was revealed before this Sūra, the similitude of the Spider was used, and similarly in xxii. 73, there is the similitude of the Fly. For similitudes taken from magnificent forces of nature, expressed in exalted language, see it. 19 above To God all his creation has some special meaning appropriate to itself, and some of what we consider the lowest creatures have wonderful aptitudes, e.g., the spider or the fly. Parables like these may be an occasion of stumbling to those "who forsake the path", in other words those who deliberately shut their eyes to God's Signs, and their Penalty is attributed to God, the Cause of all causes. But lest there should be misunderstanding, it is immediately added that the stumbling and offence only occur as the result of the sinner's own choice of the wrong course. Verses 26 and 27 form one sentence and should be read together. "Forsaking the path" is defined in it. 27. viz, breaking solemn covenants which the sinner's own soul had ratified, causing division among mankind, who were meant to be one brotherhood, and doing as much mischief as possible in the life on this earth, for the life beyond will be on another plane, where no rope will be given to evil.

Those who believe know
That it is truth from their Lord;
But those who reject Faith say:
"What means God by this
similitude?"
By it He causes many to stray,
And many He leads into the right
path;
But he causes not to stray,
Except those who forsake
(the path),—

27. Those who break God's Covenant After it is ratified,
And who sunder what God
Has ordered to be joined,
And do mischief on earth;
These cause loss (only) to
themselves.

28. How can ye reject<sup>48</sup>
The faith in God?—
Seeing that he were without life,
And He gave you life;
Then will He cause you to die,
And will again bring you to life;
And again to Him will ye return.

29. It is He Who hath created for you All things that are on earth;
Moreover His design comprehended the heavens,
For He gave order and perfection
To the seven firmaments;
And of all things
He hath perfect knowledge.

مَا بَعُوْضَةُ فَهَا فَوْقَهَا ۚ فَاَمِّنَا الَّذِيْنَ الْمَنُوا فَيَعْلَمُوْنَ انَّهُ الْحَقُّ مِنْ كَتِهِمُ ۚ وَ اَمْنَا الْذِيْنَ كَفَرُوْا فَيَقُولُوْنَ مَا ذَا اَرَادَ اللهُ بِهْ نَا مَثَلًا ^ يُضِلُّ بِهِ كَثِيرًا \* وَيَهُدِئ بِهُ كَثِيرًا \* وَمَا يُضِلُ بِهَ إِلَّا الْفَسِقِينَ فَ

وَمَا يَكِسُ وَهِ الْمَاكُونَ عَلَمُ كَاللَّهِ مِنْ بَعُدِ

اللَّهُ يُنَ يَنُقُضُونَ عَلْمَ كَاللَّهُ مِنَ بَعُدِ

مِنْكَاقُهُ وَيَقُطُعُونَ مَا آمَرَ اللَّهُ بِهَ أَنُ

يُوْصُلُ وَيُفُسِلُ وْنَ فِي الْاَرْضِ الْوَلَائِكَ

هُمُ الْخُسِرُونَ ٥

۸۰-كيئت تَكَفُّرُونَ پاللهِ وَكُنْتُمُ اَمُوَاتًا فَكَثْيَاكُورَ ثُمُّ يُهِينَتُكُوُ ثُمَّ بُحُيِيكُمُ ثُمُّ الْمُ (اينه تُرْجَعُونَ ۞

٢٩- هُوَ الَّذِي خَلَقَ لَكُوْ مَا فِي الْأَرْضِ
 جُوبِيْعًا " ثُنُعَ السُتَوْى إلى السَّمَا فِي الْأَرْضِ
 سَّبُعَ سَمْلُوتٍ "
 مُعُوبِكُلِ شَيْءً عَلِيْمٌ أَ
 و هُوبِكُلِ شَيْءً عَلِيْمٌ أَ

C. 45.—Yet man! What wonderful destiny
(ii. 30-39.) Is Thine! Created to be
God's vicegerent on earth!
A little higher than angels!

<sup>46.</sup> In the preceding verses God has used various arguments. He has recalled His goodness (ii. 21-22): resolved doubts (ii. 23): plainly set forth the penalty of wrong-doing (ii. 24): given glad tidings (ii. 25): shown how misunderstandings arise from a deliberate rejection of the light and breach of the Covenant (ii. 26-27). Now (ii. 28-29), He pleads with His creatures and appeals to their own subjective feelings. He brought you into being. The mysteries of life and death are in His hands. When you die on this earth, that is not the end. You were of Him, and you must return to Him. Look around you and realise your own dignity: it is from Him. The immeasurable depths of space above and around you may stagger you. They are part of His plan. What you have imagined as the seven firmaments (and any other scheme you may construct) bears witness to His design of order and perfection, for His knowledge (unlike yours) is all-comprehending. And yet will you deliberately reject or obscure or deaden the faculty of Faith which has been put into you?

Yet beguiled by evil! Set for a season On this earth on probation
To purge thy stain, with the promise
Of guidance and hope from on high,
From the Oft-Returning, Merciful!
Wilt thou choose right and regain
Thy spiritual home with God?

## Section 4.

30. Rehold, thy Lord said to the angels: "I will create A vicegerent on earth." They said: "Wilt Thou place therein one who will make Mischief therein and shed blood?—Whilst we do celebrate Thy praises And glorify Thy holy (name)?" He said: "I know what ye know not." "I

31. And He taught Adam the nature 18
Of all things; then He placed them
Before the angels, and said: "Tell
Me

The nature of these if ye are right.'

32. They said: "Glory to Thee: of knowledge

٣- وَإِذْ قَالَ رُبُكَ لِلْمَلْكِكَةِ إِنِّ جَاْعِلٌ فِي الْرَكْرُفِ خَلِيفَةٌ \* قَالُوا ٱلْجُعَلُ فِينُهَا مَنْ يُغْسِلُ فِينُهَا وَيَسُفِكُ الرّمَاءُ \* وَمَنْ يُغْسِلُ فِيهَا وَيَسُفِكُ الرّمَاءُ \* وَنَعَلَى شُكِنُ شُرِحِهُ مِعَمْرِكَ وَنُعَلِّي شُلكَ \* قَالَ فَيْنَ مُنْ اللّهُ مَا لا تَعْلَمُونَ ۞

٣١- وَعَلَمُ ادْمُ الْرَسْمَاءُ كُلّها ثُمْ عَرضَهُمْ
 عَلَى الْمُلَكِّكَةِ فَقَالَ الْبُؤْرِنَ بِالسَّمَاءِ هَوُلَا إِنْ كُنْتُوْر صِلِ قِيْنَ 
 ٢٥- قَالُوا سُبُطْنَكَ لا عِلْمُ لِنَا إلَّا هَاعَلَتَنَا \*

<sup>47.</sup> It would seem that the angels, though holy and pure, and endued with power from God, yet represented only one side of Creation. We may imagine them without passion or emotion, of which the highest flower is love. If man was to be endued with emotions, those emotions could lead him to the highest and drag him to the lowest. The power of will or choosing would have to go with them, in order that man might steer his own bark. This power of will (when used aright) gave him to some extent a mastery over his own fortunes and over nature, thus bringing him nearer to the God-like nature, which has supreme mastery and will. We may suppose the angels had no independent wills of their own: their perfection in other ways reflected God's perfection but could not raise them to the dignity of vicegerency. The perfect vicegerent is he who has the power of initiative himself, but whose independent action always reflects perfectly the will of his Principal. The distinction is expressed by Shakespeare (Sonnet 94) in those fine lines: "They are the lords and owners of their faces. Others but stewards of their excellence." The angels in their one-sidedness saw only the mischief consequent on the misuse of the emotional nature by man; perhaps they also, being without emotions, did not understand the whole of God's nature, which gives and asks for love. In humility and true devotion to God, they remonstrate: we must not imagine the least tinge of jealousy, as they are without emotion. This mystery of love being above them, they are told that they do not know, and they acknowledge (in ii. 23 below) not their fault (for there is no question of fault) but their imperfection of knowledge. At the same time, the marter is brought home to them when the actual capacities of man are shown to them (ii. 31, 33).

<sup>48.</sup> The literal words in Arabic throughout this passage are: "The names of things:" which commentators take to mean the inner nature and qualities of things, and things here would include feelings. The whole passage is charged with mystic meaning. The particular qualities or feelings which were outside the nature of angels were put by God into the nature of man. Man was thus able to love and understand love, and thus plan and initiate, as becomes the office of vicegerent. The angels acknowledged this. These things they could only know from the outside, but they had faith, or belief in the Unseen. And they knew that God saw all—what others see, what others do not see, what others may even wish to conceal. Man has many qualities which are latent or which he may wish to suppress or conceal, to his own detriment.

We have none, save what Thou Hast taught us: in truth it is Thou Who art perfect in knowledge and wisdom."

;

33. He said: "O Adam! tell them
Their natures." When he had told
them,
God said: "Did I not tell you
That I know the secrets of heavens
And earth, and I know what ye
reveal
And what ye conceal?"

34. And behold, We said to the angels "Bow down to Adam:" and they bowed down:

Not so Iblis: 40 he refused and was haughty:

He was of those who reject Faith.

thou
And thy wife in the Garden; 50
And eat of the bountiful things
therein
As (where and when) ye will; but
approach not this tree,
Or ye run into harm and
transgression." 51

36. Then did Satan<sup>32</sup> make them slip From the (Garden), and get them إِنَّكَ أَنْتُ الْعَلِيْمُ الْحَكِيْمُ 0

٣٠- قَالَ يَالْاَمُ ٱنَّعِبُمُّمُ بِالسَّيَآبِهِمُ ۚ فَلَتَآ ٱبُنَّاهُمُ بِالسُّكَآنِهِمُ ۚ قَالَ ٱلمَّافَٰلُ ٱلكُمُ إِنَّى ٱعْلَمُ غَيْبُ التَّمْلُوتِ وَالْأَرْضِ وَٱعْلَمُ مَا تُبْنُونَ وَمَا كُنْ تَمُ تَكُمُ ثَالُهُونَ ﴾

٣٠- فَإِذْ قُلْنَا لِلْمَلَّئِكَةِ اسْجُـ لُوْ الْلاَمَ الْمُحَدِّدُوا لِلاَدَمَ فَسَجَـ لُوْ اللهُ الْمُلَاثُونَ وَالسَّنَاكُبُرُ وَكَانَ مِنَ الْكِفِرِيِّنَ وَ الْمُنَاكُبُرُ وَكَانَ مِنَ الْكِفِرِيِّنَ وَ

ه- وَ قُلْنَا يَادَمُ اسْكُنْ اَنْتَ وَ زُوْجُكَ الْمُكَنَّ اَنْتُ وَ زُوْجُكَ الْمُحَنَّةُ الْمُثَنَّدُ وَ رُوْجُكَ الْمُحَنَّةُ وَكُلُّ مِنْهَا رَغَلًا حَيْثُ شِمُّتُكُلُ وَ وَلَا تَقُرُبَا هَذِهِ الشَّجَرَةُ فَتَكُوْنَا مِنَ الشَّجَرَةُ فَتَكُونَا مِنَ السَّمَا الشَّالِي اللَّهُ اللللْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ الْمُعْلِقُلْمُ اللَّهُ اللْمُنْ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُنَالِقُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُولِلَّالِي الْمُؤْمِلُولُولُولُولُولُول

٣٠- فَٱزَلَهُمُا الشَّيْطُنُ عَنْهَا فَاتَّوْرَجُهُما

<sup>49.</sup> The Arabic may also be translated: "They bowed down, except Iblis." In that case Iblis (Satan) would be one of the angels. But the theory of fallen angels is not usually accepted in Muslim theology. In xviii. 50, Iblis is spoken of as a Jinn. We shall discuss later the meaning of this word.

<sup>50.</sup> Was the Garden of Elen a place on this earth? Obviously not. For, in verse 36 below, it was after the Fall that the sentence was pronounced: "On earth will be your dwelling-place." Before the Fall, we must suppose Man to be on another plane altogether—of felicity, innocence, trust, a spiritual existence, with the negation of enmity, want of faith, and all evil. Perhaps Time and Space also did not exist, and the Garden is allegorical as well as the tree. The forbidden tree was not the tree of knowledge, for man was given in that perfect state fuller knowledge than he has now (ii. 31): it was the tree of Evil, which he was forbidden not only to eat of, but even to approach.

<sup>51. &</sup>quot;Zulm" in Arabic implies harm, wrong, injustice, or transgression, and may have reference to oneself: when the wrong is done to others it implies tyranny and oppression; the idea of wrong naturally connects itself with darkness, which is another shade of meaning carried with the root word.

<sup>52. &</sup>quot;Iblis" in ii. 34 is apparently the Power of Evil, with the root idea of desperateness or rebellion. "Satan" in this verse is the Power of Evil, with the root idea of perversity or enmity. Note the appropriateness of the term on each occasion. Also, "slipping" from the Garden denotes the idea of Evil gradually tempting man from a higher to a lower state.

Of the state (of felicity) in which They had been. We said: "Get ye down, all (ye people 58), With enmity between yourselves. On earth will be your dwellingplace And your means of livelihood 34-For a time."

37. Then learnt Adam from his Lord Words of inspiration, 55 and his Lord Turned towards him; for He Is Oft-Returning, Most Merciful.

38. We said: "Get ye down all from And if, as is sure, there comes to you Guidance from Me,56 whosoever Follows My guidance, on them Shall be no fear, nor shall they grieve.

39. "But those who reject Faith And belie Our Signs, They shall be Companions of the They shall abide therein." 57

و قُلْنَا الْمُبِطُّرُ الْمُعْضُكُمُ لِبَعْضِ عَلُولًا

لَهُمَ، أَدَمُرُمِنُ رُبِّهٖ كُلِمْتٍ فَتَابَ عَلَيْهِ \* إِنَّهُ هُوُ التَّوَّابُ الرَّحِيْمُ

وه- وَ الْكُنْ مُنْ كُفُرُوا وَكُنُّ بُوا كَالُّهُ مُا إِلَّا لَا لِمُنَّا أَصْلِفُ النَّارُ هُمُ فِنْهَا خُلِدُونَ مُ

C. 46.—Amongst men what nation had higher chances (ii. 40-86.) In the realm of the Spirit than the Children of Israel? But again and again did they fail in the Spirit.

any number greater than two.

54. Man's sojourn in this lower state, where he is partly an animal of this earth, is for a time.

But he must fulfil his lower duties also, for they too are a part of his spiritual training.

55. As "names" in verse 31 above is used for the "nature of things," so "words" here means "inspiration," "spiritual knowledge." The Arabic word used for "learn" here implies some effort

on his part, to which God's Grace responded.

The Arabic word for "Repentance" (tauba) means "turning," and the intensive word (tauwab) for God's forgiveness ("Oft-Returning" or "Ever-Returning") is from the same root. For repentance, three things are necessary: the sinner must acknowledge his wrong; he must give it up; and he must resolve to eschew it for the future. Man's nature is weak, and he may have to return again and again for mercy. So long as he does it sincerely, God is Oft-Returning, Most Merciful. For His grace helps out the sinner's shortcomings.

out the sinner's shortcomings.

56. Note the transition from the plural "We" at the beginning of the verse to the singular "Me" later in the same verse. God speaks of Himself usually in the first person plural "We": it is the plural of respect and honour and is used in human language in Royal Proclamations and decrees. But where a special personal relationship is expressed the singular, "I" or "Me" is used. Cf. xxvi. 52, etc.

In spite of Man's fall, and in consequence of it, assurance of guidance is given. In case man follows the guidance, he is free from any fear for the present or the future, and any grief or sorrow for the past. The soul thus freed grows nearer to God.

57. But if the soul, in spite of the Oft-Returning Mercy of God, rejects the higher light and goes on sinning against that light, the inevitable consequence must be the spiritual Fire. It is not merely a fortuitous incident. As his rejection was deliberate and definite, so the consequences must be of an

a fortuitous incident. As his rejection was deliberate and definite, so the consequences must be of an abiding character.

<sup>53.</sup> God's decree is the result of man's action. Note the transition in Arabic from the singular number in ii. 33, to the dual in ii. 35, and the plural here, which I have indicated in English by "All ye people." Evidently Adam is the type of all mankind, and the sexes go together in all spiritual matters. Moreover, the expulsion applied to Adam, Eve, and Satan, and the Arabic plural is appropriate for

They rebelled against Moses and murmured In the wilderness; the Prophets they slew And the Signs they rejected; they falsified Scripture and turned their backs on righteousness.

### Section 5.

The (special) favour which I bestowed

Upon you, and fulfil your

With Me as I fulfil My Covenant With you, and fear none but Me.

- 41. And believe in what I reveal, 59
  Confirming the revelation
  Which is with you,
  And be not the first to reject
  Faith therein, nor sell My Signs
  For a small price: and fear Me,
  And Me alone.
- 42. And cover not Truth
  With falsehood, nor conceal
  The Truth when ye know
  (what it is).
- 43. And be steadfast in prayer;
  Practise regular charity;
  And bow down your heads for With those who bow down (in worship).
- 44. Do ye enjoin right conduct
  On the people, and forget
  (To practise it) yourselves,
  And yet ye study the Scripture?
  Will ye not understand?

به لِبَنِيْ إِسْرَآءِيْلَ اذْكُرُوْا نِعُمْتِي الَّتِيْ إِنْعَمْتُ عَلَيْكُمْ وَ اَوْفُوْا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَايَّاى فَارْهَبُوْنِ وَإِيَّاى فَارْهَبُوْنِ

۱۸- وَامِنُوْا بِهَا انزَلْتَ مَصَدُّاقًا لِمَا مَعَامُرُ وَلاَ تَكُوْنُوْا أَوْلَ كَافِرٍ بِهِ ۖ وَلاَ تَشُتَرُوْا بِإِلَاقِىٰ ثَمَنَا قَلِيْلاً ۚ وَ إِيَّاىَ فَالْقُوْنِ ۞ ١٣- وَلاَ تَكْرِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُنُوا الْحَقِّ وَ إِنْ تَكُو تَعُلَمُوْنَ ۞

٣٧- وَ أَقِيمُوا الصَّلْوَةَ وَ أَتُوا الرَّكُوٰةَ وَازُكُوْثُوَا مُعَ الرِّكِعِيْنَ ۞

٣٨- اَتُأْمُرُونَ النَّاسَ بِالْبِرِ وَ تَنْسَوْنَ انْفُسُكُورَ وَ تَنْسَوْنَ انْفُسُكُورَ وَ تَنْسَوْنَ انْفُسُكُورُ وَ اَنْتُمُ تَتُلُونَ الْكِتْبُ \*
 افكر تَعْقِلُونَ ۞

<sup>58.</sup> The appeal is made to Israel subjectively in terms of their own tradition. You claim to be a favoured nation: have you forgotten My favours? You claim a special Covenant with Me: I have fulfilled My part of the Covenant by bringing you out of the land of bondage and giving you Canaan, the land "flowing with milk and honey": how have you fulfilled your part of the Covenant? Do you fear for your national existence? If you fear Me, nothing else will matter.

<sup>59.</sup> You received revelations before: now comes one confirming it: its first appeal should be to you: are you to be the first to reject it? And reject it for what? God's Signs are worth more than all your paltry considerations. And the standard of duty and righteousness is to be taken from God, and not from priests and customs.

<sup>60.</sup> The argument is still primarily addressed to the Jews, but is of universal application, as in all the teachings of the Qur-ān. The chief feature of Jewish worship was and is the bowing of the head.

45. Nay, seek (God's) help
With patient perseverance 61
And prayer:
It is indeed hard, except
To those who bring a lowly
spirit,—

46. Who bear in mind the certainty
That they are to meet their Lord,
And that they are to return to Him.

### Section 6.

- 47. Children of Israel! call to mind

  The (special) favour which I

  bestowed

  Upon you, 62 and that I preferred

  you

  To all others (for My Message).
- 48. Then guard yourselves against a
  day
  When one soul shall not avail
  another
  Nor shall intercession be accepted
  for her,
  Nor shall compensation be taken
  from her,
  Nor shall anyone be helped
  (from outside).68
- 49. Ind remember, We delivered you From the people of Pharaoh: they set you Hard tasks and punishments, slaughtered

ه٧-وَ اسْتَعِيْنُوْا بِالصَّبْرِ وَ الصَّلْوَةِ \*وَ **إِنَّهُ)** كَكِيْرَةً ۚ الْآعَلَى الْخَشِعِيْنَ ﴿

٣٠- الَّذِيْنَ يَظُنُّوْنَ اَنَّهُ مُّرَمُّ لَقُوُّا رَبِّهِمُّ وَ \* اَنَّهُمُ الْکِهُ رَجِعُوْنَ ۞

٣٠ - لِبَهُ نِنَّ اِسْرَآءِ يُلَ اذْكُرُوا نِعْمَتِي الَّتِيِّ الْمُثَنِّ الْمُثَنِّ الْمُثَنِّ الْمُثَنِّ الْمُثَنِّ الْمُثَنِّ عَلَى الْعُلَمْةُ عَلَى الْعُلِمُ الْعُلَمْةُ عَلَى الْعُلَمْةُ عَلَى الْعُلَمْةُ عَلَى الْعُلِمُ عَلَى الْعُلَمْةُ عَلَى الْعُلَمْةُ عَلَى الْعُلَمْةُ عَلَى الْعُلَمْةُ عَلَى الْعُلَمْةُ عَلَى الْعُلَمْةُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَمْهُ عَلَى اللّهُ عَلَمْهُ عَلَى اللّهُ عَلَيْهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَى اللّهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْ

٨٧- وَالْقُوُّا يُوْمًّا لَا تَجْزِى نَفْسٌ عَنُ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةً وَ لَا يُؤْخَنُ مِنْهَا عَلْلٌ وَ لَا يُؤْخَنُ مِنْهَا عَلْلٌ وَ لَا هُـُمْ يُنْصَرُونَ ○

٣٩- وَ إِذْ نَجْنَيُ نَكُمُ مِّنَ الِ فِرْعَوْنَ يَسُوْمُوْنَكُرُهُ سُوْءَ الْعَكَابِ يُنَ بِتَكُوْنَ ابْنَاءَكُمْ وَ يَسْتَصْيُوْنَ نِسَاءَكُمُ ﴿

<sup>61.</sup> The Arabic word Sabr implies many shades of meaning, which it is impossible to comprehend in one English word. It implies (1) patience in the sense of being thorough, not hasty; (2) patient perseverance, constancy, steadfastness, firmness of purpose; (3) systematic as opposed to spasmodic or chance action; (4) a cheerful attitude of resignation and understanding in sorrow, defeat, or suffering as opposed to murmuring or rebellion, but saved from mere passivity or listlessness, by the element of constancy or steadfastness.

<sup>62.</sup> These words are recapitulated from ii. 40, which introduced a general account of God's favours to Israel; now we are introduced to a patricular account of incidents in Israel's history. Each incident is introduced by the Arabic word "Ig," which is indicated in the translation by "Remember.'

<sup>63.</sup> Before passing to particular incidents, the conclusion is stated. Be on your guard: do no think that special favours exempt you from the personal responsibility of each soul.

Your sons and let your women-folk live; 64
Therein was a tremendous trial from your Lord.

- 50. And remember We divided
  The Sea for you and saved you
  And drowned Pharaoh's people
  Within your very sight. 65
- 51. And remember We appointed Forty nights for Moses, 66
  And in his absence ye took The calf (for worship), And ye did grievous wrong.
- 52. Even then We did forgive you; <sup>67</sup>
  There was a chance for you
  To be grateful.
- 53. And remember We gave Moses the Scripture and the Criterion 68

وَ فِى ذَلِكُمْ بَــُلاّنِ مِنْ رَبِّكُمُ عَظِيْمٌ٥

٠٥- وَإِذْ فَرَقْنَا بِكُوُ الْبَعُرَ فَأَ نَعَيُّ نَكُوُ وَ أَغْرَقُنَا الَ فِرْعُوْنَ وَ أَنْ تُدُرُ تَنْظُرُونَ ۞

٥٠- وَإِذْ وْعَلَنَا مُوْسَى اَرْبَعِيْنَ لَيْلَةً ثُمَّرَ
 الْخَذْنَ ثُمُ الْحِجُ لَ مِنْ بَعْرِهِ
 وَانْ تُمُ ظٰلِمُونَ ۞

٥٢- ثُمُّرَ عَفَوْنَا عَنَكُمُ مِّنَّ بَعْدِ ذَلِكَ لَعَلَّكُمُّ تَشْكُرُونَ ۞

٥٥- وَإِذْ إِنَّهُ نَا مُؤْسَى الْكِتْبُ وَ الْفُرْقَ إِنَّ

- 64. The bondage of Egypt was indeed a tremendous trial. Even the Egyptians' wish to spare the lives of Israel's females when the males were slaughtered, added to the bitterness of Israel. Their hatred was cruel, but their "love" was still more cruel. About the hard tasks, see Exod. i. 14: "They made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." Pharaoh's taskmasters gave no straw, yet ordered the Israelites to make bricks without straw: Exod. v. 5-19. Pharaoh's decree was: "Every son that is born ye shall cast into the river, and every daughter ye shall save alive": Exod. i. 22. It was in consequence of this decree that Moses was hidden three months after he was born, and when he could be hidden no longer, he was put into an ark of bulrushes and cast into the Nile, where he was found by Pharaoh's daughter and wife (xxviii 9), and adopted into the family: Exod. ii. 2-10 Cf. xx. 37-40. Thus Moses was brought up by the enemies of his people. He was chosen by God to deliver his people, and God's wisdom made the learning and experience and even cruelties of the Egyptian enemies themselves to contribute to the salvation of his people.
- 65. When the Israelites at last escaped from Egypt, they were pursued by Pharaoh and his host. By a miracle the Israelites crossed the Red Sea, but the host of Pharaoh was drowned: Exod. xiv. 5-31.
- 67. Moses prayed for his people, and God forgave them. This is the language of the Qur-ān. The Old Testament version is rougher: "The Lord repented of the evil which He thought to do unto His" people": Exod. xxxii. 14. The Muslim position has always been that the Jewish (and Christian) striptures as they stand cannot be traced direct to Moses or Jesus, but are later compliations. Modern scholarship and Higher Criticism has left no doubt on the subject. But the stories in these traditional books may be used in an appeal to those who use them: only they should be spiritualised, as they are here and especially in it. 54 below.
- 68. God's revelation, the expression of God's Will, is the true standard of right and wrong. It may be in a Book or in God's dealings in history. All these may be called His Signs or Miracles. In this passage some commentators take the Scripture and the Criterion (Furqān) to be identical. Others take them to be two distinct things: Scripture being the written Book and the Criterion being other Signs. I agree with the latter view. The word Furqān also occurs in xxi. 48 in connection with Moses and Aaron and in the first verse of Sūra xxv, as well as in its title, in connection with Muhammad. As Aaron received no Book, Furqān must mean the other Signs. Mustafā has both the Book and the other Signs: perhaps here too we take the other Signs as supplementing the Book. Cf. Wordsworth's "Arbiter undisturbed of right and wrong." (Prelude, Book 4.)

(Between right and wrong): there was
A chance for you to be guided aright.

54. Ind remember Moses said
To his people: "O my people!
Ye have indeed wronged
Yourselves by your worship of the
calf:
So turn (in repentance) to your
Maker,
And slay yourselves (the
wrong-doers);
That will be better for you
In the sight of your Maker."
Then He turned towards you (in
forgiveness):
For He is Oft-Returning, Most
Merciful.

55. And remember ye said: 70
"O Moses!
We shall never believe in thee
Until we see God manifestly,"
But ye were dazed
With thunder and lightning,
Even as ye looked on.

56. Then We raised you up After your death: Ye had the chance To be grateful.

57. And We gave you the shade or clouds

الكَلَّمُوْ تَهْتَكُوْنَ٥٠

٥٠- وَ إِذُ قَالَ مُوْسَى لِقَوْمِهٖ لِقَوْمِ الْقَوْمِ اِنَّكُمُ طَلَمْتُمُ الْعِجُلَ فَتُوْبُوَا طَلَمْتُمُ الْعِجُلَ فَتُوْبُوَا الله بَارِيكُمُ الْعِجُلَ فَتُوْبُوَا الله بَارِيكُمُ أَلْعِجُلَ فَتُوْبُوا النَّالِيكُمُ اللهِ عَلَيْكُمُ اللهِ عَلَيْكُمُ اللهِ عَلَيْكُمُ اللهِ عَلَيْكُمُ اللهِ عَلَيْكُمُ اللهِ عِلْمُ اللهِ عَلَيْكُمُ اللهِ عَلَيْكُمُ اللهِ عِلْمُ اللهِ عِلْمُ اللهِ عِلْمُ اللهِ عِلْمُ اللهُ عَلَيْكُمُ اللهُ عَلَيْكُمُ اللهُ عِلْمُ اللهُ عَلَيْكُمُ اللهُ عِلْمُ اللهُ عَلَيْكُمُ اللهُ اللهُ عِلْمُ اللهُ عِلْمُ اللهُ عَلَيْكُمُ اللهُ اللهُ عِلْمُ اللهُ عَلَيْكُمُ اللهُ اللهُ عِلْمُ اللهُ عَلَيْكُمُ اللهُ اللهُ عَلْمُ اللهُ عَلَيْكُمُ اللهُ اللهُ عَلَيْكُمُ اللهُ اللهُ اللهُ عَلَيْكُمُ اللهُ اللهُ عَلَيْكُمُ اللهُ 
۵۵- وَ إِذْ قُلْتُمُّ يِنْمُوْسَى لَنُ ثُوْمِنَ لَكَ حَتَّى نَرَى اللهَ جَهُرَةً فَاَخَنَ تَكُمُ الطَّعِقَةُ وَ اَنْ تُمُّرُ تَنْظُرُونَ ⊙

٣٥ - ثُورِّ بَعَثْنَكُمُ مِّنَّ بَعْنِ مُوْتِكُمُ لَعَلَّمُ لِمُثَالِكُمُ لَعَلَّكُمُ لَعَلَّكُمُ لَعَلَّكُمُ تَشَكَّرُهُونَ ۞

٥٥- وَ ظُلَلْنَا عَلَيْكُمُ الْغَمَامُ وَ اَنْزَلْنَا عَلَيْكُمُ

<sup>69.</sup> Moses's speech may be construed literally, as translated, in which case it reproduces Exod. on xxxii, 27-28 but in a much softened form, for the Old Testament says: "Go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour... and there fell of the people that day 3,000 men." A more spiritualised version would be that the order for slaying was given by way of trial, but was withdrawn, for God turned to them in forgiveness. A still more spiritualised way of construing it would be to take "anfusakum" as meaning "souls," not "sleves." Then the sense of Moses's speech (abbreviated) would be: "By the worship of the calf you have wronged your own souls; repent: mortify (= slay) your souls now; it will be better in the sight of God."

The word here translated Maker ( $B\bar{a}ri$ ) has also in it a touch of the root-meaning of "liberator,"—an apt word as referring to the Israelites, who had just been liberated from bondage in Egypt.

<sup>70.</sup> We have hitherto had instances from the Jewish traditional Taurāt (or Pentateuch). Now we have some instances from Jewish traditions in the Talmud, or body of exposition in the Jewish theological schools. They are based on the Jewish scriptures, but add many marvellous details and homilies. As to seeing God, we have in Exod. xxxiii. 20: "And He said, 'Thou canst not see My face: for there shall no man see Me and live'." The punishment for insisting on seeing God was therefore death: but those who rejected faith were forgiven, and yet they were ungrateful.

And sent down to you
Manna 11 and quails, saying:
"Eat of the good things
We have provided for you:"
(But they rebelled);
To Us they did no harm,
But they harmed their own souls.

58. Ind remember We said:
"Enter this town," and eat
Of the plenty therein
As ye wish; but enter
The gate with humility,
In posture and in words,
And We shall forgive you your
faults

\*

And increase (the portion of) Those who do good."

59. But the transgressors
Changed the word from that
Which had been given them;
So We sent on the transgressors
A plague from heaven,
For that they infringed
(Our command) repeatedly.

#### SECTION 7.

60. And remember Moses prayed
For water for his people;
We said: "Strike the rock
With thy staff." Then gushed
forth

الْمَنَّ وَالشَّلُوٰى ۚ كُلُوْا مِنْ طَيِّبْتِ مَا رُنَمَاتُنَكُوْ ۚ وَمَا ظَلَمُوْنَا وَالْإِنْ كَانُوَا انْفُسُهُمْ يُظْلِمُوْنَ۞

وه فَبُكُنُ الَّذِيْنَ ظَلَنُوْا قَوْلًا غَيْرُ الَّذِيْنَ قِيْلُ لَهُمْ فَانْزُلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا رِجُزًا مِّنَ السَّمَآءِ بِمَا كَانُوا يَفْسُقُوْنَ أَ

٠٠- وُ إِذِ اسْتَسْقَى مُوْسَى لِقَوْمِهِ فَقُلْنَا اضْرِبُ بِعَصَاكَ الْحَجَرُ ۚ فَانْفَجُرَتْ مِنْـهُ

<sup>71.</sup> Manna=Hebrew, Man-hu: Arabic Mā-huwa? > What is it? In Exod. xvi. 14, it is described as "a small round thing, as small as the hoar frost on the ground." It usually rotted if left over till next day: it melted in the hot sun; the amount necessary for each man was about an Omer, a Hebrew measure of capacity equal to about 2½ quarts. This is the Hebrew account, probably distorted by traditional exaggeration. The actual Manna found to this day in the Sinai region is a gummy saccharine secretion found on a species of Temarisk. It is produced by the puncture of a species of insect like the cochineal, just as lac is produced by the puncture of the lac insect on certain trees in India. As to quails, large flights of them are driven by winds in the Eastern Mediterranean in certain seasons of the year, as was witnessed during the Great War of 1914-1918 by many Indian officers who campaigned between Egypt and Palestine.

campaigned between Egypt and Palestine.

72. This probably refers to Shittim. It was the "town of acacias," just east of the Jordan, where the Israelites were guilty of debauchery and the worship of and sacrifices to false gods (Num. xxv. 1-2, also 8-9); a terrible punishment ensued, including the plague, of which 24,000 dted. The word which the transgressors changed may have been a pass-word. In the Arabic text it is "Hittatun" which implies humility and a prayer of forgiveness, a fitting emblem to distinguish them from their enemies. From this particular incident a more general lesson may be drawn: in the hour of triumphwe are to behave humbly as in God's sight, and our conduct should be exemplary according to God's word: otherwise our arrogance will draw its own punishment.

These verses, 58-59, may be compared with vii. 161-162. There are two verbal differences. Here (ii. 58) we have "enter the town" and in vii. 161 we have "dwell in this town." Again in it. 59 here we have "infringed (Our command)," and in vii. 162, we have "transgressed." The verbal differences make no difference to the sense.

Therefrom twelve springs.
Each group knew its own place
For water. So eat and drink
Of the sustenance provided by God
And do no evil nor mischief
On the (face of the) earth.

61. Ind remember ye said:

"O Moses! we cannot endure
One kind of food (always);
So beseech thy Lord for us
To produce for us of what the
earth

Groweth,—its pot-herbs, and cucumbers,

Its garlie, lentils, and onions."
Ha said: "Will ye exchange
The better for the worse?
Go ye down to any town,"
And ye shall find what ye want!"

اثُنْتَاعَشُرَةً عَيْنًا قَنُ عَلِمَ كُلُّ أَنَاسٍ مَّشُرَيَهُمُ ثُلُوا وَ اشْرَبُوا مِنْ تِرْزُقِ اللهِ وَ لا تَعْثُوا فِي الْأَرْضِ مُفْسِرِينُ

١١- وَ إِذْ قُلْتُمْ يِنْمُوسَى لَنْ تَصْبِرَ عَلَىٰ طَعَامِرَ وَ إِذْ قُلْتُمْ يِنْمُوسَى لَنْ تَصْبِرَ عَلَىٰ طَعَامِرَ وَاحِي فَادْعُ لِنَا رَبُكَ يُخْرِجُ لَنَا مِثَا تُكْثِرُ لَمْ الْمَا تُعْلَيْهَا وَقِنَّا إِنِهَا وَنَصْلِهَا قَالَ اَتَنَتَبُهِ الْوَنَ وَقُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ اَتَنَتَبُهِ الْوَنَ وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ اَتَنَتَبُهِ الْوَنَ وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا قَالَ اللهُ 
73. Here we have a reference to the tribal organisation of the Jews, which played a great par in their forty years' march through the Arabian deserts (Num. i. and ii.) and their subsequent settle ment in the land of Canaan (Josh. xiii. and xiv.). The twelve tribes were derived from the sons o Jacob, whose name was changed to Israel (soldier of God) after he had wrestled, says Jewis tradition, with God (Genesis xxxii, 23). Israel had twelve sons (Gen. xxxv. 22-26), including Lev and Joseph. The descendants of these twelve sons were the "Children of Israel." Levi's family go the priesthood and the care of the Tabernacle: they were exempted from military duties, for whice the census was taken (Num. i 47-53), and therefore from the distribution of Land in Cannan (Joseph. 3); they were distributed among all the Tribes, and were really a privileged caste and no numbered among the Tribes; Moses and Aaron belonged to the house of Levi. On the other han Joseph, on account of the high position to which he rose in Egypt as the Pharaoh's minister, was the progenitor of two tribes, one in the name of each of his two sons Ephraim and Manasseh. Thu there were twelve Tribes in all, as Levi was cut out and Joseph represented two tribes. Their havin fixed stations and watering places in camp and fixed territorial areas later in the Promised Lan prevented confusion and mutual jealousies and is pointed to as an evidence of the Providence of Go acting through His prophet Moses. Cf. also vii. 160.

The gushing of twelve springs from a rock evidently refers to a local tradition well known t Jews and Arabs in Mustafa's time. Near Horeb close to Mount Sinai, where the Law was given t Moses, is a huge mass of red granite, twelve feet high and about fifty feet in circumference, wher European travellers (e.g., Breydenbach in the fifteenth century after Christ) saw abundant springs c water twelve in number (see Sale's notes on this passage). It existed in Mustafa's time and may sti exist to the present day, for anything we know to the contrary. The Jewish tradition would b based on Exod, xvii, 6: "Thou shalt smite the rock, and there shall come water out of it that th people may drink."

The story is used as a parable, as is clear from the latter part of the verse. In the desolation an among the rocks of this life people grumble. But they will not be starving or thirsty of spiritualife. God's Messenger can provide abundant spiritual sustenance even from such unpromising thing as the hard rocks of life. And all the nations can be grouped round it, each different, yet each i perfect order and discipline. We are to use with gratitude all spiritual food and drink provided b God, and He sometimes provides from unexpected places. We must restrain ourselves from mischie pride, and every kind of evil, for our higher life is based on our probation on this very earth.

74. The declension of the word Mist in the Arabic text here shows that it is treated as a commonoun meaning any town, but this is not conclusive, and the reference may be to the Egypt c Pharaoh. The Tanwin expressing indefiniteness may mean "any Egypt", i.e., any country as fertil as Egypt. There is here a subtle remniscence as well as a severe reproach. The rebellious childrence of Israel murmured at the sameness of the food they got in the desert. They were evidently hanker ing after the delicacies of the Egypt which they had left, although they should have known that the only thing certain for them in Egypt was their bondage and harsh treatment. Moses's reproach t them was twofold: (1) Such variety of foods you can get in any town: would you, for their sake sell your freedom? Is not freedom better than delicate food? (2) In front is the rich Promise Land, which you are reluctant to march to: behind is Egypt, the land of bondage. Which is better Would you exchange the better for the worse?

They were covered with

humiliation<sup>75</sup>
And misery; they drew
On themselves the wrath of God.
This because they went on
Rejecting the Signs of God
And slaying His Messengeis
Without just cause.
This because they rebelled
And went on transgressing.

وُ صُهِ بَتُ عَلَيْهِمُ الدِّلَةُ وُ الْمُسْكَنَةُ ۗ وَبَاءُوْ بِغَضَبِ مِّنَ اللهِ ۚ ذلِكَ بِانَّهُمُ مُكَافُوا يَكُفُرُوْنَ بِالْمِتِ اللهِ وَيُقَتَّلُوْنَ النَّمِةِ نَنَ بِغَيْرِ الْحُقِّ أَ ذلِكَ بِمَا عَصُوا وَ كَانُوا يَعْتَ كُوْنَ أَ

### SECTION 8.

62. Those who believe (in the Qur-ān),
And those who follow the Jewish (scriptures),
And the Christians and the Sabians,
And who believe in God
And the Last Day,
And work righteousness,
Shall have their reward

آ۱۰- إِنَّ الْكَنِيْنُ الْمُنُوَّا وَالْكَنِيْنَ هَا دَوْ ﴿ وَ الْمُصْلَرِى وَ الصّبِينِيْنَ مِنْ الْمَنْ بِاللّٰهِ وَالْيَوْمِ الْاِنْوِرِ وَعَمِمَلَ صَمَالِكًا وَعَمِمَلَ صَمَالِكًا فِكُوْمِمْ الْجُرُهُمْ وَعِنْدُ رَبِّهِمْ \*

75 From here the argument becomes more general They got the Promised Land But they continued to rebel against God And their humiliation and misery became a rational deaster. They were carried in captivity to Assyria They were restored under the Persians, but still remained under the Persian yoke and they were under the yoke of the Greeks, the Romans, and Arabs. They were scrittered all over the earth, and have been a wandering people ever since, because they rejected faith, slew God's messengers, and went on transgressing.

The slaying of the Prophets begins with the murder of Abel who was in the ancestry of Israel. The elder sons of Jacob attempted the murder of Joseph when they dropped him that the well, and if he was afterwards rescued by strangers, their blood guilt was none the less. In later history they attempted to slay Jesus, inasmuch as they got the Roman Governor to crucify one in his likeness, and they attempted to take the life of Mustafa

But the moral goes wider than the Children of Israel It applies to all nations and all individuals. If they are stiff-necked if they set a greater value on penshable goods than on freedom and eternal salvation, if they break the law of God and resist His grace, their portion must be humiliation and misery in the spiritual world and probably even on this earth if a long view is taken

76 Latest researches have revealed a small remnant of a religious community numbering about 2,000 souls in Lower Iriq, near Basra In Arabic they are called Subbi (plural, Subba). They are also called Sabians and Nisor eans or Mindreans, or Christians of St. John They claim to be Gaostics, or Knowers of the Great Life They dress in white, and believe in frequent immersions in water Their Book Ginza is in a dialect of Arimic They have theo ies of Darkness and Light as in Zoroastrians. They use the name \(\frac{1}{2}\alpha\) in the live in peace and harmony among their Muslim neighbours. They resemble the Sabi-un mentioned in the Qur an, but are not probably identical with them

The pseudo-Sabians of Hirrin, who attracted the attention of Khalifa Mimun al-Rashid in 830 A.D by their long hair and peculiar dress, probably adopted the name as it was mentioned in the Qur-ān, in order to claim the privileges of the People of the Book. They were Syrian star worshippers with Hellenistic tendencies, like the Jews contemporary with Jesus. It is doubtful whether they had any right to be called People of the Book in the technical sense of the term. But I think that in this matter (though many authorities would dissent) the term can be extended by analogy to cover extrest followers of Zoroaster the Vedas Buddha, Confucius and other Teachers of the moral law

There was another people called the Sabrans, who played an important part in the history of early Arabia, and are known through their inscriptions in an alphabet all ed to the Phenician and the Babylonian They had a flourishing kingdom in the Yemen truct in South Arabia about 800 700 BC, though their origin may have been in North Arabia They worshipped the planets and stars (Moon, Sun, Venus) Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was dear San'i. They had beautiful stone buildings, in which the pointed arch is noticeable. (See E. B. on Sabæans)

With their Lord: on them Shall be no fear, nor shall they grieve.<sup>77</sup>

- 63. And remember We took
  Your Covenant
  And We raised above you
  (The towering height)
  Of Mount (Sinai) 78
  (Saying): "Hold firmly
  To what We have given you
  And bring (ever) to remembrance
  What is therein:
  Perchance ye may fear God."
- 64. But ye turned back thereafter:
  Had it not been for the Grace
  And Mercy of God to you,
  Ye had surely been
  Among the lost.
- 65. And well ye knew
  Those amongst you
  Who transgressed
  In the matter of the Sabbath:
  We said to them:
  "Be ye apes,
  Despised and rejected." 79
- 66. So We made it an example To their own time

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وُلاخُونُ عَلَيْهِمْ وَكَاهُمْ يَعْزَنُونَ 🔾

٢٧- تُمَّرُ تُوكِيُ تُمُ مِّنُ بَعُنِ ذَلِكَ فَكُولاً فَضُلُ اللهِ عَلَيْكُو وَرُخْمَتُهُ لَكُنْ ثُورُ مِنَ الخُلِسِرِيْنَ ○ ٢٥- وَ لَقَلُ عَلِمُ تُمُ الذِيْنَ اعْتَلَ وَامِنْكُو فِي السَّبْتِ فَقُلْنَا لَهُمُ كُونُوا قِرَادَةً خَسِبِيْنَ ۚ

٣٠- نَجْعُلُنْهَا نَكَالًا لِنَمَا بَيْنَ يَنَ يُهَا وَمَا

77. Cf. ii. 38, where the same phrase occurs. And it recurs again and again afterwards.

The point of the verse is that Islam does not teach an exclusive doctrine, and is not meant exclusively for one people. The Jews claimed this for themselves, and the Christians in their origin were a sect of the Jews. Even the modern organised Christian churches, though they have been, consciously or unconsciously, influenced by the Time-spirit, including the historical fact of Islam, yet cling to the idea of Vicarious Atonement, which means that all who do not believe in it or who lived previously to the death of Christ are at a disadvantage spiritually before the Throne of God. The attitude of Islam is entirely different. Islam existed before the preaching of Muhammad on this earth: the Qur-an expressly calls Abraham a Muslim (iii. 67). Its teaching (submission to God's will) has been and will be the teaching of Religion for all time and for all peoples.

<sup>78.</sup> The Mountain of Sinai (Tūr-w-Sinin), a prominent mountain in the Arabian desert, in the peninsula between the two arms of the Red Sea. Here the Ten Commandments and the Law were given to Moses. Hence it is now called the Mountain of Moses (Jabal Mūsa). The Israelites encamped at the foot of it for nearly a year. The Covenant was taken from them under many portents (Exod. xix. 5, 8, 16, 18), which are described in Jewish tradition in great detail. Under thunder and lightning the mountain must indeed have appeared an awe-inspiring sight above to the Camp at its foot. And the people solemnly entered into the Covenant: all the people answered together and said, "All that the Lord hath spoken we will do."

<sup>79.</sup> The punishment for breach of the Sabbath under the Mosaic law was death. "Every one that defileth it (the Sabbath) shall surely be put to death: for whosoever doth any work therein, that soul shall be cut off from among his people": (Exod. xxxi. 14). There must have been a lewish tradition about a whole fishing community in a seaside town, which persisted in breaking the Sabbath and were turned into apes: cf. vii. 163-166. Or should we translate in both these passages, "Be as apes", instead of "Be apes"? This is the suggestion of Maulvi Muḥammad 'Ali on this passage, on the authority of Mujāhid and Ibn Jarir Tabari. The punishment would be, not for the breach of the Sabbath in itself, but for their contumacious defiance of the Law.

And to their posterity, And a lesson
To those who fear God.

- To his people: "God commands
  That ye sacrifice a heifer" \*\*
  They said: "Makest thou
  A laughing-stock of us?"
  He said: "God save me
  From being an ignorant (fool)!"
- behalf
  Thy Lord to make plain to us
  What (heifer) it is!"
  He said: "He says: the heifer
  Should be neither too old
  Nor too young, but of middling
  Age: now do what ye are
  commanded!"
- 69. They said: "Beseech on our behalf
  Thy Lord to make plain to us
  Her colour," He said: "He says:
  A fawn-coloured heifer,
  Pure and rich in tone,
  The admiration of beholders!"
- 70. They said: "Beseech on our behalf
  Thy Lord to make plain to us
  What she is: to us are all heifers
  Alike: we wish indeed for guidance,
  If God wills."

خَلْفَهَا وَ مُوْعِظَةً لِلْمُنْتُونِينَ ٥

مه- وَ إِذْ قَالَ مُوْسَى لِقَوْمِ اَ إِنَّ اللهَ يَامُوُكُمُ اَنَ تَلْ بَعُوْا بَقَرَةٌ "قَالُوَا النَّيْوَلُونَا مَنَ اللهِ اَنَ اكُوْنَ مِنَ مَنُوا " قَالَ اعْوُدُ بِاللهِ اَنَ اكُوْنَ مِنَ الْجَهِلِيْنَ وَ الْجَهِلِيْنَ وَ اللهِ اَنَ اكُوْنَ مِنَ الْجَهِلِيْنَ وَ الْجَهِلِيْنَ وَ اللهِ اللهِ اَنَ اكُونَ مِنَ الْجَهِلِيْنَ وَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ الله

عَالُوا ادْعُ لَكَا رُبُكَ يُبَدِّنُ لَكَا مَاهِئَ
 إِنَّ الْبَقَرَ تَشْبَهُ عَلَيْنَا أَ
 وَإِنَّا إِنْ شَاءُ اللهُ لَهُنْتُكُ وَنَ ۞

The lesson of the heifer parable is plain. Moses announced the sacrifice to the Israelites, and they treated it as a jest. When Moses continued solemnly to ask for the sacrifice, they put him off on one pretext and another, asking a number of questions which they could have answered themselves if they had listened to Moses's directions. Their questions were carping criticisms rather than the result of a desire for information. It was a mere thin pretence that they were genuinely seeking for guidance. When at last they were driven into a corner, they made the sacrifice, but the will was wanting, which would have made the sacrifice efficacious for purification from sin. The real reason for their prevarications was their guilty conscience, as we see in the parable of the dead man (ii. 72-73).

<sup>80.</sup> This story or parable of the helfer in ii. 67-71 should be read with the parable of the dead man brought to life in it. 72-73. The stories were accepted in Jewish traditions, which are themselves based on certain sacrificial directions in the Old Testament. The helfer story of Jewish tradition is based on Num. xix. 1-10, in which Moses and Aaron ordered the Israelites to sacrifice a red helfer without spot or blemish; her body was to be burnt and the ashes were to be kept for the purification of the congregation from sin. The parable of the dead man we shall refer to later.

71. He said: "He says: a heifer
Not trained to till the soil
Or water the fields; sound
And without blemish." They said
"Now hast thou brought
The truth." Then they offered
Her in sacrifice,
But not with good-will.

SECTION 9.

72. Remember ye slew a man<sup>81</sup>
And fell into a dispute
Among yourselves as to the crime;
But God was to bring forth
What ye did hide.

73. So We said: "Strike the (body)
With a piece of the (heifer)."
Thus God bringeth the dead
To life and showeth you His
Signs:
Perchance ye may understand.

74. Thenceforth were your hearts
Hardened: they became
Like a rock and even worse
In hardness. For among rocks
There are some from which
Rivers gush forth; others
There are which when split
Asunder send forth water;
And others which sink

ا - قَالَ إِنَّهُ يَقُوْلُ إِنَّهَا بَقَهُ الْآلَا لَا الْأَوْلُ تَشِيرُ الْآلَا ُ الْآلَا لَا الْآلَا لَا الْآلَا لَّا الْآلَا الْآلَالُ لَالَّالُالُولُالُولُ الْآلَالُ الْآلَالُ الْآلَالُ الْآلَالُ لَالْآلَالُ الْآلَالُ لَالْآلَالُ الْآلَالُ الْآلَالُ الْآلَالُ لَالْآلَالُ الْآلَالُ الْآلَالُ لَالْآلَالُالُولُالُالُولُالُولُولُالُّ الْآلَالُالُولُالُالُولُالُّلِلْ الْآلَالُالُولُولُالُلُولُالُولُولُالُولُولُالُّلْ الْآلَالُولُولُالُّلُولُولُالُّلُولُولُالُلُولُالُولُولُالُولُولُالُولُولُالُّلُولُولُالُّلُولُولُالُولُولُولُالُولُولُالُولُولُولُالُولُولُالُولُولُولُولُولُالُولُولُالُولُولُالُولُولُولُولُالُولُولُالُولُولُولُالُولُولُالُولُولُالُولُولُالُلُولُالُلُولُالُولُولُالُلُولُالُولُولُالُولُولُولُالُولُولُالُولُولُالُلُولُالُولُولُالُلُولُالُلُولُالُلُولُالُلُولُولُلُولُالُلُولُالُلُو

٤٠- وَإِذْ قَتَكَنَّمُ نَفْسًا فَالْارَءُ تُمُ وَنِهَا \*
 وَ اللّٰهُ مُخْرِجٌ مِّمَا كُنْ تَمْرُ تَكْمُنُونَ ۚ

٣٥- فَقُلْنَا ا**ضْرِبُوهُ بِبَعُضِهَا ۚ** كَاٰلِكَ يُخْمِى اللهُ الْهُوْنَٰ ۚ وَيُرِيْكُمْ ۚ البَّهِ لَعَكَّكُمْ تَعْقِلُوْنَ ۞

٢٥- ثُمَّرَ قَسَتَ فَالْوَ أَكْمُ مِّنَ بَعُثِ ذَالِكَ فَهِى كَالْجِكَارَةِ آوُ اَشَكُ قَسُوةً \* وَ إِنَّ مِنَ الْحِجَارَةِ لَكَا يَتَفَجَّرُ مِنْ أُ الْأَثَارُ \* وَ إِنَّ مِنْهَا لَكَا يَشَقُقُ فَيَحُرُمُ مِنْ أُ الْمَاءُ \* وَ إِنَّ مِنْهَا لَكَا يَهْبِطُ مِنْ خَشْيَةِ اللهِ \* وَ

81. In Deut xxi. 1-9 it is ordained that if the body of a slain man be found in a field and the slayer, is not known, a heifer shall be beheaded, and the elders of the city next to the slain man's domicile shall wash their hands over the heifer and say that they neither did the deed nor saw it done, thus clearing themselves from the blood-guilt.

The Jewish story based on this was that in a certain case of this kind, every one tried to clear himself of guilt and lay the blame at the door of others. In the first place they tried to prevaricate and prevent a heifer being slain as in the last parable. When she was slain, God by a miracle disclosed the really guilty person. A portion of the sacrificed heifer was ordered to be placed on the corpse, which came to life and disclosed the whole story of the crime.

The lesson of this parable'is that men may try to hide their crimes individually or collectively, but God will bring them to light in unexpected ways. Applying this further to Jewish national history, the argument is developed in the following verses that the Children of Israel played fast and loose with their own rites and traditions, but they loud not thus evade the consequences of their own sin.

For fear of God. And God is Not unmindful of what ye do. 82

- 75. San ye (O ye men of Faith)
  Entertain the hope that they
  Will believe in you?—
  Seeing that a party of them
  Heard the Word of God,
  And perverted it knowingly
  After they understood it.
- 76. Behold! when they meet<sup>83</sup>
  The men of Faith, they say:
  "We believe": but when
  They meet each other in private,
  They say: "Shall you tell them
  What God hath revealed to you,
  That they may engage you
  In argument about it
  Before your Lord?"—
  Do ye not understand (their aim)?
- 77. Know they not that God Knoweth what they conceal And what they reveal?

مَا اللهُ بِغَافِيلِ عَتَا تَعُمُلُونَ ۞

ه ٤- اِئَتَطْمَعُوْنَ اَنْ يُؤْمِنُوا لَكُوْ وَقَلَ كَانَ فَرِيْنَ مِنْهُمُ مِسْمَعُوْنَ كَالْمَ اللهِ ثُمَّرَ يُحُرِقُونَ اللهِ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ مَا يَعْكُنُونَ ۞

٧٠- وَإِذَا لَقُوا الَّذِينَ امْنُوا قَالُوَا امْنَاءً وَ إِذَا حَلَا بَعْضُهُمُ إِلَّى بَعْضِ قَالُوَا امْنَاءً وَ بِمَا فَتَمُ اللهُ عَلَيْكُمُ لِيُحَاجُّوُكُمُ بِهُ عِنْنَ رَبِّكُمْ " رَبِّكُمْ " كَذِبِكُمْ " تَعْقِلُونَ ٥

ع- أولا يَعْلَنُونَ أَنَّ اللهَ يَعْلَمُ مَا يُبِرُّونَ وَمَا يُعْلِنُونَ ۞

The more general interpretation holds good in all ages. Faith and Unfaith are pitted against each other. Fatth has to struggle against power, position, organisation, and privilege. When it gains ground, Unfaith comes forward insincerely and claims fellowship. But in its own mind it is jealous of the armoury of science and knowledge which Faith brings into the service of God. But God knows all, and if the people of Faith will only seek knowledge sincerely wherever they can God knows all, and if the people of Faith will only seek knowledge sincerely wherever they can find it,—even as far afield as China, as Muḥammad said, they can defeat Unfaith on its own ground.

<sup>82.</sup> The sinner's heart gets harder and harder. It is even harder than rocks of which a beautiful poetical allegory is placed before us. In nature we think there is nothing harder than rocks. But there are rocks that weep voluntarily, like repentant hearts that come to God of their own accords such are rocks from which rivers and springs flow spontaneously, sometimes in small trickles, sometimes in big volumes. Then there are rocks which have to be split or dug into or blown up with dynamite, and underneath we find abundant waters, as in wells beneath rocky soil. Such are the hearts of a less degree of fineness, which yet melt into tears when some great blow or calamity calls the mind to higher things. And lastly, there are the rocks which slip or sink by geological pressure or in an earthquake, and send forth large spouts of water, as happened, for example, in the Bihar earthquake of 1934: such sinking or quaking may be poetically ascribed to tear. So there are hearts which will come to God by no higher motive than fear, but yet fear, melt them into tears of repentance. But the hardened sinner is worse than all these. His case is worse than that of rocks, for nothing will melt him.

<sup>83.</sup> The immediate argument applies to the Jews of Medina, but the more general argument applies to the people of Faith and the people without Faith, as we shall see below. If the Muslims of Medina ever entertained the hope and the Jews in their city would as a body welcome Muhammad Muṣtafā as the Prophet prophessed in their own books, they were mistaken, In Deut. xviii. 18, they read: "I will raise them up a Prophet from among their brethren, like unto thee," i.e., like unto Moses: which was interpreted by some of their doctors as referring to Muhammad, and they came into Islam. The Arabs are a kindred branch of the Semitic family, and are correctly described in relation to the Jews as "their brethren": and there is no question that there was not another Prophet "like unto Moses" until Muhammad came; in fact the postscript of Deuteronomy, which was written many centuries after Moses, says: "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." But the Jews as a body were jealous of Muhammad, and played a double part. When the Muslim community began to grow stronger they pretended to be of them, but really tried to keep back any knowledge of their own Scriptures from them, lest they should be beaten by their own arguments.

- 78. And there are among them<sup>84</sup>
  Illiterates, who know not the Book,
  But (see therein their own) desires,
  And they do nothing but
  conjecture.
- 79. Then woe to those who write
  The Book with their own hands,
  And then say: "This is from God."
  To traffic with it
  For a miserable price!—
  Woe to them for what their hands
  Do write, and for the gain
  They make thereby.
- 80. Ind they say: "The Fire shall not touch us
  But for a few numbered days:"
  Say: "Have ye taken a promise
  From God, for He never
  Breaks His promise?
  Or is it that ye say of God
  What ye do not know?"
- 81. Nay, those who seek gain<sup>86</sup>
  In Evil, and are girt round
  By their sins,—
  They are Companions of the Fire:
  Therein shall they abide
  (For ever).
- 82. But those who have faith And work righteousness,

٥٠- و مِنْهُمْ أُمِّيُّوْنَ لا يَعْلَمُوْنَ الْكِتَابِ
 إِلَّا اَمَا إِنَّ وَإِنْ هُمْ إِلَا يَظْنُونَ ۞

٥٠- فَوْيُكُ لِلْكُنِيْنَ يُكْتُبُوْنَ الْكِتْبَ بِآيْرِ يُرْمُ ثُمَّ يَقُوْلُونَ هِنَا مِنْ عِنْدِ اللهِ لِيَشْتَرُوا بِهِ ثُمَّنًا قَلِيلًا \* فَوَيْلِ لَهُمُ مِّمَّا كَتَبَتُ اَيْدِيْهُمُ وَدِيْكُ لَهُمُ مِّمِّا يَكُسِبُونَ ۞

٥٠- وَ قَالُوا لَنْ تَكْتَنَا النَّارُ الِّرَ التَّامَّا مَّعُنُ وَدَةً \* فَلْ النَّارُ اللَّهِ عَهْنَا فَلَنْ يَّعُلُونَ فَلْ اللهِ عَهْنَا فَلَنْ يَعُلُونَ اللهِ عَهْنَا فَلَنْ يَعُلُونَ اللهِ عَهْنَا فَلَنْ يَعُلُونَ عَلَى اللهِ مَا لا اللهُ عَهْنَا فَلَ اللهِ مَا لا اللهُ عَهْنَا فَنَ ۞

٨- بَلَى مَنْ كَسَبَ سَيِّمَةٌ وَ اَحَاطَتْ بِهِ
 خطِينَعُتُهُ فَا وَآلِئِكَ أَصْعُبُ النَّارِ \*
 هُمْ فِيهُا خلِلُ وْنَ ۞

٨٠- وَالَّذِيْنَ أَمَنُوا وَ عَمِلُوا الصَّبِلَحْتِ

The general argument is similar. Unfaith erects its own false gods. It attributes things to causes which only exist in its own imagination. Sometimes it even indulges in actual dishonest traffic in the ignorance of the multitude. It may pay for a time, but the bubble always bursts.

The general application is also clear If Unfaith claims some special prerogative, such as race, "civilisation," political power, historical experience, and so on, these will not avail in God's sight. His promise is sure, but His promise is for those who seek God in Faith, and show it in their conduct.

<sup>84.</sup> The argument of 1. 76 is continued. The Jews wanted to keep back knowledge, but what knowledge had they? Many of them, even if they could read, were no better than illiterates, for they knew not their own true Scriptures, but read into them what they wanted, or at best their own conjectures. They palmed off their own writings for the Message of God. Perhaps it brought them profit for the time being but it was a miserable profit if they "gained the whole world and lost their own souls" (Matt. xvi. 26) "Writing with their own hands" means inventing books themselves, which had no divine authority.

<sup>85.</sup> The Jews in their arrogance might say: Whatever the terror of Hell may be for other people, our sins will be forgiven, because we are children of Abraham. at worst, we shall suffer a short definite punishment and then be restored to the "bosom of Abraham." This bubble is pricked here. Read this verse with it. 81-82.

<sup>86.</sup> This is many degrees worse than merely falling into evil: it is going out to "earn evil," as the Arabic text has it, ie, to seek gain in evil. Such a perverse attitude means that the moral and spiritual fortress erected around us by the Grace of God is voluntarily surrendered by us and demolished by Evil, which erects its own fortress, so that access to God may be more and more difficult.

They are Companions of the Garden: Therein shall they abide (For ever).

SECTION 10.

- A Covenant from the Children
  Of Israel (to this effect):
  Worship none but God;
  Treat with kindness
  Your parents and kindred,
  And orphans and those in need;
  Speak fair to the people;
  Be steadfast in prayer;
  And practise regular charity,
  Then did ye turn back,
  Except a few among you,
  And ye backslide (even now).
- 84. And remember We took<sup>88</sup>
  Your Covenant (to this effect):
  Shed no blood amongst you,
  Nor turn out your own people
  From your homes: and this
  Ye solemnly ratified,
  And to this ye can bear witness.
- 85. After this it is ye, the same people, Who slay among yourselves, And banish a party of you From their homes; assist (Their enemies) against them, In guilt and rancour; And if they come to you As captives, ye ransom<sup>89</sup> them

المُحْ الْوَلْمِكَ أَصْعَابُ الْجَكَّاةِ ۚ هُمْ وَفِيهُ كَاخْلِدُونَ ۚ الْجَكَّاةِ ۚ هُمْ وَفِيهُ كَا خَلِدُ وَنَ

٣٠- وَ إِذْ اَخَنْ نَا مِيْثَاقَ بَنِنَ اِسْرَاءِيْلَ لَا تَعُمُكُونَ اِلْاَ اللهُ وَ بِالْوَالِدَيْنِ اِحْسَانًا وَ بِالْوَالِدَيْنِ اِحْسَانًا وَ ذِي الْفَارِدِينِ الْحَسَانًا وَ الْمُسْكِيْنِ وَ وَلَيْنَهُمْ وَ الْمُسْكِيْنِ وَ فَوْلُوا اللَّالِينَ اللَّهُ اللّهُ الللّ

٨٠- وَإِذْ آخَنُ نَا مِبْثَا قَكْمُ لَا تَسْفِكُونَ
 دِمَاءَكُمْ وَلَا تُخْرِجُونَ آنْفُسكُمْ مِّنَ
 دِمَاءَكُمْ ثُمَّرُ آثُمُ وَآنَتُمْ وَآنَتُمْ تَشْهَا كُونَ

ه - ثُمُّمُ اَنْتُمُ هَوُّ لَآءٍ تَقَتُلُوْنَ اَنَفُسَكُمْ وَ ا تُخْرِجُونَ فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ تَظْهُرُوْنَ ا عَلَيْهِمُ بِالْمُؤْثِمِ وَ الْعُدُورِنِ \* وَ إِنْ الْعُدُورِنِ \* وَ إِنْ الْعُدُورُنِ \* وَ إِنْ الْعُدُورُةِ الْعُدُورُةِ الْعُدُورُةِ الْعُدُورُةِ الْعُدُورُةِ الْعُدُورُةِ الْعُدُورُةُ اللّٰهِ اللّٰهُ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰمُ اللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ الللّٰهُ الللّٰهُ اللّٰهُ اللللّٰهُ الللّٰهُ ال

<sup>87.</sup> So far from the Covenant being of the kind you suggest in ii. 80, the real Covenant is about the moral law, which is set out in ii 83. This moral law is universal, and if you speak it, no privileges will lighten your punishment or help you in any way (ii 86). "Speak fair to the people" not only means outward courtesy from the leaders to the meanest among the people, but the protection of the people from being exploited, deceived, defrauded, or doped with things to light their intelligence.

<sup>88.</sup> Verse 83 referred to the universal moral law This verse 84 refers to its application under a special Covenant entered into with the Jews of Medina by the new-born Muslim Commonwealth under its Guide and teacher Muhammad This Covenant is given in Ibn Hishām's Strat-ur Rasūl, and comments on it will be found in Ameer 'Ali's Spirit of Islam (London, 1922), pp. 57-61. It was entered into in the second year of the Hijra, and was treacherously broken by the Jews almost immediately afterwards.

<sup>89.</sup> I understand "ransom them" here to mean "take ransom for them," though most of the Commentators take it to mean "give ransom for them" Mustafā had made a Pact which, if it had been faithfully observed by all parties, would have brought a reign of law and order for Medina. But some of the treacherous Jews never intended to observe its terms. They fought and slew each other and not only banished those who were obnoxious to them but intrigued with their enemies. If by any chance they came back into their hands as captives, they demanded ransom for them to return to their homes although they had no right to banish them at all. If we understand by "ransom them" pay "ransom for them to release them from the hands of their enemies," it would mean that they did this pious act for show, although they were themselves the authors of their unlawful banishment. I think the former makes better sense.

Though it was not lawful For you to banish them. Then is it only a part of the Book That ye believe in, And do ve reject the rest? But what is the reward for those Among you who behave like this But disgrace in this life?— And on the Day of Judgment They shall be consigned To the most grievous penalty. For God is not unmindful, Of what ve do.

86. These are the people who buy The life of this world at the price Of the Hereafter: their penalty Shall not be lightened Nor shall they be helped.

وَهُو مُحَامًّا عَلَيْكُ آخَ

كَ الَّذَائِنَ اشْتَكَرُوا الْحَيْلُوةَ اللَّهُ نَيْهَ

C. 47.—The people of Moses and the people of Jesus (ii. 87-121.) Were given revelations, but alas! They played false with their own lights, And, in their selfishness, made narrow God's universal message. To them It seemed incredible that his light Should illumine Arabia and reform The world. But his ways are wondrous, And they are clear to those who have Faith.

SECTION 11.

87. Be gave Moses the Book And followed him up With a succession of Apostles; 89-A We gave Jesus the son of Mary 90 Clear (Signs) and strengthened him With the holy spirit. Is it That whenever there comes to you An Apostle with what ye Yourselves desire not, ye are Puffed up with pride?— Some ye called impostors, And others ye slav ! 91

89-A. The word "apostle" is used here and throughout the Translation in the literal sense of

89-A. The word "apostle" is used here and throughout the Translation in the literal sense of One Sent," and not in a specialised sense.

90. As to the birth of Jesus, cf, xix, 16-34. Why is he called the "Son of Mary"? What are his "clear signs"? What is the "holy spirit" by which he was strengthened? We reserve to a later stage a discussion of the Quranic teaching on these questions. See iii. 62, n. 401.

91. Notice the sudden transition from the past tense in "some ye called impostors" to the present tense in "others ye slay." There is a double significance First, reviewing the long course of Jewish history, we have come to the time of Jesus; they have often given the lie to God's Apostles, and even now they are trying to slay Jesus. Secondly, extending the review of that history to the time of Muhammad, they are even now trying to take the life of that holy Apostle. This would be literally true at the time the words were pramulgated to the people. And this transition leads on naturally to the next verse, which refers to the actual conditions before Muhammad in Medina in the second year of Hijra.

- 88. They say, "Our hearts
  Are the wrappings" (which
  preserve
  God's Word: we need no more)."
  Nay, God's curse is on them
  For their blasphemy: 98
  Little is it they believe.
- 89. And when there comes to them A. Book from God, confirming What is with them,—although From of old they had prayed For victory against those Without Faith,—when there comes To them that which they (Should) have recognised, They refuse to believe in it But the curse of God Is on those without Faith.
- 90. Miserable is the price
  For which they have sold
  Their souls, in that they
  Deny (the revelation)
  Which God has sent down,
  In insolent envy that God
  Of His Grace should send it
  To any of His servants He

pleases: 95

٥٠- وَ قَالُوا قُلُونُهُمَا غُلْفٌ \*
 بَلُ لَعَنَهُـُمُ اللهُ ربكُـُهُم هِمْر
 فَقَلِيْلِاً مَمَا يُؤْمِنُونَ ۞

٩٠- وَلَكَا جَاءَهُ مُ كِنَابٌ مِّنْ عِنْهِ اللهِ مُصَدِّقٌ لِمَامَعَهُ مُ كِنَابٌ مِّنْ عِنْهِ اللهِ مُصَدِّقٌ لِمَامَعَهُ مُ لَا مُصَدِّقُ لِمَامَعَهُ مُ لَا مُصَدِّقُ لِمَا مُعَلِّمُ وَاللهِ عَلَى الْذِينُ كَفَرُ وَا فِلْمَا جَاءُ هُ مُ مُ الْحَامُ وَالْمُؤْوَا فِلْمَا جَاءُ هُ مُ مُ اللهِ عَلَى الْحَامُ فِي إِنْ نَا اللهِ عَلَى الْحَامِ فَيْ إِنْ نَا اللهِ عَلَى الْحَامِ اللهِ عَلَى الْحَامِ فَيْ إِنْ إِنْ اللهِ عَلَى الْحَامِ فَي إِنْ اللهِ عَلَى الْحَامِ فَي إِنْ اللهِ عَلَى الْحَامِ اللهِ عَلَى الْحَامِ اللهِ عَلَى الْحَامُ الْحَامُ الْحَامُ اللّهُ اللّهُ عَلَى الْحَامُ اللّهِ عَلَى الْحَامِ اللّهُ عَلَى الْمُعْمَامُ اللّهُ عَلَى الْمُعْمَامُ اللّهِ عَلَى الْمُعْمَامُ اللّهِ عَلَى الْمُعْمَامُ اللّهُ عَلَى الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْحَامِ الْمُعْمَامُ الْمُعْمَامُ الْحَامِ الْمِعْمِ الْمُعْمَامُ الْحَامِ الْمُعْمَامُ الْمُعْمَامُ الْحَامِ الْمُعْمَامُ الْمُعْمَامُ الْحَمْمُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْحَمْمُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمِى الْمُعْمِلُ الْمُعْمَامُ الْمِعْمِ الْمُعْمِي الْمُعْمَامُ الْمُعْمَامُ الْمُعْمِ الْمُعْمَامُ الْمُعْمِلُ الْمُعْمِي الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمَامُ الْمُعْمُ الْمُعْمَامُ اللّهُ الْمُعْمِعُ الْمُعْمِي اللّهِ الْمُعْمِلُهُ الْمُعْمِلُهُ الْمُعْمِلُهُ الْمُعْمِلُولُ اللّهِ الْمُعْمِلُ اللّهِ الْمُعْمُ الْمُعْمِلُهُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْم

٩٠- بِنْشُهُمَا الشُّتَرُوا بِهَ ٱنْفُسُهُمْ
 اَنْ يَكُفْرُوا بِهَ آئُولَ اللهُ بَغْياً
 اَنْ يُكُفْرُوا بِهِمَا آئُولَ اللهُ بَغْياً
 اَنْ يُنَزِّلَ اللهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءِ
 مِنْ عِبَادِمٍ

92. The lews in their arrogance claimed that all wisdom and all knowledge of God were enclosed in their hearts. But there were more things in heaven and earth than were dreamt of in their philosophy. Their claim was not only arrogance but blasphemy. In reality they were men without faith. (I take Gulfan, here to be the plural of Gilafun, the wrapping or cover of a book, in which the book is preserved.)

As usual, there is much wider meaning. How many people at all times and among all nations close their hearts to any extension of knowledge or spiritual influence because of some little fragment which they have got and which they think is the whole of God's Truth? Such an attitude shows really want of faith and is a blasphemous limitation of God's unlimited spiritual gifts to His creatures.

93. The root kafara has many shades of meaning: (1) to deny God's goodness, to be ungrateful, (2) to reject Faith, deny His revelation, (3) to blaspheme, to ascribe some limitation or attribute to God which is derogatory to His nature. In a translation, one shade or another must be put forward according to the context, but all are implied.

94. The Jews, who pretended to be so superior to the people without Faith—the Gentiles—should have been the first to recognise the new Truth—or the Truth renewed—which it was Muhammad's mission to bring, because it was so similar in form and language to what they had already received. But they had more arrogance than faith. It is this want of faith that brings on the curse, i.e., deprives us (if we adopt such an attitude) of the blessings of God.

Again the lesson applies to much wider circle than the Jews. We are all apt, in our perverseness, to reject an appeal from our brother even more summarily than one from an outsider. If we have a glimmering of the truth, we are apt to make ourselves impervious to further truth, and thus lose the benefit of God's Grace.

95. Racial arrogance made the Jews averse to the reception of Truth when it came through a servant of God, not of their own race. Again the lesson is wider. Is that averseness unknown in our own times, and among other races? Yet how can a race or a people set bounds to God's choice? Godis the Creator and Cherisher of all races and all worlds.

Thus have they drawn
On themselves Wrath upon Wrath.
And humiliating is the punishment
Of those who reject Faith.

91. When it is said to them,
"Believe in what God
Hath sent down," they say,
"We believe in what was sent

To us": yet they reject All besides, even if it be Truth Confirming what is with them. Say: "Why then have ye slain The prophets of God in times Gone by," <sup>96</sup> if ye did indeed Believe?

- 92. There came to you Moses With clear (Signs); yet Ye worshipped the Calf (Even) after that, and ye Did behave wrongfully.
- 93. And remember We took
  Your Covenant and We raised
  Above you (the towering height)
  Of Mount (Sinai):
  (Saying): "Hold firmly
  To what We have given you,
  And hearken (to the Law)": "They said: "We hear,
  And we disobey": "8
  And they had to drink"

نَبَآءُوْ بِغَضَبٍ عَلَى غَضَبٍ \* وَ لِلْكُوْمِ يُنَ عَنَاكِ مُرِهِ يُنُ ٥

١٩- وَإِذَا قِيْلَ لَهُمُ أَمِنُوا بِمَا آنْزَلَ اللهُ قَالُوا نُوْمِنُ بِمَا أَنْزِلَ اللهُ قَالُوا نُوْمِنُ اللهُ وَكُونَ بِمَا وَرَآءُهُ وَهُو الْحَقَّ وَكُونَ بِمَا وَرَآءُهُ وَهُو الْحَقَّ وَكُونَ اللهِ مُصَدِّقًا لِمَا مَعَهُمُ مُعَلَّمُ اللهِ مَنْ قَبْلُ إِنْ كُنْ تُمُ مُؤْمِدِ بَنَ وَهُو الْحَقَّ مُنَا اللهِ مِنْ قَبْلُ إِنْ كُنْ تُمُ الْمِي اللهِ اللهِ مِنْ قَبْلُ إِنْ كُنْ تُمُ الْمِي اللهُ اللهِ مِنْ قَبْلُ اللهُ وَكُنْ الْمِي اللهُ اللهِ مِنْ فَعَلَى إِنَّا لَهُ اللهُ اللهُ وَكُنْ اللهُ اللهُ وَلَا اللهُ وَاللهُ وَاللهُ اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ اللهُ وَلَا اللهُ وَاللهُ وَلَا اللهُ وَاللهُ وَاللهُ وَلِي اللهُ وَاللهُ وَلَا اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَلَاللهُ وَلَا اللهُ وَاللهُ وَلِي اللهُ وَلَا اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَلَا اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَلَا اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَلَاللهُ وَلَا اللهُ وَلَاللهُ وَلَا اللهُ اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَلَا اللهُ وَاللهُ وَاللّهُ وَلَا اللهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلِهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلِللّهُ وَاللّهُ وَلِهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا الللهُ وَاللّهُ 
96. Even the race argument is often a flimsy and hollow pretext. Did not the Jews reject Prophets of their own race who told them unpleasant truths? And do not other nations do likewise? The real trouble is selfishness, narrowness, a mean dislike of anything which runs counter to habits, customs or inclinations.

98. What they should have said was: "We hear and we obey": this is the attitude of the true men of Faith (11 285.)

customs or inclinations.

97. Cf. the introductory words of ii. 63, which are the same as the introductory words here, but the argument is developed in a different direction in the two places. In ii. 63, after they are reminded of the solemn Covenant under the towering height of Mount Sinai, they are told how they broke the Covenant in after ages. Here, after they are reminded of the same solemn Covenant, they are told that even then they never meant to observe it. Their thought is expressed in biting words of sarcasm. They said in words: "All that the Lord hath spoken, we will do." But they said in their hearts: "We shall disobey."

<sup>99.</sup> After the Commandments and the Law had been given at Mount Sinai and the people had solemnly given their Covenant, Moses went up to the Mount, and in his absence, the people made the golden calf. When Moses returned, his anger waxed hot. "He took the Calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it" (Exod xxxii 20) This incident is interpreted in the Qur-ān allegorically. The Calf is the symbol of disobedience, rebellion, want of faith. It was like a taint of poison. Their punishment was to swallow the taint of poison which they had themselves produced. They swallowed it not into their stomachs, but into their hearts, their very being. They had to mortify and humble themselves in the sight of God, as was shown in another allegory based on the Jewish narrative (see it. 54 and note, above).

Into their hearts (Of the taint) of the Calf Because of their Faithlessness. Say: "Vile indeed Are the behests of your Faith If ye have any faith!"

- 94. Say: "If the last Home,
  With God, be for you specially,
  And not for anyone else,
  Then seek ye for death,
  If ye are sincere."
- 95. But they will never seek
  For death, on account of the (sins)
  Which their hands have sent
  On before them. 100
  And God is well-acquainted
  With the wrong-doers.
- 96. Thou wilt indeed find them,
  Of all people, most greedy
  Of life,—even more
  Than the idolaters;
  Each one of them wishes
  He could be given a life
  Of a thousand years:
  But the grant of such life
  Will not save him
  From (due) punishment.
  For God sees well
  All that they do.

Section 12.

97. Say: Whoever is an enemy 101
To Gabriel—for he brings down

فِی ْ فَانُوبِهِمُ الْعِجْلَ بِکُفْرِهِمْ ۚ قُلْ بِئْسُمَا یَاْصُرُکُوْرِبَهَ اِیْمَانُکُوْ اِنْ کُنْتُمُو مُمُوْمِنِیْنَ ۞

٩٠ - قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْاِخِرَةُ عِنْدَ الله خَالِصَةً مِّنْ دُوْنِ الثَّاسِ فَتَمَنَّوُ الْمَوْتَ إِنْ كُنْتُمْ صِلْوِيْنَ ٥ هه - وَكَنْ يُتَمَنَّوُهُ إَبَنَّا مِمَا قَكَمَتْ أَيْدِيْهِ مَرْ وَاللّهُ عَلِيُمُ إِللَّا لِلْمِلِدِيْنَ ٥ وَاللّهُ عَلِيُمُ إِللَّا لِلْمِلِدِيْنَ ٥

٩٩- و لَيْمَ مَنْهُ مُرَاحُرُصَ التَّاسِ عَلَى حَيْوةٍ \*
فَيْ وَمِنَ الْأَرْيُنَ الشَّرِكُوْا \*
يُودُ احْلُ هُمُ لُو يُعَمَّرُ الْفَ سَنَةٍ \*
وَمَا هُو بِمُنْرَحْزِرِجِهِ مِنَ الْعَنَابِ اَنْ يُعْمَدُرُ فَي الْعَنَابِ اَنْ يُعْمَدُرُ فَي الْعَنَابِ اَنْ يُعْمَدُرُ فِي الْعَنَابِ اَنْ يُعْمَدُرُ فَي الْعَنَابِ اَنْ يُعْمَدُرُ فَي الْعَنَابِ اَنْ يُعْمَدُرُ فَي الْعَنَابِ اَنْ الْعَنَابِ اَنْ يَعْمَدُرُ فَي الْعَنَابِ اللهُ الْمُعْمَدُ وَاللّهُ الْمُعِيدُ وَاللّهُ الْمُعْمَدُ وَاللّهُ الْعُمْدُونَ وَاللّهُ الْمُعْمَدُ وَاللّهُ الْمُعْمَدُ وَاللّهُ الْمُعْمَدُ وَاللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

<sup>100.</sup> The phrase "What their hands have sent on before them" frequently occurs in the Qur-ān. Here, and in many places, it refers to sins. In such passages, lxxviii. 40 or lxxxi. 14, it is implied that both good and bad deeds go before us to the judgment-seat of God before we do ourselves. In it. 10, it is the good that goes before us. Our deeds are personified. They are witnesses for or against us, and they always go before us. Their good or bad influence begins to operate before we even know it. This is more general than the New Testament idea in the First Epistle of St. Paul to Timothy, v. 24: "Some men's sins are open beforehand, going before to judgment; and some men they follow after."

<sup>101.</sup> A party of the Jews in the time of Muhammad ridiculed the Muslim belief that Gabriel brought down revelations to Muhammad Muṣṭafā. Michael was called in their books "the great prince which standeth for the children of thy people": (Daniel, xii. I). The vision of Gabriel inspired fear (Daniel, viii. 16-17). But this pretence—that Michael was their friend and Gabriel their enemy—was merely a manifestation of their unbelief in angels, apostles, and God Himself; and such unbelief could not win the love of God. In any case it was disingenuous to say that they believed in one angel and not in another. Muhammad's inspiration was through visions of Gabriel. Muhammad had been helped to the highest spiritual light, and the message which he delivered and his spotless integrity and exemplary life were manifest Signs which every one could understand except those who were obstinate and perverse. Besides, the verses of the Qur-ān were in themselves reasonable and clear.

The (revelation) to thy heart By God's will, a confirmation Of what went before, And guidance and glad tidings For those who believe,—

- 98. Whoever is an enemy to God And His angels and apostles, To Gabriel and Michael,—Lo! God is an enemy to those Who reject Faith.
- 99. We have sent down to thee Manifest Signs (āyāt);
  And none reject them
  But those who are perverse.
- 100. It is not (the case) that
  Every time they make a Covenant,
  Some party among them
  Throw it aside?— Nay,
  Most of them are faithless.
- 101. And when came to them
  An Apostle from God,
  Confirming what was with them,
  A party of the People of the Book
  Threw away the Book of God Behind their backs.
  As if (it had been something)
  They did not know!
- 102. They followed what the evil ones 108

  Gave out (falsely)

  Against the power

Of Solomon: the blasphemers Were, not Solomon, but The evil ones, teaching men نَزُلُهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللهِ مُصَ**رِّقًا** لِمُنَابَيْنَ يَكَيْهِ وَهُلَّى وَ بُشُرِى لِمُنَابَيْنَ يَكَيْهِ وَهُلَّى قَ بُشُرِى لِلْمُؤْمِئِيْنَ وَ بُشُرِى لِلْمُؤْمِئِيْنَ وَ

مه-مَنْ كَانَ عَنُوَّا تِلْهِ وَمَلَّغِكَتِهِ وَرُسُلِهِ وَ حِبْرِيْلَ وَمِيْكُلُلَ فَإِنَّ اللهَ عَنُوُّ تِلْكُفِرِيْنَ ۞ 49- وَلَقَنُ اَنْزُلْنَا إِلَيْكَ اللّهِ بَيِّنْتٍ \* وَمَا يَكُفُرُ بِهَا إِلَّا الْفَسِقُونَ ۞

<sup>102.</sup> I think that by "the Book of God" here is meant, not the Qur-ān, but the book which the People of the Book had been given, 112, the previous Revelations. The argument is that Muḥammad's Message was similar to Revelations which they had already received, and if they had looked into their own Books honestly and sincerely, they would have found proofs in them to show that the new Message was true and from God But they ignored their own Books or twisted or distorted them according to their own fancies. Worse, they followed something which was actually false and mischievous and inspired by the evil one. Such was the belief in magic and sorcery These are described in the next verse in terms referring to the beliefs and practices of the People of the Book."

<sup>103.</sup> This is a continuation of the argument in ii. 101. The People of the Book, instead of sticking to the plain Books of Revelations, and seeking to do the will of God, ran after all sorts of occult knowledge, most of which was false and evil. Many wonderful tales of occult power attributed the power of Solomon to magic. Put Solomon dealt in no arts of evil. It was the powers of evil that retended to force the laws of nature and the will of God; such a pretence is plainly blasphemy.

Magic, and such things As came down at Babylon To the angels Hārūt and

Marūt. 104
But neither of these taught anyone (Such things) without saying:
"We are only for trial;
So do not blaspheme."
They learned from them 105
The means to sow discord
Between man and wife.
But they could not thus
Harm anyone except
By God's permission.
And they learned what harmed them,

Not what profited them.
And they knew that the buyers
Of (magic) would have
No share in the happiness
Of the Hereafter. And vile
Was the price for which
They did sell their souls,
If they but knew!

103. If they had kept their Faith
And guarded themselves from evil,

١٠٣- وَكُوَ أَنَّهُمُ امْنُوا وَاتَّقَوُا لَكُثُوْبَةً

104. This verse has been interpreted variously. Who were Hārtūt and Mārūt? What did they teach? Why did they teach it? The view which commends itself to me is that of the Tafsir Haqqānī, following Baidhāwi and the Tafsir Kabir. The word "angels" as applied to Hārūt and Mārūt is figurative. It means "good" men, of knowledge, science (or wisdom), and power." In modern languages the word "angel" is applied to a good and beautiful woman. The earlier tradition made angels masculine, and applied to them the attributes which I have mentioned, along with the attribute of beauty, which has implied in goodness, knowledge, wisdom, and power.

Hārūt and Mārūt lived in Babylon, a very ancient seat of science, especially the science of astronomy. The period may be supposed to be anywhere about the time when the ancient Eastern Monarchies were strong and enlightened: probably even earlier, as Mārūt u or Marduk was a defined hero afterwards worshipped as a god of magic in Babylon. Being good men, Hārūt and Mārūt of course dabbled in nothing evil, and their hands were certainly clean of fraud. But knowledge and

Hārūt and Mārūt lived in Babylon, a very ancient seat of science, especially the science of astronomy. The period may be supposed to be anywhere about the time when the ancient Eastern Monarchies were strong and enlightened: probably even earlier, as Mārūt-u or Marduk was a defined hero afterwards worshipped as a god of magic in Babylon. Being good men, Hārūt and Mārūt of course dabbled in nothing evil, and their hands were certainly clean of fraud. But knowledge and the arts, if learned by evil men, can be applied to evil uses. The evil ones, besides their fraudulent magic, also learnt a little of this true science and applied it to evil uses. Hārūt and Mārūt did not withhold knowledge, yet never taught anyone without plainly warning them of the trial and temptation of knowledge in the hands of evil men. Being men of insight, they also saw the blasphemy that might rise to the lips of the evil ones puffed up with science and warned them against it. Knowledge is indeed a trial or temptation: if we are warned, we know its dangers; if God has endowed us with free will, we must be free to choose between the benefit and the danger.

Among the Jewish traditions in the Midrash (Jewish Tafsīr) was a story of two angels who asked God's participal to come device the but suggraphed to temptation and were hand were hand were the storesticne and were hand were the participal and were hand were the participal and were hand were hand to the participal and were hand were hand to the participal and were hand were hand were the participal and were hand were hand were the participal and were the

Among the Jewish traditions in the Midrash (Jewish Tafsir) was a story of two angels who asked God's permission to come down to earth but succumbed to temptation, and were hung up by their feet at Babylon for punishment. Such stories about sinning angels who were cast down to punishment were believed in by the early Christians also. (See the Second Epistle of Peter, ii. 4, and the Epistle of Jude, verse 6). There may be an allusion to such legends here, but much spiritualised and we are expressly warned against dabbling in magic or believing that anything can hurt us

and we are expressly warned against dabbling in magic or believing that anything can hurt us except by God's will, and God is just and righteous.

105. What the evil ones learnt from Hārūt and Mārūt (see last note) they turned to evil. When mixed with fraud and deception, it appeared as charms and spells and love potions. They did nothing but cause discord between the seves. But of course their power was limited to the extent to which God permitted the evil to work, for His grace protected all who sought His guidance and repented and returned to Him. But apart from the harm that these false pretenders might do to others, the chief harm which they did was to their own souls. They sold themselves into slavery to the Evil One, as is shown in the allegory of Goethe's Faust. That allegory dealt with the individual soul. Here the tragedy is shown to occur not only to individuals but to whole groups of people, for example, the People of the Book. Indeed the story might be extended indefinitely

Far better had been The reward from their Lord, If they but knew!

## Section 13.

104. ye of Faith! Say not (to the Apostle) Words of ambiguous import, 106 But words of respect: And hearken (to him): To those without Faith Is a grievous punishment.

105. It is never the wish Of those without Faith Among the People of the Book, Nor of the Pagans. That anything good Should come down to you From your Lord. But God will choose For His special Mercy Whom He will-for God is Lord of grace bounding.

106. None of Our revelations 107 Do We abrogate Or cause to be forgotten. But We substitute

١٠٠٠- يَاكِنُهُا الَّذِينَ أَمَنُوْا لاتقولوا داعنا وَقُولُوا انْظُرُنَا وَ السَّعُوا وَ لِلْكِفِينَ عَنَاكِ ٱلِيُمُ ه١٠- مَا يُؤِدُ الَّذِينَ كُفَرُوْا

106. The word disapproved is Rāi'nā, which as used by the Muslims meant "Please look at us, attend to us." But it was ridiculed by enemies by a little twist to suggest some insulting meaning. So an unambiguous word "Unzurnā," with the same meaning is suggested. The general lesson is that we must guard ourselves against the cynical trick of using wodrs which sound complimentary to the ear but have a hidden barb in them. Not only must we be plain and honest in our words. We must respectfully hearken to the words of a Teacher whom we have addressed. Thoughtless people use vain words or put foolish questions, and straightway turn their minds to something else. 107. The word which I have translated by the word "revelations" is Ayāt. See C. 41 and n. 15. It is not only used for verses of the Qur-ān, but in a general sense for God's revelations, as in ii. 39 and for other Signs of God in history of nature, or miracles, as in ii. 61. It has even been used for human signs and tokens of wonder, as, for example, monuments or landmarks built by the ancient people of 106. The word disapproved is Rai'na, which as used by the Muslims meant "Please look at us,

for other Signs of God in history of nature, or miracles, as in ii. 61. It has even been used for number signs and tokens of wonder, as, for example, monuments or landmarks built by the ancient people of Ad. (xxvi. 128). What is the meaning here? If we take it in a general sense, it means that God's Message from age to age is always the same, but that its form may differ according to the needs and exigencies of the times. That form was different as given to Moses and then to Jesus and then to Muhammad. Some commentators apply it also to the Ayat of the Qur-an. There is nothing exigencies of the times. I hat form was different as given to Moses and then to jesus and then to Muhammad. Some commentators apply it also to the Ayat of the Qur-an. There is nothing derogatory in this if we believe in progressive revelation. In iii. 7 we are told distinctly about the Qur-an, that some of its verses are basic or fundamental, and others are allegorical, and it is mischievous to treat the allegorical verses and follow them (literally). On the other hand, it is absurd to treat such a verse as ii. 115 as if it were abrogated by ii. 144 about the Qibla. We turn to the Qibla, but we do not believe that God is only in one place. He is everywhere. See second note

the Qibla, but we do not believe that God is only in one place. He is everywhere. See second note to it. 144.

There may be express abrogation, or there may be "causing or permitting to forget." How many good and wise institutions gradually become obsolete by afflux of time? Then there is the gradual process of disuse or forgetting in evolution. This does not mean that eternal principles change. It is only a sign of God's infinite Power that His creation should take so many forms and shapes not only in the material world but in the world of man's thought and expression.

Something better or similar: Knowest thou not that God Hath power over all things?

- 107. Knowest thou not
  That to God belongeth
  The dominion of the heavens
  And the earth!
  And besides Him ye have
  Neither patron nor helper.
- 108. Would ye question
  Your Apostle as Moses<sup>108</sup>
  Was questioned of old?
  But whoever changeth
  From Faith to Unbelief,
  Hath strayed without doubt
  From the even way.<sup>109</sup>
- 109. Quite a number of the People
  Of the Book wish they could
  Turn you (people) back
  To infidelity after ye have
  believed.

From selfish envy,
After the Truth hath become
Manifest unto them:
But forgive and overlook, 110
Till God accomplish
His purpose; 111 for God 112
Hath power over all things.

رِعَيْرٍ مِّنْهَا أَوْ مِثْرِها أَنْ اَكُمْ تَعُلَمُ أَنَّ اللهُ عَلَى كُلِّ شَيْءٍ قَدِيْرُ ١٠٠- اَكُمْ تَعُلَمُ أَنَّ اللهُ لَهُ مُلُكُ السَّمُوٰتِ وَالْكِرْضِ \* وَمَا لَكُمْ مِّنْ دُوْنِ اللهِ مِنْ وَلِي وَكُمْ نَصِيْرٍ ۞

١٠٠- اَمُ تُورِيُنُ وَنَ اَنْ تَسْعَلُوْا رَسُوُلَكُمْ لَكُمْ سُولُ مُولِى مِنْ قَبْلُ لَمْ كَمَنْ يَبْلُلُ مُولِى مِنْ قَبْلُ وَمَنْ يَبْلُونِكُمْ وَمَنْ يَبْلُونِكُمْ فَعْلَى مِنْ قَبْلُ إِلَا يَبْلُونَ كَمَنْ يَبْلُونِكُمْ فَعْلَى الْكُفْنَ مِالْوِينَكُونَ الْمُلْمَ مِنْ الْمَيْلِ نَعْلَى الْمُكْمَلِ الْمُكْمَلِ الْمُكْمِلِ الْمُكَلِّينِ اللهُ مِنْ اللهُ الْمُكْمِلُ اللهُ الله

<sup>103.</sup> Moses was constantly harassed with foolish, impertinent, or disingenuous questions by his own people. We must not follow that bad example. In spiritual matters, posers do no good: questions should be asked only for real instruction.

<sup>109. &</sup>quot;Even way": the Arabic word sawāa signifies smoothness as opposed to roughness; symmetry as opposed to want of plan; equally or proportion as opposed to want of design; rectitude as opposed to crookedness; a mean as opposed to extremes; and fitness for the object held in view as opposed to faultiness.

<sup>110.</sup> Three words are used in the Qur- $\bar{a}$ n, with a meaning akin to "forgive", but each with a different shade of meaning. ' $Af\bar{a}$  (here translated "forgive") means to forget, to obliterate from one's mind. Safaha (here translated "overlooked") means to turn away from, to ignore, to treat a matter if it did not affect one. Gafara (which does not occur in this verse) means to cover up something, as God does to our sins with His grace: this word is particularly appropriate in God's attribute of  $Gaff\bar{a}r$ , the One who forgives again and again.

<sup>111.</sup> The word Amr is comprehensive, and includes (1) an order or command as in xcvi. 12; or (2) a purpose, design, will, as in xviii, 82; or (3) affairs, working, doing, carrying out or execution, of a design, as in lxxxix. 5. In many cases some of these meanings run together.

<sup>112.</sup> Note how this phrase, seemingly repeated from ii. 106 and occurring in many other places, has an appropriate signification, in each place. In ii. 106 we were told about progressive revelation, how the same thing may take different forms, and seeming human infirmity contribute to the fulfilment of God's design, for God's power is unlimited. Here we are told to be patient and forgiving against envy and injustice: this too may be fulfilling God's purpose, for His power is infinite.

- 110. And be steadfast in prayer
  And regular in charity:
  And whatever good
  Ye send forth for your souls
  Before you, ye shall find it
  With God: for God sees
  Well all that ye do.
- 111. And they say: "None
  Shall enter Paradise unless
  He be a Jew or a Christian."
  Those are their (vain) desires.
  Say: "Produce your proof
  If ye are truthful."
- 112. Nay,—whoever submits
  His whole self 114 to God
  And is a doer of good,—
  He will get his reward
  With his Lord;
  On such shall be no fear,
  Nor shall they grieve. 115

## SECTION 14.

113. The Jews say: "The Christians Have naught (to stand) upon"; And the Christians say: "The Jews have naught (To stand) upon." Yet they (Profess to) study the (same) Book Like unto their word Is what those say who know not: 126

١٠٠- وَ أَقِيْمُوا الصَّلُوةَ وَ الْوُا الزَّكُوةَ \*
وَمَا تُقَدِّ مُوَا لِكَنْفُسِكُمُ الْوُا الزَّكُوةَ \*
عِنْكَ اللَّهِ \*
إِنَّ اللهُ بِمَا تَعْمَلُونَ بَصِيْرٌ ﴿
اللهَ بِمَا تَعْمَلُونَ بَصِيْرٌ ﴿
اللهِ مِمَا تَعْمَلُونَ بَصِيْرٌ ﴿
كَانَ هُوْدًا أَوْ نَصَرَى تِلْكَ آمَانِيُّهُمْ قُلْ الْمَانِيُّهُمْ قُلْ الْمَانِيُّهُمْ قُلْ الْمَانِيُّهُمْ قُلْ الْمَانِيُّهُمْ قُلْ الْمَانِيُّهُمْ قُلْ الْمَانِيَّةُمْ قُلْ الْمَانِيَّةُمْ قُلْ الْمَانِيَّةُمْ قُلْ الْمَانِيَّةُمْ قُلْ الْمَانِيَّةُمْ قُلْ اللهِ الْمَانِيَّةُ وَاللهِ اللهِ اللهُ 
١١١- بَىٰ مَنْ اَسُلَمَ وَجُهَهَ لَا لِلهِ وَهُوۡ مُحۡسِنُ فَلَهَ اَجُرُهٔ عِنْلَ رَتِهٖ ۖ ﴾ وَلاَخُوۡنُ عَلَيۡهِمۡ وَلاَهُمۡ يَعۡزَنُوْنَ ۚ

١١٦- وَ قَالَتِ الْيَهُودُ لَيُسَتِ النَّصْرَى عَلَى الْنَصْرَى عَلَى الْنَصْرَى عَلَى الْنَصْرَى عَلَى الْنَصْرَى لَيْسَتِ الْيَهُونُ أَنْ الْمَيْسَتِ الْيَهُونُ عَلَى الْمَيْسَتِ الْيَهُونُ عَلَى الْمَيْسَتِ الْيَهُونُ عَلَى الْمَيْسَتُ لُونَ الْمَيْسَتُ لُونَ الْمَيْسَلُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّ

#### 113. Cf. ti. 95 n.

<sup>114.</sup> The word translated "self" is Wajh, a comprehensive Arabic word. It means (1) literally "face": but it may imply (2) countenance or favour, as in xci. 20; (3) honour, glory, Presence as applied to God, as in ii. 115, and perhaps also in lv. 27; (4) cause, sake ("for the sake of") as in kxvi. 8; (5) the first part, the beginning, as in iii. 71; (6) nature, inner being, essence, self, as in v. 111, xxviii. 88, and perhaps also in lv. 27. Here I understand meaning 6; the face expresses the personality or the whole inner self of man.

<sup>115.</sup> This phrase comes in aptly in its own context many times. In this Sūra it occurs in ii. 38, 62, 112, 262, 274, and 277. It serves the same purpose as a refrain in a very well-arranged Song, or a mouf in Wanger's powerful music.

<sup>116.</sup> It is a sure sign of ignorance and prejudice when you study the same Book as another or a similar one and yet are absolutely intolerant of the meaning which the other draws from it. You should know better, but you speak like the ignorant. In this case the primary reference in the word "ignorant" may be to the Pagan Arabs.

But God will judge Between them in their quarrel On the Day of Judgment.

- 114. And who is more unjust
  Than he who forbids<sup>117</sup>
  That in places for the worship
  Of God, God's name should be
  Celebrated?—whose zeal
  Is (in fact) to ruin them?
  It was not fitting that such
  Should themselves enter them
  Except in fear. For them
  There is nothing but disgrace
  In this world, and in the world
  To come, an exceeding torment.
- 115. To God belong the East
  And the West: whithersoever
  Ye turn, there is the Presence<sup>118</sup>
  Of God. For God is
  All-Pervading,

All-Knowing.

116. The say: "God hath begotten A son": Glory be to Him.—Nay, To Him belongs all That is in the heavens And on earth: everything Renders worship to Him. 119

117. To Him is due The primal origin فَاللَّهُ يَخْكُمُ بَيْنَهُ مُ يُوْمَ الْقِيْمَةِ فِينَمَا كَانُوا فِيْهِ يَخْتَلِقُونَ ۞

١١١٠ - وَمَنْ أَظُلُمُ مِثَنُ ثَمْنَعُ مَسْجِنَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ 
ه١١- وَ لِلهِ الْمَشُرِقُ وَ الْمَغْرِبُ ۚ فَايُنْكَمَا تُوَلُّوا فَتُمَّرَ وَجُهُ اللهِ ۚ إِنَّ اللهَ وَاسِعُ عَلِيْمٌ ۞

ا او قَالُوا الْتَّخَانُ اللَّهُ وَلَكَّا \* سُبْطِئَة "بُلْ لَهُ مَا فِي السَّمُوٰتِ وَالْاَرْضِ \* كُلُّ لَهُ قَانِتُوْنَ ۞

١١٠- بُدِيثُعُ الشَّمُونِيِّ وَالْأَرْضِ ْ

<sup>117.</sup> There were actually Pagans in Mecca who tried to shut out the Muslim Arabs from the Ka'ba, the universal place of Arab worship. The Pagans themselves called it the House of God. With what face could they exclude the Muslims, who wanted to worship the true God instead of worshipping idols? If these Pagans had succeeded, they would only have caused violent divisions among the Arabs and destroyed the sanctity and the very existence of the Ka'ba.

This verse, taken in a general sense, establishes the principle of freedom of worship in a public mosque or place dedicated to the worship of God. This is recognised in Muslim law. There may be differences of opinion between one individual and another, or between one group and another as to the nature of God or the proper mode of worship, but no tests can be laid down, nor can one individual or sect exclude another. So long as a person enters reverently and does nothing outwardly to cause offence to the other worshippers, he has a right to go and worship in a public place set apart for God's worship.

<sup>118.</sup> The word translated "Presence" is Wajh, literally "face." See note to ii. 112 above.

<sup>119.</sup> It is a derogation from the glory of God—in fact it is blasphemy—to say that God begets sons, like a man or an animal. The Christian doctrine is here emphatically repudiated If words have any meaning, it would mean an attribution to God of a material nature, and of the lower animal functions of sex. In a spiritual sense, we are all children of God. And all Creation celebrates His glory. Verse 117 should be read with this to complete the argument.

Of the heavens and the earth: 190 When He decreeth a matter, He saith to it: "Be," And it is.

- "Why speaketh not God
  Unto us? Or why cometh not
  Unto us a Sign?"
  So said the People before them,
  Words of similar import.
  Their hearts are alike.
  We have indeed made clear
  The Signs unto any people
  Who hold firmly
  To Faith (in their hearts).
- 119. Verily We have sent thee
  In truth as a bearer
  Of glad tidings and a warner:
  But of thee no question
  Shall be asked of the Companions
  Of the Blazing Fire.
- 120. Never will the Jews
  Or the Christians be satisfied
  With thee unless thou follow
  Their form of religion. Say:

وَ إِذَا قَضَلَى آمُرًا فَارْتُمَا يَقُولُ لَهُ كُنُ فَيَكُونُ ۞

120. The previous verse told us that everything in heaven and earth celebrates the glory of God. Lest anyone should think that the heavens and the earth were themselves primeval and eternal, we are now told that they themselves are creatures of God's will and design. Cf. vi. 102, where the word bada'a is used as here for the creation of the heavens and the earth, and khalaqa is used for the creation of all things. Bada'a goes back to the very primal beginning, as far as we can cenceive it. The materialists might say that primeval matter was eternal: other things, i.e., the forms and shapes as we see them now, were called into being at some time or other, and will perish. When they perish, they dissolve into primeval matter again, which stands as the base of all existence. We go further back. We say that if we postulate such primeval matter, it owes its origin itself to God, Who is the final basis of existence, the Cause of all Causes. If this is conceded, we proceed to argue that the process of Creation is not then completed. "All things in the heavens and on the earth" are created by gradual processes. In "things" we include abstract as well as material things. We see the abstract things and ideas actually growing before us But that also is God's creation to which we can apply the word khalaqa, for in it is involved the idea of measuring, fitting it into a scheme of other things. Cf. liv. 49; also xxv. 59. Here comes in what we know as the process of evolution. On the other hand, the "amr" (= Command, Direction, Design) is a single thing, unrelated to Time, "like the twinkling of an eye" (liv. 50). Another word to note in this connection is ja'ala, "making" which seems to imply new shapes and forms, new dispositions, as the making of the Signs of the Zodiac in the heavens, or the setting out of the sun and moon for light, or the establishment of the succession of day and night (xxv. 61-62). A further process with regard to the soul is described in the word sawwā, bringing it to perfection (xcl. 7) but this we

"The Guidance of God,—that Is the (only) Guidance."
Wert thou to follow their desires After the knowledge
Which hath reached thee,
Then wouldst thou find
Neither Protector nor Helper
Against God.

اِنَّ هُٰکَی اللهِ هُوَ الْهُٰکَی ۗ وَ کَیِنِ النَّبَعْتَ اَهُوَاءَ هُنُه بَعْکَ الَّـٰفِی جَاءُكُ مِنَ الْعِلْمِ ۚ مَالَكَ مِنَ اللهِ مِنْ قَالِيَّ وَلَا نَصِيْرٍ ۤ مَالَكَ مِنَ اللهِ مِنْ قَالِيَّ وَلَا نَصِيْرٍ ٓ

121. Those to whom We have sent
The Book study it as it
Should be studied: they are
The ones that believe therein:
Those who reject faith therein,—
The loss is their own.

١٢١- ٱكَانِيْنَ إِنَّ يَنْهُمُ الْكِتْبَ يَتُلُوْنَهُ حَلَّى تِلاَوَتِهِ \* اُولَائِكَ يُؤْمِنُونَ بِهِ \* وَ مَنْ تِكُفُّرُ بِهِ فَاوُلَئِكَ هُمُ الْخَسِرُوْنَ ﴾

C. 48.—If the People of the Book rely

(ii. 122-141.) Upon Abraham, let them study

His history. His posterity included
Both Israel and Ismā'il. Abraham

Was a righteous man of God,

A Muslim, and so were his children.

Abraham and Ismā'il built

The Ka'ba as the House of God,

And purified it, to be a centre

Of worship for all the world:

For God is the God of all Peoples. 121

SECTION 15.

122. Children of Israel! call to mind

The special favour which I

bestowed

Upon you, and that I preferred you

To all others (for My Message).

123. Then guard yourselves against a Day

۱۲۲- يلكن إسرا في الدَّكُرُو الْعُدَّقِ الدِّنَى العُلَمِدُنَ وَ الْمُنْ الْعُلْمِدُنَ وَ الْمُنْ الْعُلْمِدُنُ وَ الْمُنْ الْعُلْمِدُنُ وَالْمُنْ الْعُلْمِدُنِ الْمُنْ الْعُلْمِدُنُ وَ الْمُنْ الْعُلْمِدُنُ وَالْمُنْ الْعُلْمِدُنُ وَالْمُنْ الْعُلْمِدُنُ وَالْمُنْ الْعُلْمِدُنُ وَ الْمُنْ الْعُلْمِدُنُ وَالْمُنْ الْمُنْ ُ الْمُنْمُ الْمُلْمُنْ الْمُنْ الْمُنْ الْمُنْمُونُ الْمُنْ الْمُنْ الْمُنْمُ الْ

١٢٣- وَالْقُوُّا يُوْمُّا

<sup>121.</sup> The argument now proceeds on another line. Ye People of the Book who go back to Abraham! not only is your claim to exclusive knowledge of God false and derogatory to the Lord of All the Worlds. If you must appeal to Abraham, he was also the progenitor of the Arab race through Ismā'il. Indeed Abraham and Ismā'il together built the House of God in Mecca (long before the Temple of Jerusalem was built). They purified it and laid the foundations of the universal religion, which is summed up in the word Islam, or complete submission to the Will of God. Abraham and Ismā'il were thus true Muslims. Whence then your rancour against Islam?

Historically the Temple at Mecca must have been a far more ancient place of worship than the Temple at Jerusalem. Arab tradion connects various places in and around Mecca with the name of Abraham and identifies the well of Zam-zam with the well in the story of the child Ismā'il. Arab tradition also refers the story of the Sacrifice to Ismā'il and not to Isaac, therein differing from the Jewish tradition in Gen. xxii, 1-19.

When one soul shall not avail ar.other. Nor shall compensation be accepted from her Nor shall intercession profit her Nor shall anyone be helped (from outside).122

124. and remember that Abraham Was tried by his Lord With certain Commands. 128 Which he fulfilled: He said: "I will make thee An Imam<sup>124</sup> to the Nations." He pleaded: "And also (Imams) from my offspring!"
He answered: "But My Promise Is not within the reach Of evil-doers."

125. Remember We made the House<sup>123</sup> A place of Assembly for men And a place of safety; And take ye the Station Of Abraham as a place Of prayer; and We covenanted With Abraham and Isma'ıl. That they should sanctify My House for those who Compass it round, or use it

لَا تُجْزِي نَفْسٌ عَنْ تَفْسٍ شَيْكًا وَ لا يُقْبُلُ مِنْهَا عَنُلُ وَ ١٢٨- وَإِذِ الْبُتُكُلِّ الْبُرْهِمُ رُبُّكُ

Though the verse as a whole is expressed in the First Person Plural, the House is called "My ise," to emphasise the personal relation of the one True God to it, and repudiate the Polytheism which defiled it before it was purified again by Muhammad.

<sup>122.</sup> Verses 122-23 repeat verses 47-48 (except for a slight verbal variation in 123, which does not affect the sense). The argument about the favours to Israel is thus beautifully rounded off, and we now proceed to the argument in favour of the Arabs as succeeding to the spiritual inheritance of Abraham.

<sup>123.</sup> Kalimāt: literally "words": here used in the mystic sense of God's Will or Decree or Purpose This verse may be taken to be the sum of the verses following. In everything Abraham fulfilled God's wish: he purified God's House; he built the sacred refuge of the Ka'ba; he submitted the sacred refuge of t his will to God's, and thus became the type of Islam. He was promised the leadership of the world; he pleaded for his progeny, and his prayer was granted, with the limitation that if his progeny was false to God, God's promise did not reach the people who proved themselves false.

false to God, God's promise did not reach the people who proved themselves false.

124. Imām: the primary sense is that of being foremost: hence it may mean: (1) leader in religion; (2) leader in congregational prayer; (3) model, pattern, example; (4) a book of guidance and instruction (xi 17); (5) a book of evidence or record (xxxvi 12). Here, meanings 1 and 3 are implied. In ix. 12 the word is applied to leader of Unbelief or Blasphemy.

125. The Ka'ba, the House of God. Its foundation goes back by Arab tradition to Abraham. Its fourfold character is here referred to. (1) It was the centre to which all the Arab tribes resorted for trade, for poetic contests, and for worship. (2) It was sacred territory, and was respected by friend and foe alike. At certain seasons, all fighting was and is forbidden within its limits, and even arms are not allowed to be carried, and no game or other thing is allowed to be killed Like the Cities of Refuge under the Mosaic Dispensation, to which manslayers could flee (Num. xxxv. 6), or the Arab custom as inviolable for the pursuit of revenge or violence. (3) It was a place of prayer: even today there is a Station of Abraham within the enclosure, where Abraham was supposed to have prayed. (4) It must be he'd pure and sacred for all purposes.

Though the verse as a whole is expressed in the First Person Plural, the House is called "My

As a retreat, or bow, or Prostrate themselves (therein<sup>1'6</sup> In prayer).

126. And remember Abraham said:
"My Lord, make this a City
Of Peace, 127 and feed its People
With fruits, 128—such of them
As believe in God and the Last
Day.

He said: "(Yea), and such as Reject Faith,—for a while Will I grant them their pleasure, But will soon drive them To the torment of Fire,—An evil destination (indeed)!"

- 127. And remember Abraham
  And Isma'il raised
  The foundations of the House
  (With this prayer): "Our Lord!
  Accept (this service) from us:
  For Thou art the All-Hearing,
  The All-Knowing.
- 128. "Our Lord! make of us
  Muslims, bowing to Thy (Will),
  And of our progeny a people
  Muslim, bowing to Thy (Will);
  And show us our places for
  The celebration of (due) rites;
  And turn unto us (in Mercy);
  For Thou art the Oft-Returning,
  Most Merciful.
- 129. "Our Lord! send amongst them An Apostle of their own, Who shall rehearse Thy Signs To them and instruct them

لِلطَّ آيِفِيْنَ وَالْعَكِفِيْنَ وَالرُّحَةِ مِ

١٢٦- وَإِذْ قَالَ اِبْرَاهٖ مُرَتِ اَجُعَلَ هَا اَبُلَا اَمِنًا وَ ارُزُقَ اَهُلَا مِنَ الثَّمَرَتِ مَنُ اَمَنَ مِنْهُمْ مِاللهِ وَ الْيَوْمِ الْاَخِرِ قَالَ وَمَنْ كَفَرَ فَامَتِّعُهُ قَلِيلًا ثُمَّرَ اَضُطَرُّهُ إِلَى عَنَابِ النَّارِ وُبِشِّنَ الْمَصِيرُ

١٦٠- وَ إِذْ يَـ رُفَعُ إِبُرْهِمُ الْقُواعِ لَ مِنَ الْبَيْتِ وَإِسْلَعِيْلُ رُبِّنَا تَقَبَّلُ مِثَّا أُ اِتْكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ( ) ١٢٥- رُبِّنَا وَ اجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّ يُعَنِّنَا أَمَّةً مُسْلِمَةً لَكَ الْكَوْ وَ أَرِنَا مَنَاسِكُنَا وَ نُبُ عَلَيْنَا اللَّهِ الْمَارِعِيْمُ ( ) اِتْكَ اَنْتَ النَّقَابُ الرَّحِيْمُ ( )

٩٦٠- رَبِّنَا وَالْبَعَثُ فِيْهِمُ رَسُوْلًا مِّنْهُمُ مُ يَتْلُوْا عَلَيْهِمُ الْمِيْكَ

127. The root salama in the word Islam implies (among other ideas) the idea of Peace, and therefore when Mecca is the city of Islam, it is also the City of Peace. The same root occurs in the latter part of the name Jerusalem, the Jewish City of Peace. When the day of Jerusalem passed (see verse 134 or 141 below), Mecca became the "New Jerusalem"—or rather the old and original "City of Peace" restored and made universal.

128. The territory of Mecca is barren and rocky, compared with, say. Tāif, a city 70-75 miles east of Mecca. A prayer for the prosperity of Mecca therefore includes a prayer for the good things of material life. This is the literal meaning But note that the opposition in this verse is between the fruits of the Garden for the righteous and the torments of the Fire for the evil ones—a spiritual allegory of great force and aptness.

<sup>126.</sup> Four rites are here enumerated, which have now acquired a technical meaning: (1) Compassing the sacred territory, or going round the Ka'ba: Tawāf. There are special guides who take pligrims and visitors round. (2) Retiring to the place as a spiritual retreat, for contemplation and prayer: I'tikāf. (3) The posture of bending the back in prayer: Rukū'. (4) The posture of prostrating oneself on the ground in prayer: Sujūd. The protection of the holy territory is for all, but special cleanliness and purity is required for the sake of the devotees who undertake these rites

In Scripture and Wisdom, And sanctify them: For Thou art the Exalted in Might, The Wise." 129

## SECTION 16.

- 130. And who turns away From the religion of Abraham But such as debase their souls With folly? Him We chose 180 And rendered pure in this world: And he will be in the Hereafter In the ranks of the Righteous.
- 131. Behold! his Lord said To him: "Bow (thy will to Me):" He said: "I bow (my will)
  To the Lord and Cherisher Of the Universe,"
- 132. And this was the legacy That Abraham left to his sons. And so did Jacob; "Oh my sons! God hath chosen The Faith for you; then die not Except in the Faith of Islam."
- 133. Were ye witnesses 181 When Death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship

وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَـٰةَ وَيُزَكِّيْهِ إِنَّكَ أَنْتَ الْعَزِنْزُ الْعَكِنْدُ كُ

١٣٠- و مَنْ يَرْغَبُ عَنْ مِلَّةِ إِنْ إِلَاهِمَ إِلَّا مَنْ سَفَّهَ نَفْسَهُ وَلَقَى اصْطَفَيْنَاهُ فِي الدُّنْيَا ۚ وَإِنَّهُ فِي ٱلْاخِرَةِ لَـ

> ١٣١- إذْ قَالَ لَهُ رَبُّهُ قَالَ أَسْكَمْتُ لِرَبِ الْعُكِيدِينَ ٥

١٣٢ - و وصلى بها آائرهم بنيه ويعْقُوبُ بِبَنِيَ إِنَّ اللَّهُ اصْطَفَى لَكُمُ الدَّرْنَ فَلَا تُنُوْثُنَّ إِلَّا وَ أَنْتُمُو مُّسُ

١٣٣- أَمْ كُنْ لَقُ شُهُكَاءَ إِذْ حَضَرَ يَعْقُوْبَ الْمُوْتُ ۚ إِذْ قَالَ لِكِنِيْهِ مَا تَعُهُ مِنْ بِعْدِينُ \* قَالُوُا نَعْبُدُ الْهَكَ

<sup>129.</sup> How beautiful this prayer is, and how aptly it comes in here in the argument! Such Paganism or star-worship or planet-worship as there was in Abraham's time was first cleared out of Mecca by Abraham. This is the chief meaning of "sanctification" or purification in ii. 125, although of course physical cleanliness is (in physical condition) a necessary element of purification in the higher sense. Abraham and his elder son Ismā'il then built the Ka'ba and established the rites and usages of the sacred city. He was thus the founder of the original Islam (which is as old as mankind) in Arabia. As becomes a devout man, he offers and dedicates the work to God in humble supplication addressing Him as the All-Hearing and the All-Knowing. He then asks for a blessing on himself and his progeny generally, both children of his eldest-born Ismā'il and his younger son Isaac. With prophetic vision he foresees that there will be corruption and backsliding in both branches of his family: Mecca will house 360 idols, and Jerusalem will become a harlot city (Ezekiel xvi. 15), a city of abomination. But the light of Islam will shine, and reclaim the lost people in both branches and indeed in all the world. So he prays for God's mercy, addressing Him as the Oft-Returning, Most Merciful. And finally he foresees in Mecca an Apostle teaching the people as one "of their own." and indeed in an the world. So he prays for God's mercy, addressing him as the Off-Returning, Most Merciful. And finally he foresees in Mecca an Apostle teaching the people as one "of their own." and in their own beautiful Arabic language: he asks for a blessing on Muhammad's ministry, appealing to the Power and Wisdom of God.

130. Istafā: chose; chose because of purity; chose and purified. It is the same root from which Mustafā is derived, one of the Children of Israel and the right of the Children of Israel and Is

worshipped "the God of their fathers." The idea in their minds got narrowed down to that of a tribal God. But they are reminded that their ancestors had the principle of Islam in them, -the worship

Thy God and the God of thy fathers, 182—Of Abraham, Ismā'ıl, and Isaac,—The One (True) God:
To Him we bow (in Islam)."

134. That was a People that hath
Passed away. They shall reap
The fruit of what they did,
And ye of what ye do!
Of their merits
There is no question in your case! 188

135. They say: "Become Jews
Or Christians if ye would be guided
(To salvation)" Say thou:
"Nay! (I would rather) the
Religion
Of Abraham the True, 134
And he joined not gods with God."

- 136. Say ye: "We believe
In God, and the revelation
Given to us, and to Abraham,
Ismā'il, Isaac, Jacob,
And the Tribes, and that given
To Moses and Jesus and that given
To (all) Prophets from their Lord:
We make no difference
Between one and another of them:
And we bow to God (in Islam)."135

137. So if they believe
As ye believe, they are indeed
On the right path; but if
They turn back, it is they

الله ابَآمِكَ اِبْرُهِ مَرُ وَاسَّمُعِیْلَ وَاِسَّحْقَ اللهَّا قُاحِگُا ﴾ وَ نَحْنُ لَهُ مُسْلِمُوْنَ ۞ ١٣١٠- تِلْكَ اُمِّةً ۚ قَالَ خَلَتُ ۚ لَهَا مَا كَسَبَتْ وَ لَكُمُّ مِّا كَسَبُمَّمُ ۚ وَلَا تُنْكَانُونَ عَمَّا كَانُوْا يَعْمَلُوْنَ ۞

۱۳۵- وَ قَالُوْا كُوْنُوْا هُوْدًا أَوْ نَصْلَى تَهْتَكُاوُا ۚ قُلُ بَلْ مِلَّةَ اِبْلَهِمَ حَنِيْفًا ۚ وَ مَا كَانَ مِنَ الْمُشْرِكِيْنَ ۞

۱۳۲-قُولُوَّا اَمَنَّا بِاللهِ وَمَا اَنْزِلَ اِلَيْنَاوَكَا اَنْزِلَ اِلْ اِبْرَاهِمَ وَاسْلَعِيْلَ وَ اِسْحَقَ وَ يَعْقُونَ وَالْاَسْبَاطِ وَمَا اَوْتِيَ مُوْسَى وَ عِيْشَى وَمَا اَوْقَ النَّبِيُّوْنَ مِنْ تَيِّمْ لَانْفَرِقُ بَيْنَ اَحَدٍ مِّنْهُمُ مُو وَحَنْ لَهُ مُسْلِمُوْنَ وَ

١٣٠-فَانُ امَنُوْا بِمِثْلِ مَا اَمَنْتُمْ رِبه فَقَلِ اهْتَكَوُا ۚ وَإِنْ تَوَلَّوْا فَإِنْكَا

134. Hanf: inclined to right opinion, orthodox (in the literal meaning of the Greek words), firm in faith, sound and well-balanced, true. Perhaps the last word, True, sums up most of the other shades. The Jews, though taught Unity, went after false gods, and the Christians invented the Trinity or borrowed it from Paganism. We go back to the pure, hanif doctrine of Abraham, to live and die

in faith in the One True God.

135. Here we have the Creed of Islam: to believe in (1) the One Universal God, (2) the Message to us through Muhammad and the Signs (āyāt) as interpreted on the basis of personal responsibility, (3) the Message delivered by other Teachers in the past. These are mentioned in three groups: (1) Abraham, Ismā'il, Isaac, Jacob, and the Tribes: of these Abraham had apparently a Book (lxxxvii. 19) and the others followed his tradition; (2) Moses and Jesus, who each left a scripture: these scriptures are still extant, though not in their pristine form; and (3) other scriptures, Prophets, or Messengers of God, not specifically mentioned in the Qurān (xl. 78). We make no difference between any of these. Their Message (in essentials) was one, and that is the basis of Islam.

<sup>132. &</sup>quot;Father" means ancestors, and includes uncles, grand-uncles, as well as direct ascendants.

133. I have made a free paraphrase of what would read literally: "Ye shall not be asked about what they used to do." On the Day of Judgment each soul would have to answer for its own deeds: it cannot claim merit from others, nor be answerable for the crimes or sins of others. Here the argument is: if the Jews or Christians claim the merits of Father Abraham and the Patriarchs or of Jesus, we cannot follow them. Because there were righteous men in the past, it cannot help us unless we are ourselves righteous. The doctrine of personal responsibility is a cardinal feature of Islam.

Who are in schism; but God will Suffice thee as against them, 136 And He is the All-Hearing. The All-Knowing.

- 138. (Our religion is) The Baptism of God: 137 And who can baptize better Than God? And it is He Whom we worship.
- 139. Say: Will ye dispute With us about God, seeing That He is our Lord And your Lord; that we Are responsible for our doings And ye for yours; and that We are sincere (in our faith) In Him?
- 140. Or 198 do ye say that Abraham, Ismā'ıl, Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better Than God? Ah! who Is more unjust than those Who conceal the testimony They have from God? But God is not unmindful Of what ye do!
- 141. That was a people that hath Passed away. They shall reap The fruit of what they did, And ye of what ye do! 1 Of their merits
- 30 There is no question in your case:139

وَ هُوَ السَّمِيْعُ الْعَلِيْمُ وس قُلُ أَتُحَاتِّكُ نَكَا فِي اللّهِ وَ إِنَّا أَغُمَا لِنَا وَ لَكُوْ أَغُمَا لُكُوْ " وَ نَحْدِنِ لَهُ مُخْلِصُونَ ٥ ١٨٠٠ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِمُ وَرَاسُلُعِ أَهُ نَصَارًى \* قُلْ ءَ أَنْتُهُ أَعْلَمُ أَمِرَاللَّهُ " وُ مَا اللهُ بِغَافِيلِ عَمَّا تَعُمُلُونَ ۞ الا لِيَاكُ أُمُّكُ أُكُلُّ قُلُ خُلَتُ

136. We are thus in the true line of those who follow the one and indivisible Message of the One God, wherever delivered. If others narrow it or corrupt it, it is they who have left the faith and created a division or schism. But God sees and knows all. And He will protect His own, and His support will be indefinitely more precious than the support which men can give

137. Sibgat: baptism: the root-meaning implies a dye or colour; apparently the Arab Christians mixed a dye or colour in the baptismal water, signifying that the baptized person got a new colour in life. We do not believe that it is necessary to be baptized to be saved. Our higher baptism is the "Baptism" of God by which we take on a colour (symbolically) of God, and absorb His goodness

The accusative case of Sibgat puts it in opposition to millat ("religion") in ii. 135. The accusative case of Sibgat puts it in opposition to millat ("religion") in ii. 135.

138. The alternative is with the question in the last verse Do you dispute with us although we worship the same God as you and claim that ours is the same religion as that of your ancestors? Or do you really assert that Abraham and his son and his sons' sons, who founded the Tribes long before Moses, followed your Jewish religion as you know it? History of course proves that claim absurd. If the Christians claim that these Patriarchs knew of and followed the teaching of Jesus, the claim is still more absurd,—except in the sense of Islam that God's teaching is one in all ages.

139. Verse 134 began a certain argument, which is now rounded off in the same words in this verse. To use a musical term, the motif is now completed. The argument is that it is wrong to claim a monopoly for God's Message; it is the same for all peoples and in all ages: if it undergoes local variations or variations according to times and seasons those variations pass away. This leads to the argument in the remainder of the Sūrā that with the renewal of the Message and the birth of a new People, a new symbolism and new ordinances become appropriate, and they are now expounded.

People, a new symbolism and new ordinances become appropriate, and they are now expounded.

C. 49.—But those people have passed away

(ii.142-167.) Who promised to uphold the Law of God.

Their progeny having been found

Unworthy, their place was taken

By a new people looking towards Mecca,—

A new people, with a new Messenger,

To bear witness to God's Law,

To proclaim the truth, maintain

His Symbols, and strive and fight

For Unity in God's Way.

## SECTION 17.

142. The fools among the people will say: What hath turned Them from the Qibla which They were used?" Say:

To God belong both East and

West:

He guideth whom He will To a Way that is straight.

143. Thus <sup>142</sup> have We made of you An *Ummat* justly balanced, <sup>143</sup> That ye might be witnesses <sup>144</sup> Over the nations,

آ ۱۳۰ مینفورگ الشفه آؤمن الثایس ماولهٔ مُوعَن قِبْلَتِهِمُ الْآق كانُواعَلَهُ اَ مُلْ بِلْهِ الْمُشْرِقُ وَالْمَغْرِبُ \* يُهْرِئ مَنْ يَشَاءُ إلى صِرَاطٍ مُسْتَقِيْدٍ ٥ يُهْرِئ مَنْ يَشَاءُ إلى صِرَاطٍ مُسْتَقِيْدٍ ٥

> ۱۳۳-وَكُنْ إِكَ جَعَلْنَكُثْرِ أُمِّلَةً وَسُطًا لِتَكُوْنُوا شُهَكَ آءَ عَلَى النَّاسِ

- 140. Nās=People, the unthinking multitude that sway to and fro, instead of being firm in God's Way. The reference here is to the idolaters, the Hypocrites, and the party of Jews who were constantly seeking to "entangle in their talk." Mustafā and his disciples in Medina even as the Pharisees and the Sadducees of Jesus's day tried to entangle Jesus (Matt. xxii, 15, 23).
- 141. Qibla=the direction to which Muslims turn in prayer. Islam lays great stress on social prayer in order to emphasise our universal Brotherhood and mutual co-operation. For such prayer, order, punctuality, precision, symbolical postures, and a common direction are essential, so that the Imām (leader) and all his congregation may face one way and offer their supplications to God. In the early days, before they were organised as a people, they followed as a symbol for their Qibla the sacred city of Jerusalem, sacred both to the Jews and the Christians, the People of the Book. This symbolised their allegiance to the continuity of God's revelation. When, despised and persecuted, they were turned out of Mecca and arrived in Medina. Mustafā, under divine direction, began to organise his people as an Ummat, an independent people, with laws and rituals of their own. At that stage the Ka'ba was established as a Qibla, thus going back to the earliest centre, with which the name of Abraham was connected, and traditionally also the name of Adam. Jerusalem still remained (and remains) sacred in the eyes of Islam on account of its past, but Islam is a progressive religion, and its new symbolism enabled it to shake off the tradition of a dead past and usher in the era of untrammelled freedom dear to the spirit of Arabia. The change took place about 16½ months after Hijrat.
- 142. Thus: By giving you a Qibla of your own, most ancient in history, and most modern as a symbol of your organisation as a new nation (Ummat).
- 143. Justly balanced: The essence of Islam is to avoid all extravagances on either side. It is a sober, practical religion. But the Arabic word (wasat) also implies a touch of the literal meaning of Intermediacy. Geographically Arabia is in an intermediate position in the Old World, as was proved in history by the rapid expansion of Islam, north, south, west and east.
- 144. Witnesses: When two persons dispute, they advance extravagant claims. A just witness comes between them, and brings the light of reason to bear on them, pruning all their selfish extravagances. So the mission of Islam is to curb, for instance, the extreme formalism of the Mosaic law and the extreme "other-worldliness" professed by Christianity. The witness must be unselfish, equipped with first-hand knowledge, and ready to intervene in the cause of justice. Such is the position claimed by Islam among rival systems. Similarly, within Islam itself, the position of witness to whom disputants can appeal is held by Muhammad Mustafā.

And the Apostle a witness
Over yourselves;
And We appointed the Qibla
To which thou wast used,
Only to test those who followed
The Apostle from those
Who would turn on their heels 145
(From the Faith). Indeed it was
(A change) momentous, except
To those guided by God.
And never would God
Make your faith of no effect. 146
For God is to all people
Most surely full of kindness,
Most Merciful.

144. We see the turning
Of the face (for guidance)
To the heaven: 147 now
Shall We turn thee
To a Qibla that shall
Please thee. Turn then
Thy face in the direction
Of the Sacred Mosque: 148
Wherever ye are, turn
Your faces in that direction.

وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُوْ شَهِيْكُا الْهُوْنُ وَكُنُتُ عَلَيْهُا الْهُونُ وَكَانُتُ عَلَيْهَا الْوَسُولِ وَمَاجُعُلْنَا الْمِقْبُلُهُ الرَّسُولُ وَلَا الْمَعُولُ وَمَعُنْ يَنُقَلِبُ عَلَى عَقِبَيْهُ الرَّسُولُ وَلَى وَيَنْ يَنُقَلِبُ عَلَى عَقِبَيْهُ الرَّسُولُ وَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللللْهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ اللللْهُ اللللْهُ الللْهُ الللْهُ اللللْهُ الللللْهُ الللللْهُ اللللْهُ اللللْهُ اللللْهُ الللللْهُ الللللْهُ الللللْهُ الللللللْمُ اللللللْهُ الللللْهُ الللللْمُ اللللللْمُ اللللللْمُ الللللْهُ اللللللْمُ الللللْمُ اللللْهُ اللللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللْمُ اللللْ

<sup>145.</sup> The Qibla of Jerusalem might itself have seemed strange to the Arabs, and the change from it to the Ka'ba might have seemed strange after they had become used to the other. In reality one direction or another, or east or west, in itself did not matter, as God is in all places, and is independent of Time and Place. What mattered was the sense of discipline, on which Islam lays so much stress; which of us is willing to follow the directions of the chosen Apostle of God? Mere quibblers about non-essential matters are tested by this.

<sup>146.</sup> What became of prayer with the Jerusalem Qibla? It was equally efficacious before the new Qibla was ordained God regards our fath every act of true and genuine faith is efficacious with Him, even if formalists pick holes in such acts

<sup>147.</sup> This shows the sincere desire of Mustafā to seek light from above in the matter of the Qibla Until the organisation of his own People into a well-knit community, with its distinctive laws and ordinances, he followed a practice based on the fact that the Jews and Christians looked upon Jerusalem as a sacred city. But there was no universal Qibla among them Some Jews turned towards Jerusalem, especially during the Captivity, as we shall see later. At the time of our Prophet, Jerusalem was in the hands of the Byzantine Empire, which was Christian. But the Christians oriented their churches to the East (hence the word "orientation"), which is a point of the compass, and not the direction of any sacred place. The fact of the altar being in the East does not mean that every worshipper has his face to the east, for, according at least to modern practice, the seats in a church are so placed that different worshippers may face in different directions. The Preacher of Unity naturally wanted, in this as in other matters, a symbol of complete unity, and his heart was naturally delighted when the Qibla towards the Kaba was settled Its connection with Abraham gave it great antiquity its character of being an Arab centre made it appropriate when the Message came in Arabic, and was preached through the union of the Arabs at the time it was adopted, the little Muslim community was shut out of it, being exiles in Medina, but it became a symbol of hope and eventual triumph, of which Muhammad lived to see the fulfilment, and it also became the centre and gathering ground of all peoples in the universal Pilgrimage, which was instituted with it

<sup>148.</sup> The Sacred Mosque: The Ka'ba in the sacred city of Mecca It is not correct to suggest that the command making the Ka'ba the Qibla abrogates in 115, where it is stated that East and West belong to God, and He is everywhere. This is perfectly true at all times, before and after the institution of the Qibla. As if to emphasise this, the same words about East and West are repeated in this very passage; see in 142 above Where the Itqān mentions mansūkh in this connection, I am sorry I cannot follow that opinion, unless mansūkh is defined in a special way, as some of the commentators do

The People of the Book Know well that that is The Truth from their Lord. Nor is God unmindful Of what they do.

145. Even if thou wert to bring
To the People of the Book
All the Signs (together),
They would not follow
Thy Qibla; nor art thou
Going to follow their Qibla;
Nor indeed will they follow
Each other's Qibla. If thou,
After the knowledge hath reached
thee.

Wert to follow their (vain) Desires,—then wert thou, Indeed (clearly) in the wrong.

- 146. The People of the Book
  Know this as they know
  Their own sons; 151 but some
  Of them conceal the Truth
  Which they themselves know.
- 147. The Truth is from thy Lord; 152 So be not at all in doubt.

الْحَقُّ مِنْ رُبِّهِمْ ۚ وَمَا اللهُ بِغَافِلٍ عَتَا يَعْمُلُونَ ۞

مه، وكين أتيت الدين أوثوا الدين بكل ايمة مما تبعو البنك الدين أوثوا الدينب ومكا أنت بتابع البيائية من ومكا بعض مربتابع وبلكة بعض وكين التبعث أهواء هم المولو مرفى بعي مكا بحاف هواء هم المولو مرفى بعي مكا بحاف هم الطليبين ٥ المها - الذين التياه مُ الدينب يعرفون ككا يعرفون المحق وهم يعلمون مرفا المناق من المحدة والله فريقا منه مم المحدة وهم يعلمون من المكترون المحق وهم يعلمون من المكترون المحق وهم يعلمون من المكترون 
149. Glimmerings of such a Qibla were already foreshadowed in Jewish and Christian practice but its universality was only perfected in Islam.

150. See n. 147 to ii. 144 above.

The Jews and Christians had a glimmering of the Qibla idea, but in their attitude of self-sufficiency they were not likely to welcome the Qibla idea as perfected in Islam. Nor is Islam, after the fuller knowledge which it has received, likely to revert to the uncertain, imperfect, and varying ideas of orientation held previously.

A very clear glimpse of the old Jewish practice in the matter of the Qibla and the importance attached to it is found in the Book of Daniel, vi. 10. Daniel was a righteous man of princely lineage and lived about 606-538 B.C. He was carried off to Babylon by Nebuchadnezzar, the Assyrian, but was still living when Assyria was overthrown by the Medes and Persians. In spite of the "captivity" of the Jews, Daniel enjoyed the highest offices of state at Babylon, but he was ever true to Jerusalem. His enemies (under the Persian monarch) got a penal law passed against any one who "asked a petition of any god or man for 30 days" except the Persian King. But Daniel continued true to Jerusalem. "His windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

<sup>151.</sup> The People of the Book should have known all this as well as "they knew their own sons", as their past traditions and teaching should have made them receptive of the new Message. Some commentators construe the demonstrative pronoun "this" to refer to the Apostle. In that case the interpretation would be: The People of the Book know Muḥammad as well as they know their own sons; they know him to be true and upright: they know him to be in the line of Abraham; they know him to correspond to the description of the Prophet foretold among themselves; but selfishness induces some of them to act against their own knowledge and conceal the truth.

<sup>152.</sup> Truth only comes from God, and it remains truth, however men might try to conceal it or throw doubts on it.

## SECTION 18.

- 141. To each is a goal

  To which God 153 turns him;
  Then strive together (as in a race)
  Towards all that is good.
  Wheresoever ye are,
  God will bring you
  Together. For God
  Hath power over all things.
- 149. From whencesoever
  Thou startest forth, 154 turn
  Thy face in the direction
  Of the Sacred Mosque;
  That is indeed the truth
  From thy Lord. And God
  Is not unmindful
  Of what ye do.
- Thou startest forth, turn
  Thy face in the direction
  Of the Sacred Mosque;
  And wheresoever ye are,
  Turn your face thither:
  That there be no ground
  Of dispute against you
  Among the people,
  Except those of them that are
  Bent on wickedness; so fear
  Them not, but fear Me;
  And that I may complete
  My favours on you, and ye
  May (consent to) be guided;

مَا تُكُونُوا يَأْتِ يَكُمُ اللهُ جَ اِنَّ اللهُ عَلَى كُلِّ شَيْءٌ قَدِيْرٌ ٥ وجهك شظرالمشيعين الحكرا وَإِنَّهُ لَلْحَقُّ مِنْ رُبِّكَ **\*** فُوْلُوا وُجُوْهَكُمْ شَطْرُ كُلِّ لِئُلَّا يَكُونُ لِلتَّاسِ عَلَيْكُو كُيَّة الا الذين ظليوا مِنْفُهُ

The simile of life being a race in which we all zealously run forward to the one goal, viz., the goal of good, may be applied individually and nationally. This supplies another argument of the Ka'ba-Qibla, viz, the unity of goal, with diversity of races, traditions and temperaments

<sup>153</sup> The question is how we are to construe the pronoun huwa in the original. The alternative translation would be: "To each is a goal to which he turns"

<sup>154.</sup> The simile of a race is continued, and so the Qibla command is repeated from that point of view. In it 144 it was mentioned as new symbol of the new nation (Muslim); now it is shown as the symbol of good, at which we should all aim, from whichever point we etarted, e.g., as Jews or Christians, or our individual point of view; the Qibla will unite us as a symbol of the Goal of the Future. In it. 150 below, it is repeated first for the individual, on the ground of uniformity and the removal of all occasions of dispute and argument: and secondly for the Muslim people, on the same ground, as a matter of discipline. There is another little harmony in the matter of the repetitions. Note that the race and starting point argument begins at it. 149 and is rounded off in the first part of it. 150; while the national and general argument beginning at it. 144 is rounded off in the latter part of it. 150. The latter argument includes the former, and is more widely worded: "whosoever ye are": which in the Atabic expression would imply three things; in whatever circumstances ye are, or at whatever time ye are, or in whatever place ye are. I have spoken before of a sort of musical harmony in verbil repetitions, here there is a sort of pictorial harmony, as of a larger circle symmetrically including a smaller concentric circle.

- 151. A similar (favour
  Have ye already, received)
  In that We have sent
  Among you an Apostle
  Of your own, rehearsing to you
  Our Signs, and sanctifying
  You, and instructing you
  In Scripture and Wisdom,
  And in new Knowledge.
- 152. Then do ye remember 156 Me; I will remember You. Be grateful to Me, And reject not Faith.

Section 19.

- 154. And say not of those
  Who are slain in the Way 158

اها-كىكا اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ الْمِينَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتْبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمُ مِّالَمُ مِّالَمُ تَكُوْنُوا تَعْلَمُوْنَ وَالْحِكْمَةَ فِيْءَ وَيُعَلِّمُكُمُ مِّالَمُ مِّالَمُ تَكُوْنُوا تَعْلَمُوْنَ وَ

ادا- فَاذْكُرُونِنَ ٱذْكُرُكُمْ ﴿ وَاشْكِرُوا لِى وَلَا تَكَفُمُونِ ۚ

٥٥٠- يَاكِنُهُمَا الْمَنْ يُنَ الْمَنُوا اسْتَعِيْنُوْا وَالصَّلْرِ وَالصَّلُوةِ \* اِنَّ اللهَ مُعَ الطَّيْرِيُنَ ۞ ١٥٥- وُ لاَ تَقُوْلُوا لِمَنْ يُقْتَلُ فِي سَبِيْلِ اللهِ

155. This verse should be read with it. 150, of which the sentence is here completed. The argument is that in the grant of the Ka'ba-Qibla, God was perfecting religion and fulfilling the prayer for the future made by Abraham. That prayer was threefold: (1) That Mecca should be made a sacred Sanctuary (ii. 126): (2) that a truly believing (Muslim) nation should be raised, with places of devotion there (ii. 128): and (3) that an Apostle should be sent among the Arabs with certain qualities (ii. 129), which are set out there and again repeated here to complete the argument.

156. The word "remember" is too pale a word for zikr, which has now acquired a large number of associations in our religious literature, especially Sūfi literature. In its verbal signification it implies: to remember; to praise by frequently mentioning; to reheatse; to celebrate or commemorate; to make much of; to cherish the memory of as a precious possession. In Sūfi devotions zikr represents both a solemn ritual and a spiritual state of mind or heart, in which the devotee seek to realise the Presence of God. Thus there is zikr of the mind and zikr of the heart. For beginners the one may lead to the other; but in many cases the two may be simultaneous. There is a subtler distinction between the zikr that is open and the zikr that is secret, corresponding to the two doors of the heart, the fleshly and the spiritual. In English some account (very imperfect) of zikr will be found in Hughes's Dictionary of Islam, covering over 14 columns.

From here on to ii. 167 there is a great deal of mystic doctrine. That it is linked with the institution of the Qibla shows that the Qibla is itself connected with a great many root-ideas of the mystical interpretation of Unity.

157. See ii. 45 and n. An additional meaning implied in sabr is self-restraint. Haqqani defines it in his Tafsir as following Reason and restraining Fear, Anger, and Desire. What can be a higher reward for patience, perseverance, self-restraint and constancy than that God should be with us ? For this promise opens the door to every kind of spiritual well-being.

158. The "patient rerseverance and prayer" mentioned in the last verse is not mere passivity. It is active striving in the way of Truth, which is the vay of God. Such striving is the spending of one's self in God's way, either through our property or through our own lives, or the lives of those nearest and dearest to us, or it may be the loss of all the fruits of a lifetime's labour not only in material goods but in some intellectual or moral gain, some position which seemed in our eyes to be eminently desirable in itself, but which we must cheerfully sacrifice if necessary for the Cause With such sacrifice, our apparent loss may be our real gain: he that loses his life may really gain it; and the rewards or "fruits" that seem lost were mere impediments on our path to real inward progress.

These extreme sacrifices must be made under the orders and instructions of a righteous Imam, who can see the whole field of spiritual and physical warfare and judge justly of their necessity. Otherwise there is no inherent virtue in mere sacrifice as such or which exercised at the whim of an individual. Courage (the resistance to the test of Fear) and self-denial (the resistance to the test of Hunger or Desire), are also, if they are to be virtues, subject to similar conditions.

Of God: "They are dead." Nay, they ary living, Though ye perceive (it) not.

- 155. Be sure We shall test you
  With something of fear
  And hunger, some loss
  In goods or lives or the fruits
  (Of your toil) but give
  Glad tidings<sup>158</sup> to those
  Who patiently persevere,—
- 156. Who say, when afflicted With calamity: "To God We belong, and to Him Is our return":
- 157. They are those on whom (Descend) blessings from God, And Mercy, And they are the ones That receive Guidance.
- 158. Schold! Safa and Marwa
  Are among the Symbols 160
  Of God. So if those who visit
  The House 161 in the Season
  Or at other times,
  Should compass them round,
  It is no sin in them,
  And if any one obeyeth his own

نا أختاء و لكن لاتشعُرُون٥ وَ الْكَانُفُسِ وَالثَّمُاتِ وَ بَشِّرِ الطَّيرِيْنَ \* ١٥١- الكُن بُنَ إِذًا أَصَ قَالُوَّا إِنَّا لِللهِ وَإِنَّا َ إِلَيْهِ رَجِ عدد أوليك عَلَيْهِمُ صَ فَلَاجُنَاحَ عَلَيْهِ أَنْ يُطُوِّنَ

<sup>159.</sup> The glad tidings are the blessings of God in ii. 157 or (which is the same thing) the promise in ii. 153 that God will be with them

<sup>160</sup> The virtue of patient perseverance in Faith leads to the mention of two symbolic monuments of that virtue. These are the two little hills of Safā and Marwa now absorbed in the city of Mecca, and close to the well of Zam-zam. Here, according to tradition, the lady Hājar, mother of the infant Ismā'il, prayed for water in the parched desert, and in her eager quest round these hills, she found her prayer answered and saw the Zam-zam spring. Unfortunately, the Pagan Arabs had placed a male and a female idol here, and their gross and superstitious rites caused offence to the early Muslims They felt some hesitation in going round these places during the Pilgrimage. As a matter of fact they should have known that the Ka'ba (the House of God) had been itself defiled with idols, and was sanctified again by the purity of Muhammad's life and teaching. The lesson is that the most sacred things may be turned to the basest uses; t'at we are not therefore necessarily to ban a thing misused, that if our intentions and life are pure, God will recognise them even if the world cast stones at us because of some evil associations which they join with what we do, or with the people we associate with, or with the places which claim our reverence.

<sup>161</sup> The House = the Sacred Mosque, the Ka'ba The Season of regular Hajj culminates in the visit to 'Arafat on the ninth day of the month of Zul hajj, followed by the circumsmbulation of the Ka'ba. A visit to the Sacred Mosque and the performance of the rites of pilgrimage at any other time is called an 'Umra The symbolic rites are the same in either case, except that the 'Arafat rites are omitted in the 'Umra. The Safa and Marwa are included among the Monuments, as pointing to one of the highest of Muslim virtues

Impulse to Good.—162 Be sure that God Is He Who recogniseth And knoweth.

- 159. Those who conceal The clear (Signs) We have Sent down, and the Guidance After We have made it Clear for the People In the Book,—on them Shall be God's curse, And the curse of those Entitled to curse.—163
- 160. Except those who repent And make amends And openly declare (the Truth): To them I turn; For I am Oft-returning, Most Merciful.
- 161. Those who reject Faith, And die rejecting,-On them is God's curse, And the curse of angels, And of all mankind:
- 162. They will abide therein:164 Their penalty will not Be lightened, nor will Respite be their (lot).
- 163. And your God Is one God: There is no god But He.

فَأَنَّ اللهُ شَأَكِرٌ عَلِيْدٌ نَ

١٥٩- إنَّ الَّذِينَ يَكُمُّونَ مَآ اَنْزَلْنَا مِنَ الْبَيِتِنْتِ وَالْهُنْ يَ مِنُ بَعُدِ مَا بَيِّتُهُ لِلنَّاسِ فِي وَيُلْعَنُّهُمُ اللَّعِنُونَ ﴾ ١٠٠- إلاَ الذين تَأْبُوا وَ أَصْلَحُوا وَ بَيَّنُوا فَأُولِيكَ أَتُوبُ عَلَيْهِمْ و إِنَّا النَّوَّاكُ الرُّحِيْمُ ۞

١٢١-إِنَّ الَّذِينِ كُفُرُوا وَمَاتُوا وَهُمُ كُفَّارٌ أولِيكَ عَلَيْهِمْ لَعُنْكُ اللهِ وَالْمُلَيْكُةِ وَالنَّاسِ أَجْمَعِينَ ﴿

١٦٢- خُلِدِينَ فِيهَا ۚ لَا يُخْفَفُ عَنْهُمُ الْعَنَابُ

سرر و الهُكُو الله واحدً 多型创发

<sup>162.</sup> The impulse should be to Good: if once we are sure of this, we must obey it without hesitation, whatever people may say.

hesitation, whatever people may say.

163. Those entitled to curse; i.e., angels and mankind (see ii. 161 below); the cursed ones will deprive themselves of the protection of God and of the angels, who are the Powers of God, and of the good wishes of mankind, because by contumaciously rejecting Faith, they not only sin against God but are false to their own manhood, which God created in the "best of moulds" (Q. xcv. 4). The terrible curses denounced in the Old Testament are set out in Deut. xxviii. 15-68. There is one difference. Here it is for the deliberate rejection of Faith, a theological term for the denying of our higher nature. There it is for a breach of the least part of the ceremonial Law.

164. Therein=in the curse. A curse is not a matter of words; it is a terrible spiritual state, opposite to the state of Grace. Can man curse? Not of course in the same sense in which we speak of the curse of God. A mere verbal curse is of no effect. Hence the English saying: "A causeless curse will not come." But if men are oppressed or unjustly treated, their cries can ascend to God in prayer, and then it becomes God's "wrath" or curse, the deprivation of God's Grace as regards the wrong-doer,

wrong-doer.

Most Gracious, Most Merciful. 165

#### SECTION 20.

Of the heavens and the earth;
In the alternation
Of the Night and the Day;
In the sailing of the ships
Through the ocean
For the profit of mankind;
In the rain which God
Sends down from the skies,
And the life which He gives
therewith

To an earth that is dead;
In the beasts of all kinds
That He scatters
Through the earth;
In the change of the winds,
And the clouds which they
Trail like their slaves
Between the sky and the earth;
(Here) indeed are Signs
For a people that are wise. 166

Who take (for worship)
Others besides God,
As equal (with God):

عُ الرَّحْلُنُ الرَّحِيْمُ ۖ ﴾

١٩٢٠- إِنَ فِي خَلْقِ التَّكُمُونِ وَ الْآرُئِضِ وَاخْتِلَافِ الْكِلِ وَالنَّهَارِ وَالْفُلُكِ الْكِنِ تَجُرِئ فِي الْبَحْرِ بِمَا يَنْفَعُ التَّاسَ وَمَا آئزُلَ اللَّهُ مِنَ السَّمَا أَ مِنْ مَمَا يَا فَاخْيَا بِهِ الْإَرْضَ بَعْلَ مَوْتِهَا وَ بَثَ فِيهُا مِنْ كُلِّ دَابَةٍ مَ وَ بَثَ فِيهُا مِنْ كُلِّ دَابَةٍ مَ السُّكَ حَرِيبَانِ السَّمَا فِي وَ السَّكَابِ النُسُكَ حَرِيبَانِ السَّمَا فِي وَ السَّكَابِ

ه١٠- وَمِنَ التَّاسِ مَنْ يَتَثِغِنُ مِنْ دُوْنِ اللهِ اَنْكَادًا

Note its literary architecture. God is one; and among His wondrous Signs is the unity of design in the widest diversity of Nature. The Signs are taken from the features of beauty, power, and utility to man himself, and lead up to an appeal to Man's own intelligence and wisdom. We begin with the glory of the heavens and the earth, the wide spaces covered by man's imagination remote and yet so near to his own life. The most striking everyday phenomenon resulting from the inter-relations of the heavens and the earth is the alternation of day and night, regular and yet changing in duration with the Seasons and the latitudes of our globe. The night for rest, and the day for work, and we can think of the work in terms of Nature's beauty: the stately ships "flowing" (as the original text has it) across the seas, for communications and merchandise as between men and men. The seas thus serve us no less than land, and the give-and-take as between sea, sky, and land, is further exemplified by the rain. The rain leads to the fertility of land, and here we are reminded of the contrast between Winter's death of Nature and her revivification in the Spring. Here we are reminded of agriculture and the use we make of cattle and all kinds of living creatures. The word translated "beasts" has a wide meaning, including crawling creatures, insects, etc.—all contributing to the round of Nature's operations. This leads us on to the wonderful winds, the region of the air, which man is just beginning to explore and navigate. The personified winds drive the clouds in the sky like "slaves". Here is another aspect of clouds besides that of giving rain. The fleecy clouds are things of sunset beauty, at midday they temper the glare of the sun, at all times they affect radiation and correlating our human life with the Will and Power of God, if we had the wisdom to see!

<sup>165</sup> Where the terrible consequences of Evil, ie, the rejection of God, are mentioned, there is always stress laid on God's attributes of Grace and Mercy. In this case Unity is also stressed, because we have just been told about the Qibla as symbol of unity and are about to pass the theme of unity in diversity, in Nature and in the social laws of human society

<sup>166</sup> This magnificent Nature passage stands out like a hill in a landscape, enhancing the beauty of our view, and preparing us for the everyday laws and ordinances which follow.

They love them
As they should love God.
But those of Faith are
Overflowing in their love
For God. If only
The unrighteous could see,
Behold, they would see
The Penalty: that to God
Belongs all power, and God
Will strongly enforce
The Penalty. 187

166. Then would those
Who are followed
Clear themselves of those
Who follow (them):
They would see the Penalty,
And all relations
Between them would be cut off.

167. And those who followed Would say: "If only We had one more chance, We would clear ourselves Of them, as they have Cleared themselves of us." Thus will God show them (The fruits of) their deeds As (nothing but) regrets. Nor will there be a way For them out of the Fire. 168

يُجُبُّوْنَكُهُمْ كُفُّتِ اللهِ ۚ وَالَّذِيْنَ اَمَنُوَ اَ اَشَنَّ حُبَّا اِللهِ ۚ وَلَوْ يَرَى الَّذِيْنَ ظَكَنُوا إِذْ يَرُوْنَ الْعَنَابُ ۖ اَنَّ الْقُوَّةَ اللهِ جَمِيْعًا ۗ وَإِنَّ اللهَ شَرِيْنُ الْعَنَابِ ۞

٢٦١- إِذْ تَكِرُّا الَّذِيْنَ الْبُعُوُّا مِنَ الْكِذِيْنَ الْبُعُوُّا وَرُاوُا الْعَنَابَ وَتَقَطَّعَتْ بِهِمْ الْرَسْبَابِ ٥

١٦٠- وَ قَالَ الْآنِيْنَ النَّبَعُوْا لَوُ اَنَّ لَنَا كُتُرَةً فَنَتَبَرُّا مِنْهُ مُ كَمَالَبُوْوُا مِنْنَا كُنْ الِكَ يُرِينِهِ مُ اللهُ اَعْمَالُهُ مُ مُمَالِثِ عَلَيْهِ مُ عَلَيْهِ مُ إِنْ مَاهُمُ رِخْرِجِيْنَ مِنَ النَّارِثَ

C. 50,—The Society thus organised

(ii. 168-242.) Must live under laws

That would guide their everyday life,—
Based on eternal principles

Of righteousness and fair dealing.

<sup>167.</sup> Everything around and within us points to unity of purpose and design,—points to God. Yet there are foolish persons (unrighteous = those who deliberately use the choice given them to go wrong). They think something else is equal to God. Perhaps they even do lip service to God but their heart is in their ferish,—unlike the heart of the righteous, who are wholly devoted and absorbed in the love of God. If only the unrighteous could see the consequences, they would see the terrible Penalty, and that all Power is in God's hands not in that of any one else. Who are these others who are used as fetishes by the misguided? It may be (1) creatures of their own imagination, or of their faculties misused; the idea lying behind Idols is akin to this, for no intelligent idol-worshipper owns to worshipping stocks and stones; or (2) good leaders whose names have been misused out of perversity to erect them to a position of equality with God; or (3) Powers, of evil that deliberately mislead. When it comes to the inevitable consequences of blasphemy and the rejection of God, the eyes of all are opened and these false and artificial relations dissolve. The idea which was created into a fetish disowns its follower, i.e., is seen to have no reasonable basis in the life of the follower, and the follower is forced to renounce it as false. The good leaders whose names were misused would of course disown the misuse of their names, and the evil ones would take an unholy delight in exposing the facts. The Reality is now irresistible, but alas I at what cost?

<sup>168.</sup> Our deeds are irrevocable and we must pass through the Fire of repentance and regrets.

Cleanliness and sobriety, Honesty and helpfulness, One to another,—yet shaped Into concrete forms, to suit Times and circumstances, And the varying needs Of average men and women: The food to be clean and wholesome; Blood-feuds to be abolished; The rights and duties of heirs To be recognised after death, Not in a spirit of Formalism, But to help the weak and the needy And check all selfish wrong-doing; Self-denial to be learnt by Fasting; The courage to fight in defence Of right, to be defined: The Pilgrimage to be sanctified As a symbol of unity: Charity and help to the poor To be organised; unseemly riot And drink and gambling To be banished: orphans to be protected; Marriage, divorce, and widowhood To be regulated; and the rights of women, Apt to be trampled underfoot, Now clearly affirmed.

## SECTION 21.

168. ye people!

Eat of what is on earth,

Lawful and good; 169

And do not follow

The footsteps of the Evil One,

For he is to you

An avowed enemy.

٨١١- اَلَّ اَلْهُ النَّاسُ كُلُوا مِنَا فِي الْارْضِ
 كَاللَّ طَيِّبًا وَ لَا تَشْبِعُوا خُطُلُوتِ الشَّيُظِنَ الشَّيُظِنَ النَّا يُظِنَ النَّا يُظِنَ النَّا يُطْلِنَ النَّا يَطْلِنَ النَّا يَطْلِنَ النَّا يَطْلِنَ النَّا يَطْلِنَ النَّا يَعْمِدُ عَلَى النَّا اللَّهِ عَلَى النَّا اللَّهُ اللْمُلْمُ الللْمُلِلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلِمُ اللْمُلْمُ الللْمُلِمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللِلْمُلِلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُلِلْمُ اللَّهُ اللْمُ

<sup>169.</sup> We now come to the regulations about food. First (ii. 168-71), we have an appeal to all peoples, Muslims, Pagans, as well as the People of the Book; then (ii. 172-73), to the Muslims specially; then (ii. 174-76) to the sort of men who then (as some do now) either believe in too much formalism or believe in no restrictions at all. Islam follows the Golden Mean. All well-regulated societies lay down reasonable limitations. These become incumbent on all loyal members of any given society, and show what is "lawful" in that society. But if the limitations are reasonable, as they should be, the "lawful" will also coincide more and more with what is "good".

Good: Taiyib = Pure, clean, wholesome, nourishing, pleasing to the taste.

The general principle then would be: what is lawful and what is good, should be followed, not what is evil, or shameful, or foisted on by false ascription to divine injunctions, or what rests merely on the usage of ancestors, even though the succestors were ignorant or foolish. An example of a shameful custom would be that among the Pagan Arabs of taking congealed blood and eating it fried.

1

- What is evil
  And shameful,
  And that ye should say
  Of God that of which
  Ye have no knowledge.
- 170. When it is said to them:

  "Follow what God hath revealed:"

  They say: "Nay! we shall follow

  The ways of our fathers."

  What! even though their fathers

  Were void of wisdom and

  guidance!
- Who reject Faith is
  As if one were to shout
  Like a goat-herd, to things
  That listen to nothing
  But calls and cries: 170
  Deaf, dumb, and blind, 171
  They are void of wisdom.
- 172. O ye who believe!
  Eat of the good things
  That We have provided for you,
  And be grateful to God,
  If it is Him ye worship,<sup>172</sup>
- 173. He hath only forbidden you Dead meat, 178 and blood, And the flesh of swine, And that on which

۱۲۹- اِتَمَا يَاْمُمُوَكُمُو بِالسُّنُوْءِ وَالْفَحْشَاءِ وَانْ تَقُوْلُوْا عَلَى اللهِ مَا لاَ تَعْلَمُوْنَ ۞

٠٥٠- وَ إِذَا قِيْلَ لَهُمُ التَّبِعُوْا مَا اَنْزَلَ اللهُ قَالُوَا بَلْ نَتَبِعُ مَا اَلْفَيْنَا عَلَيْهِ اَبَاءَنَا اَوْ لَوْ كَانَ اَبَا وُهُمُ مُ لَا يَعْقِلُوْنَ شَيْئًا وَ لَا يَهْتَكُ وْنَ ○

اله - وَ مَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثُلِ الَّذِي يَنْعِقُ بِمَا لَا يَسُمُعُ لِلَا دُعَاثِ وَ نِكَامَرُ صُحْرًا بَكُوْ عُمْنُ فَهُمْ لَا يَعْقِلُوْنَ ۞ صُحْرًا بَكُوْ عُمْنُ فَهُمْ لَا يَعْقِلُوْنَ ۞

١٠٠- يَاكِنُهُمَا الَّذِيْنَ اٰمَنُوْا كُنُوا مِنْ طِيَتِهٰتِ مَا مَرْدَ طَيِتِهٰتِ مَا مَرَدُونُولِهٰ مِنْ طَيِتِهٰتِ مَا مَرَدُونُولِهٰ مِنْ اللّهُ مُرْدُونُ اللّهِ مَنْ اللّهُ مُرْدُونَ مَا اللّهُ مَرْدَ عَلَيْكُمُ اللّهِ مَرْدَ لَكُمْ الْخِنْزُيْرِ اللّهُ مَرْدَ لَكُمْ الْخِنْزُيْرِ
 الْمُهُمَّدُ وَاللّهُ مَرْدُ لَكُمْ مَا لُخِنْدُ إِنْ اللّهِ مَرْدُ لَكُمْ الْخِنْزُيْرِ

170. If you reject all faith, the highest wisdom and the most salutary regulations are lost on you. You are like "dumb driven cattle" who can merely hear calls, but cannot distinguish intelligently between shades of meaning or subtle differences of values.

171. Cf. ii. 18, where we are told that the rejectors of faith are "deat, dumb and blind: they will not return to the path." Here the consequence of their not using their senses is that they have no wisdom. In each context there is just the appropriate deduction.

172. Gratitude for God's gifts is one form of worship.

173. Dead meat: maitat carrion: animal that dies of itself: the original Arabic has a slightly wider meaning given to it in Figah (Religious Law); anything that dies of itself and is not expressly killed for food with the Takbir duly pronounced on it. But there are exceptions, e.g., fish and locusts are lawful, though they have not been made specially halal with the Takbir. But even fish or locusts as carrion would be obviously ruled out.

Any other name hath been invoked Besides that of God. 174
But if one is forced by necessity, Without wilful disobedience, Nor transgressing due limits,—Then is he guiltless.
For God is Oft-forgiving Most Merciful.

God's revelations in the Book,
And purchase for them
A miserable profit,—
They swallow into themselves Naught but Fire;
God will not address them
On the Day of Resurrection,
Nor purify them:
Grievous will be
Their Penalty.

175. They are the ones
Who buy Error
In place of Guidance
And Torment in place
Of Forgiveness.
Ah! what boldness
(They show) for the Fire!

176. (Their doom is) because
God sent down the Book
In truth but those who seek
Causes of dispute in the Book

وَمَا الْهِلَ بِهِ لِغَيْرِ آللهِ \* فَكَن اضْطُرُ غَيْرَ بَالْغِ وَ لَا عَادٍ فَكَا اللهُ عَفْوْرٌ رُحِيْمٌ ٥ إِنَّ اللهُ غَفْوْرٌ رُحِيْمٌ ٥

ما الذين الذين المتنون من المراب من المراب من المراب و ا

174. For prohibited foods, cf. also Q. v. 4-5; vi, 121, 138-146; etc. The teachers of Fiqah (Religious Law) work out the details with great elaboration. My purpose is to present general principles, not technical details. Carrion or dead meat and blood as articles of food would obviously cause disgust to any refined person. So would swine's flesh where the swine live on offal. Where swine are fed artificially on clean food, the objections remain: (!) that they are filthy animals in other respects, and the flesh of filthy animals taken as food affects the eater; \( \frac{1}{2} \) that swine's flesh has more fat than muscle-building material; and (3) that it is more liable to disease than other kinds of meat: e.g., trichinosis, characterised by hair-like worms in the muscular tissue. As to food dedicated to idols or false gods, it is obviously unseemly for the Children of Unity to partake of it.

175. "They eat nothing but fire into their bellies" is a literal translation that produces an effect of rude inelegance which is not in the Arabic words. Even in the matter of food and drinks, the mission of Islam is to avoid the extremes of lawlessmess on the one hand and extreme formalism on the other. It has laid down a few simple and very reasonable rules. Their intraction causes loss of he, ith or physical powers in any case. But if there is further a spirit of subjective rebellion or frand—passing off in the name of religion something which is far from the purposes—the consequences become also moral and spiritual. Then it becomes a sin against Faith and Spirit. Continuing the physical simile, we actually swallow fire into ourselves. Imagine the torments which we should have if we swallowed fire into our physical body! They would be infinitely worse in our spiritual state, and they would go on to the Day of Resurrection, when we shall be deprived even of the words which the Judge speaks to a reasonable culprit, and we shall certainly not win His Grace and Mercy.

Are in a schism <sup>176</sup> Far (from the purpose).

#### Section 22.

It is not righteousness That ye turn your faces Towards East or West: But it is righteousness—177
To believe in God 178 And the Last day, And the Angels, And the Book, And the Messengers: To spend of your substance, 179 Out of love for Him. For your kin. For orphans, For the needy, For the wayfarer, For those who ask, And for the ransom of slaves; To be steadfast in prayer, 180 And practise regular charity; To fulfil the contracts Which we have made:

# الله المن الله المنال ا

4-1- كَيْسَ الْبِرِّ أَنْ تُولُوُّا وُجُوُهَكُمْرُ قِبَلَ الْمُشْرِقِ وَالْمُغَرِّبِ وَلَاِنَّ الْبِرِّ مَنْ اَمِنَ بِاللهِ وَالْبُوْمِرِ الْاَخِرِ وَ الْمُلَوِّكَةِ وَالْكِتْبِ وَالْبُوْمِرِ الْمُلَا عَلْ حُتِهِ ذَوِى الْقُرُول وَالْبُهُمٰى وَالْمُسَكِينَ وَالْبُهُمْنَ السَّيِينِ فَ السَّا بِلِيْنَ وَ فِي الرِّوَابِ وَالْمُنُوفُونَ السَّيِينِ وَالسَّا بِلِيْنَ وَفِي الرَّوَابِ وَالْمُوفُونَ السَّيِينِ فَ السَّا الرَّكُونَةِ وَالْمَا الرَّكُونَةِ وَالْمُنْوَاتَ الرَّكُونَةِ وَالْمَا الرَّكُونَةِ وَالْمَا الرَّكُونَةُ وَالْمَا الرَّكُونَةُ وَالْمَا الرَّكُونَةِ وَالْمَا الرَّكُونَةُ وَالْمَا الرَّكُونَةُ وَالْمَا الْمُؤْفُونَ الْمُؤْفُونَ بِعَهُ لِهِمْ إِذَا عَاهَكُونَا اللَّهُ وَالْمَا الْمُؤْفُونَ وَالْمُؤْفُونَ الْمُؤْفُونَ بِعَهُ لِهِمْ إِذَا عَاهَكُونَا اللَّهُ الْمُؤْفُونَ وَالْمَا الْمُؤْفُونَ وَالْمُؤْفُونَ الْمُعْلَافِهِ مَا إِذَا عَاهَلُوا الْمُؤْفُونَ وَالْمُؤْفُونَ الْمُؤْفِونَ الْمُؤْفُونَ وَالْمُؤْفُونَ الْمُؤْفُونَ الْمُؤْفُونَ الْمُؤْفُونَ الْمُؤْفُونَ الْمُؤْفُونَ الْمُؤْفُونَ الْمُعَلِّمُ الْمُؤْفُونَ وَالْمُؤَالَةُ الْمُؤْفُونَ الْمُؤْفُونُ الْمُؤْفُونَ الْمُؤْفُونَ الْمُؤْفُونَ الْمُؤْفُونَ الْمِؤْفُونَ الْمُؤْفُونَ الْمُؤْفِلَةُ الْمُؤْفِلُهُ الْمُؤْفِلَةُ الْمُؤْفِلَةُ الْمُؤْفُونَ الْمُؤْفِلَةُ الْمُؤْفَا الْمُؤْفِلَةُ الْمُؤْفِلَةُ الْمُؤْفِلَةُ الْمُؤْفِلَةُ الْمُؤْلِقُونَ الْمُؤْلِقِينَ الْمُؤْلِقُونَ الْمُؤْلِقُونَ الْمُؤْلِقُونَا الْمُؤْلِقُونَ الْمُؤْلِقُونَ الْمُؤْلِقُونَ الْمُؤْلِقُونَ الْمُؤْلِقُونَ الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَ الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُ الْمُؤْلِقُونَ الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَ الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونَا الْمُؤْلِقُونُ الْمُؤْلِقُونَا الْمُؤْلِقُونُ الْمُؤْلِقُلُونُ الْمُؤْلِقُونُ الْمُؤْلِونُ الْمُؤْلِقِي الْمُؤْلِقُونُ الْمُؤْلِقُ

176. From the more physical regulation we are at once lifted up into the sphere of morals and faith. For the one acts and reacts on the other. If we are constantly carping at wholesome regulations, we shall do nothing but cause division and schisms among the people, and ordered society would tend to break up.

177. As if to emphasise again a warning against deadening formalism, we are given a beautiful description of the righteous and God-fearing man. He should obey salutary regulations, but he should fix his gaze on the love of God and the love of his fellow-men. We are given four heads: (1) our faith should be true and sincere; (2) we must be prepared to show it in deeds of charity to our fellow-men; (3) we must be good citizens, supporting social organisation; and (4) our own individual soul must be firm and unshaken in all circumstances. They are interconnected, and yet can be viewed separately.

178. Faith is not merely a matter of words. We must realise the presence and goodness of God. When we do so, the scales fall from our eyes; all the falsities and fleeting nature of the Present cease to ensalve us, for we see the Last Day as if it were to-day. We also see God's working in His world and in us: His Powers (angels), His Messengers and His Message are no longer remote from us, but come within our experience.

179. Practical deeds of charity are of value when they proceed from love, and from no other motive. In this respect, also, our duties take various forms, which are shown in reasonable gradation: our kith and kin; orphans (including any persons who are without support or help): people who are in real need but who never ask (it is our duty to find them out, and they come before those who ask); the stranger, who is entitled to laws of hospitality: the people who ask and are entitled to ask, i.e., not merely lazy beggars, but those who seek our assistance in some form or another (it is our duty to respond to them); and the slaves (we must do all we can to give or buy their freedom). Slavery has many insidious forms, and all are included.

180. Charity and piety in individual cases do not complete our duties. In prayer and charity we must also look to our organised efforts; where there is a Muslim State, these are made through the State, in facilities for public prayer, and public assistance, and for the maintenance of contracts and fair dealing in all matters.

And to be firm and patient, <sup>181</sup> In pain (or suffering)
And adversity,
And throughout
All periods of panic.
Such are the people
Of truth, the God-fearing.

وَالصَّيرِيْنَ فِي الْبَالْسَاءِ وَ الصَّرَّاءِ وَحِيْنَ الْبَائِسِ الْبَائِسِ الْبَائِسُ الْبَائِثُ الْبَائِنَ صَلَّقُوا ما - يَائِثُهَا الْبَائِنَ الْمَثُوا كُتِبَ عَلَيْكُمُ الْقِصَاصِ فِي الْقَتْلِ الْحُرُّرِ بِالْحُرِّ الْحُرُّرِ بِالْحُرِّرِ وَالْوُنَهُ فِي لِالْاَئَ فَيْ

181. Then come the Muslim virtues of firmness and patience. They are to "preserve the dignity of man, with soul erect" (Burns). Three sets of circumstances are specially mentioned for the exercise of this virtue: (1) bodily pain or suffering, (2) adversities or injuries of all kinds, deserved and undeserved, and (3) periods of public panic, such as war, violence, pestilence, etc.

182. Note first that this verse and the next make it clear that Islam has much mitigated the horrors of the pre-Islamic custom of retaliation. In order to meet the strict claims of justice, equality is prescribed, with a strong recommendation for mercy and forgiveness. To translate disas, therefore, by retaliation is, I think, incorrect. The Latin legal term Lex Talionis may come near it, but even that is modified here. In any case it is best to avoid technical terms for things that are very different. "Retaliation" in English has a wider meaning, equivalent almost to returning evil for evil, and would more fitly apply to the blood-feuds of the Days of Ignorance. Islam says: if you must take a life for a life, at least there should be some measure of equality in it; the killing of the slave of a tribe should not involve a blood-feud where many free men would be killed; but the law of mercy, where it can be obtained by consent, with reasonable compensation, would be better.

Our law of equality only takes account of three conditions in civil society; free for free, slave for slave, woman for woman. Among free men or women, all are equal: you cannot ask that because a wealthy, or high-born, or influential man is killed, his life is equal to two or three lives among the poor or the lowly. Nor, in cases of murder, can you go into the value or abilities of a slave. A woman is mentioned separately because her position as a mother or an economic worker is different. She does not form a third class, but a division in the other two classes. One life having been lost, do not waste many lives in retaliation; at most, let the Law take one life under strictly prescribed conditions, and shut the door to private vengeance or tribal retaliation. But if the aggreeved party consent (and this condition of consent is laid down to prevent worse evils), forgiveness and brotherly love is better, and the door of Mercy is kept open. In Western law, no felony can be compounded.

183. The jurists have carefully laid down that the law of qişāş refers to murder only. Qişāş is not applicable to manslaughter, due to a mistake or an accident. There, there would be no capital punishment.

184. The brother: the term is perfectly general; all men are brothers in Islam. In this, and in all questions of inheritance, females have similar rights to males, and therefore the masculine gender imports both sexes. Here we are considering the rights of the heirs in the light of the larger brotherhood. In ii. 178-79 we have the rights of the heirs to property.

185. The demand should be such as can be met by the party concerned, i.e., within his means, and reasonable according to justice and good conscience. For example, a demand could not be made affecting the honour of a woman or a man. The whole penalty can be remitted if the aggrieved party agrees, out of brotherly love. In meeting that demand the culprit or h.s friends should equally be generous and recornise the good-will of the other side. There should be no subterfuges, no bribes, no unseemly bypiay; otherwise the whole intention of mercy and peace is lost.

With handsome gratitude, This is a concession And a Mercy From your Lord. After this whoever Exceeds the limits Shall be in grave penality.

179. In the Law of Equality
There is (saving of) Life
To you, O ye men of
understanding!
That ye may
Restrain yourselves.

- 180. It is prescribed,
  When death approaches
  Any of you, if he leave
  Any goods, that he make bequest
  To parents and next of kin, 186
  According to reasonable usage;
  This is due
  From the God-fearing.
- 181. If anyone changes the bequest After hearing it,
  The guilt shall be on those
  Who make the change.
  For God hears and knows
  (All things).
- 182. But if anyone fears
  Partiality or wrong-doing 187
  On the part of the testator,
  And makes peace between

فَاتِّبُاعُ ْ بَالْمُعُمُّ وَ وَ اَدَاءُ الْمُعُو بِالْحَمَانِ ۚ فَالِّبُو بِالْحَمَانِ ۚ فَالِّذِكُ وَرَحُمُهُ ۚ الْمُعَلَّ وَلَكَ تَخْفُونُ وَ اَدَاءُ الْمُعُودُ وَرَحُمُهُ ۗ الْمُعَلَّى الْمُلَكَ فَكُنَ الْمُعَلَّى الْمُلِكَ عَنَااتُ الْمُلَكِّ وَ لَكَ عَنَااتُ الْمُلَكِ الْمُلَكِ وَلَكَ عَنَااتُ الْمُلَكِ الْمُلِكِ وَلَكَ عَنَااتُ الْمُلَكِ الْمُلَكِ وَلَكَ عَنَا الْمُعَلَّمُ وَلَيْكُونُ وَ الْمُعْمَامِي حَلِيقًا وَ الْمُلَكِ الْمُلَكِ الْمُلَكِ الْمُلَكِ الْمُلَكِ الْمُلَكِ الْمُلَكِ الْمُلَكِ الْمُلَكِ وَلَكُ وَلَكُ الْمُلَكِ وَلَكُ الْمُلْكُ وَلَكُ الْمُلْكُ وَلَكُ الْمُلْكُ وَلَكُ الْمُلْكُ وَلَكُ الْمُلْكُ وَلَكُ اللّهُ الْمُلْكُ وَلَا الْمُلْكُ وَلَكُ اللّهُ الْمُلْكُ وَلَكُ اللّهُ الْمُلْكُ وَلَكُ اللّهُ الْمُلْكُ وَلَكُونُ وَاللّهُ الْمُلْكُ وَلَكُ اللّهُ الْمُلْكُ وَلَكُ اللّهُ الْمُلْكُ وَلَكُ اللّهُ الْمُلْكُ وَلَكُونُ وَلَكُونُ وَلَكُونُ وَاللّهُ الْمُلْكُ وَلِي اللّهُ الْمُلْكُ وَلَكُونُ وَلَكُونُ وَلَكُونُ وَاللّهُ الْمُلْكُ وَلِلْكُونُ وَلَكُونُ وَلَكُونُ وَاللّهُ الْمُلْكُ وَلِلْكُ اللّهُ الْمُلْكُ وَلَكُونُ وَلَكُونُ وَلَكُونُ وَلَكُونُ وَلِلْمُ اللّهُ الْمُلْكُونُ وَلَالِكُ اللّهُ الْمُلْكُونُ وَلَكُونُ وَلَالْمُ اللّهُ الْمُلْكُونُ وَلِي الْمُلْكِلِكُ وَلِي الْمُلْكِلِي الْمُلْكِلِيلُونُ اللّهُ الْمُلْكُونُ وَلَالِكُونُ وَلَالْمُعِلِي الْمُلْكُونُ وَلَالْمُلْكُونُ وَلِي الْمُلْكِلِي الْمُلْكِلِيلُونُ اللّهُ الْمُلْكُونُ وَلِي الْمُلْكُونُ وَلِي الْمُلْكُونُ وَلِي الْمُلْكُونُ وَلِي الْمُلْكُونُ وَلِي الْمُلْكُونُ وَاللّهُ الْمُلْلِكُونُ وَلِي الْمُلْكُونُ وَلِي الْمُلْكُونُ وَلِي الْمُلْكُونُ وَلِلْمُ اللّهُ الْمُلْكُونُ وَلِي الْمُلْكُونُ وَلَالِمُ لِلْمُلْكُونُ وَلَالِمُ لِلْمُلْكُونُ وَلِي الْمُلْكُونُ وَلِلْمُلْكُونُ وَلِمُلْكُونُ وَلِلْمُونُ وَلِمُلْكُونُ وَلِمُلْكُونُ وَلِمُ وَلِمُلْكُونُ وَلِمُلْكُونُ وَلِمُلْكُونُ وَلِمُ لِلْمُلْكُونُ وَلِمُلْكُونُ وَلِمُلْكُونُ وَلِمُلْكُونُ وَلِمُ لِلْمُلْكُونُ ولِلْمُلْكُونُ وَلِي الْمُلْكُونُ وَالْمُلْكُونُ وَلِمُلْكُولُونُ

٠٨٠- كُتِّبَ عُلَيْكُوْ إِذَا حَضَرَا َحَنَّكُوُ الْمُوْتُ إِنْ تَكُكَ خَيْرًا إِلَّ الْوَصِيَّةُ لِلْوَالِكَيْنِ وَ الْاَقْرِبِيْنَ بِالْمُعُرُّوْفِ حَقًّا عَلَى الْمُتَقِيِّنَ أِ

> ١٨١- فَكُنُّ بِكُ لَهُ بَعْثُ مَا سَمِعَهُ فَاتِنَكَآ اِثْنُهُ عَلَى الَّذِيثِنَ يُبُرِّ لُوْنَهُ \* إِنَّ اللهُ سَمِيعٌ عَلِيْرٌ \*

مدافكنْ خَافَ مِنْ مُوْصٍ جَنَفًا أَوُ إِثْمًا فَاصِلَةِ بِينَ مُوْصٍ جَنَفًا أَوُ إِثْمًا فَاصِلَةِ بِينَ لَهُوْر

<sup>186.</sup> There are rules of course for the disposal of intestate property. But it is a good thing that a dying man or woman should, of his own free-will, think of his parents and his next of kin, not in a spirit of injustice to others, but in a spirit of love and reverence for those who have cherished him. He must, however, do it "according to reasonable usage": the limitations will be seen further on.

<sup>187.</sup> A verbal will is allowed, but it is expected that the testator will be just to his heirs and not depart from what is considered equitable. For this reason definite shares were laid down for heirs later (see Q. iv. 11. etc.). These define or limit the testamentary power, but do not abrogate it. For example, amongst kin there are persons (e.g., an orphan grandson in the presence of surviving sons) who would not inherit under the intestate scheme, and the testator might like to provide for them. Again, there may be outsiders for whom he may wish to provide, and jurists have held that he has powers of disposition up to one-third of his property. But he must not be partial to one heir at the expense of another, or attempt to defeat lawful creditors. If he tries to do this, those who are witnesses to his oral disposition may interfere in two ways. One way would be to persuade the testator to change his bequest before he dies. The other way would be, after death, to get the interested parties together and ask them to agree to a more equitable arrangement. In such a case, they are acting in good faith, and there is no fraud. They are doing nothing wrong. Islam approves of every lawful device for keeping brethren at peace, without litigation and quarrels. Except for this, the changing of the provisions of a Will is a ctime, as it is under all Law.

(The parties concerned).
There is no wrong in him:
For God is Oft-forgiving,
Most Merciful.

#### SECTION 23.

- 184. (Fasting) for a fixed 189 Number of days; But if any of you is ill, Or on a journey, 190 The prescribed number (Should be made up) From days later. For those who can do it 191 (With hardship), is a ransom, The feeding of one That is indigent. But he that will give More, of his own free-will.— It it better for him. And it is better for you That ye fast, If ve only knew.

فَكُرَّ إِثْمُرَ عَلَيْهِ ۚ ﴾ إنَّ اللهُ خَفْوْزُرُّ رَّحِيْمُرُّ ۚ أَ

١٥١- اَإِنْ الْكُونِينَ أَمَنُوا كُتِبَ عَلَيْكُمُ الصِّيامُ كُمَا كُتِبَ عَلَى الْدِينَ مِنْ قَبْلِكُو كَعُمَّكُورُ تُنَتَّقُونَ ﴿

٣٠٠١- أَيُّامًا مُنَّفُدُ وُدْتٍ مُنَاكُمُ مُنْ كُورُ فَهِ فَكُو مُرِيضًا وَعَلَىٰ كَانَ مِنْكُمُ مُرِيضًا وَعَلَىٰ الَّذِيْنَ يُطِيعُونَ وَمُنَّا وَعَلَى الَّذِيْنَ يُطِيعُونَ وَمُنَّا فِلْمُنَا فَلُو خَيْرًا فَلُو فَكُنْ لَكُ وَاللَّهُ وَالْتَعْمُ فَعُوا خَيْرًا فَلُو خَيْرًا فَلُو خَيْرًا فَلُو فَكُنْ لَكُ وَاللَّهُ وَالْتَعْمُ فَعُوا خَيْرًا فَلُو خَيْرًا فَلُو خَيْرًا فَلُو فَعُوا خَيْرًا لَكُ وَاللَّهُ وَالْتُو فَعَامُ اللَّهُ وَالْتَعْمُ اللَّهُ وَالْتَعْمُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ الْمُؤْمُونُ اللَّهُ اللْمُؤْمُونُ اللَّهُ اللْمُؤْمُ اللَّهُ اللْمُؤْمُ ال

188. As it was prescribed: this does not mean that the Muslim fast is like the other fasts previously observed, in the number of days, in the time or manner of the fast, or in other incidents; it only means that the principle of self-denial by fasting is not a new one.

189. This verse should be read with the following verses, 185-88, in order that the incidents of the physical fast may be fully understood with reference to its spiritual meaning.

The Muslim fast is not meant for self-torture Although it is stricter than other fasts, it also provides alleviations for special circumstances. If it were merely a temporary abstention from food and drink, it would be salutary to many people, who habitually eat and drink to excess. The instincts for food, drink, and sex are strong in the animal nature, and temporary restraint from all these enables the attention to be directed to higher things. This is necessary through prayer, contemplation and acts of charity, not of the showy kind, but by seeking out those really in need. Certain standards are prescribed, but much higher standards are recommended.

190. Illness and journey must not be interpreted in an elastic sense: they must be such as to cause real pain or suffering if the fast were observed. For journeys, a minimum standard of three marches is prescribed by some Commentators; others make it more precise by naming a distance of 16 farsakhs, equivalent to 48 miles. A journey of 8 or 9 miles on foot is more tiring than a similar one by bullock cart. There are various degrees of fatigue in riding a given distance on horseback or by camel or in a comfortable train or by motor car or by steamer, aeroplane, or airship. In my opinion the standard must depend on the means of locomotion and on the relative resources of the traveller. It is better to determine it in each case according to circumstances.

191. Those who can do it with hardship: such as aged people, or persons specially circumstanced. The Shāfi's would include a woman expecting a child, or one who is nursing a baby, but on this point opinion is not unanimous, some holding that they ought to put in the fasts later, when they can.

185. Ramadhan is the (month) In which was sent down The Our-an, as a Guide To mankind, also clear (Signs) For guidance and judgment 192 (Between right and wrong). So every one of you Who is present (at his home) During that month Should spend it in fasting, But if any one is ill, Or on a journey. The prescribed period (Should be made up) By days later. God intends every facility For you: He does not want To put you to difficulties. (He wants you) to complete The prescribed period, And to glorify Him 198 In that He has guided you; And perchance ve shall be grateful.

Ask thee concerning Me,
I am indeed
Close (to them): I listen
To the prayer of every
Suppliant when he calleth on Me:
Let them also, with a will,
Listen to My call,
And believe in Me:
That they may walk
In the right way.

187. Permitted to you,
On the night of the fasts,
Is the approach to your wives.
They are your garments

ه ١٠٠ شَهُمُ رُمِّضَانَ الَّذِي كُنُوْلُ هُلُّى لِلنَّاسِ الاعتما- واذا سألك عبادي عَدْوَ فَإِنَّ قُرِيْكِ اللهُ لَكُورُ لَعُلَةُ الصِّيامِ الرَّافِيُّ إِلَّا كُوْ هُرِي لِمَاسِّ كُكُوْ

<sup>192.</sup> Judgment (between right and wrong): Furqān = the criterion or standard by which we judge between right and wrong. See ii. 53 n.

<sup>193.</sup> The regulations are again and again coupled with an insistence on two things: (a) the facilities and concessions given, and (b) the spiritual significance of the fast without which it is like an empty shell without a kernel. If we realise this we shall look upon Ramadhan, not as a burden but as a blessing, and shall be duly grateful for the lead given to us in this matter.

<sup>194.</sup> These verses, 186 and 188, are not foreign to the subject of Ramadhan, but emphasise its spiritual aspect. Here we are told of Prayer and the nearness of God, and in 188 we are asked not to "eat up" other people's substance.

And ye are their garments. 195 God knoweth what ye Used to do secretly among

yourselves;

But He turned to vou And forgave you: So now associate with them, And seek what God Hath ordained for you, 196 And eat and drink. Until the white thread Of dawn appear to you Distinct from its black thread: 197 Then complete your fast Till the night appears; 198 But do not associate With your wives While ye are in retreat 199 In the mosques. Those are 200 Limits (set by) God: Approach not nigh thereto. Thus doth God make clear His Signs to men: that They may learn self-restraint.

188. And do not eat up
Your property among yourselves
For vanities, nor use it
As bait for the judges,
With intent that ye may
Eat up wrongfully and knowingly

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وَانَتُمُوْ لِبَائِنَ لَهُنَّ عَلِمَ اللهُ اَتَّكُوْ كُنْتُمُو عَنْتَافُوْنَ انْفُسُكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَافَى بَاشِرُو هُنَّ وَانْتَعُوْا مَا كُتَبَ اللهُ لَكُوْ وَكُنُوْ وَالشَّرِيُوْا وَانْتَعُوْا مَا كُتَبَ اللهُ لَكُوْ وَكُنُو وَكُنُوا وَالشَّرِيُوا حَلَّى يَتَبَيِّنَ الْفَيْجِرِ" حَلَّى يَتَبَيِّنَ الْفَيْجِرِ" وَكُرْتُبَاشِرُو هُنَّ وَانْتُوْ عَكُولُو كَانُونَ فِي الْسَهِيرِ الْمَالِيمِ اللَّهُ الْمِيرِ اللهُ الْمُؤْمِنَ وَالنَّامِيرِ اللهُ الْمِيرِ اللهُ الْمُؤْمِنَ وَاللهُ الْمِيرِ اللهُ الْمُؤْمِنَ وَاللّهُ الْمِيرِ اللّهُ الْمِيرِ اللّهُ الْمِيرِ اللّهُ الْمِيرِ اللّهُ الْمُؤْمِنَ وَاللّهُ الْمُؤْمِنَ وَالْمُؤْمِنَ وَاللّهُ الْمِيرِ اللّهُ الْمِيرِ اللّهُ الْمُؤْمِنَ وَالْمُؤْمِنَ وَاللّهُ الْمُؤْمِنَ وَاللّهُ الْمُؤْمِنِ وَاللّهُ اللّهُ اللّهُ الْمُؤْمِنَ وَاللّهُ اللّهُ الْمُؤْمِنَ وَاللّهُ اللّهُ الْمُؤْمِنَ وَاللّهُ الْمُؤْمِنَ وَاللّهُ الْمُؤْمِنَ وَالْمُؤْمِنَ وَاللّهُ الْمُؤْمِنَ وَاللّهُ الْمُؤْمِنِ وَالْمُؤْمِنَ وَالْمُؤْمِنَ وَاللّهُ الْمُؤْمِنَ وَاللّهُ الْمُؤْمِنِ وَاللّهُ الْمُؤْمِنَ وَاللّهُ الْمُؤْمِنَ وَاللّهُ الْمُؤْمِنَ وَالْمُؤْمِنَ وَالْمُؤْمِنَ وَالْمُؤْمِنَ وَالْمُؤْمِنِ اللّهُ الْمُؤْمِنِ اللْمُؤْمِنِ اللّهُ الْمُؤْمِنِ اللّهُ الْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنَ اللّهُ الْمُؤْمِنَ اللّهُ الْمُؤْمِنَ وَالْمُؤْمِ اللْمُؤْمِنَ اللْمُؤْمِنَ وَالْمُؤْمِنَ اللّهُ الْمُؤْمِنَ الْمُؤْمِنَ اللّهُ الْمُؤْمِنَ اللّهُ الْمُؤْمِنُ اللّهُ الْمُؤْمِنَ اللْمُؤْمِنَ اللّهُ الْمُؤْمِنَ اللّهُ الْمُؤْمِنَ اللّهُ الْمُلْمُؤْمِنَ اللْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ اللْمُؤْمِنَ اللْمُؤْمِنَا اللْمُؤْمِنِ الْمُؤْمِنَا الْمُؤْمِنُ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْم

٨٨- وَلَا تَأْكُلُوا ٱمُوَالَّكُةُ بَيْنَكُكُو بِالْبُكَاطِلِ وَتُنْ لُواْ بِهِا ٓ إِلَى الْحُكَامِ لِتَا كُلُواْ فَرِيْقًا مِنْ الْمُوالِ النَّاسِ بِالْإِلْشِيرِ

<sup>195.</sup> Men and women are each other's garments: i.e., they are for mutual support, mutual comfort and mutual protection, fitting into each other as a garment fits the body. A garment also is both for show and concealment. The question of sex is always delicate to handle: here we are told that eve in such matters a clear, open, and honest course is better than fraud or self-deception. The sex instincts classed with eating and drinking, an animal thing to be restrained, but not to be ashamed of. The three things are prohibited during the fast by day, but permitted after the fast is broken at night to the next fast commences.

<sup>196.</sup> There is difference of opinion as to the exact meaning of this. I would connect this as parallel clause with the clause "eat and drink" which follows, all three being governed by "unt the white thread", etc. That is, all three things must stop when the fast begins again in the ear morning. Or it may mean: What is permitted is well enough, but seek the higher things ordains for you.

<sup>197.</sup> Those in touch with Nature know the beautiful effects of early dawn. First appear thin whi indefinable streaks of light in the east; then a dark zone supervenes, followed by a beautiful pinki white zone clearly defined from the dark. This is the true dawn; after that the fast begins.

<sup>198.</sup> Till the night appears: From the actual practice of the Holy Apostle, this is rightly interpret to mean: "Till sunset."

<sup>199.</sup> Retreat to the mosques by night after the fast is broken, is specially recommended towar the end of Ramadhan, so that all carnal temptations may be avoided.

A little of (other) people's property. 201

SECTION 24.

Concerning the New Moons. 202
Say: They are but signs
To mark fixed periods of time
In (the affairs of) men,
And for Pilgrimage.
It is no virtue if ye enter
Your houses from the back:
It is virtue if ye fear God.
Enter houses
Through the proper doors: 203
And fear God:
That ye may prosper.

190. Sight in the Cause of God Those who fight you, 204
But do not transgress limits;
For God loveth not transgressors.

191. And slay them
Wherever ye catch them
And turn them out
From where they have

عِّ وَٱنْتُوْتَعُلُمُوْنَ خَ

۱۹۸- يىنئائۇنىڭ غن الكوللۇ قال ھى مُواقِيْتُ لِلْتَاسِ وَالْحَيْرِ وكَيْسَ الْبِرُ بِانْ تَاثُوا الْبُيئُوتَ مِن فَظْهُوْدِهَا وَالْكِنَّ الْبِرُّ مِن الْتَقَلِ وَالْكِنَّ الْبِرُّ مِن الْتَقِلِ وَالْكُفُولَ اللّهَ لَعَلَّكُو تُفْلِحُونَ وَالْكُفُولَ اللّهَ لَعَلَّكُو تُفْلِحُونَ وَالْكَفُولَ اللّهَ لَعَلَّكُو تُفْلِحُونَ وَالْاَتَعْتَكُوا اللّهَ لَعَلَّكُو تُفْلِحُونَ وَلَاتَعْتَكُوا اللّهَ لَعَلَّكُو تُفْلِحُونَ وَلَاتَعْتَكُوا اللّهِ لَعَلَّكُو تُفْلِحُونَ وَلَاتَعْتَكُوا اللّهِ لَعَلَيْكُو تُفْلِحُونَ وَلَاتَعْتَكُوا اللّهِ لَعَلَيْكُو تُفْلِحُونَ وَلَاتَعْتَكُوا اللّهِ لَعَلَيْكُونَ اللهِ الْمُولِدِينَ وَلَاتَعْتَكُوا اللّهِ اللّهِ لَا يُحِيثُ الْمُفْتَى لِينَى اللهِ اللّهِ الْمُفْتَى لِينَى اللّهِ اللّهِ الْمُفْتَى لِينَى اللّهِ اللّهِ اللّهُ الْمُونَةُ وَلَا اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ

<sup>201.</sup> Besides the three primal physical needs of man, which are apt to make him greedy, there is a fourth greed in society, the greed of wealth and property. The purpose of fasts is not completed until this fourth greed is also restrained. Ordinarily honest men are content if they refrain from robbery, theft, or embezzlement. Two more subtle forms of the greed are mentioned here. One is where one uses one's own property for corrupting others—judges or those in authority—so as to obtain some material gain even under the cover and protection of the law. The words translated "other people's property" may also mean "public property." A still more subtle form is where we use our own property or property under our own control—"among yourselves" in the Text—for vain or frivolous uses. Under the Islamic standard this is also greed. Property carries with it its own responsibilities. If we fail to understand or fulfil them, we have not learnt the full lesson of self-denial by fasts.

<sup>102.</sup> There were many superstitions connected with the New Moon, as there are to the present day. We are told to disregard such superstitions. As a measure of time, where the lunar calendar is used, the New Moon is one great sign, for which people watch with eagerness. Muslim feativals, including the Pilgrimage, are fixed by the appearance of the New Moon. The Arabs, among other superstitions, had one which made them enter their houses by the back door during or after the Pilgrimage. This is disapproved, for there is no virtue in any such artificial restrictions. All virtue proceeds from the love and fear of God.

<sup>✓203.</sup> This is a Muslim proverb now, and much might be written about its manifold meanings. A few may be noted here. (1) If you enter a society, respect its manners and customs. (2) If you want to achieve an object honourably, go about it openly and not "by a back door". (3) Do not beat about the bush. (4) If you wish success in an undertaking, provide all the necessary instruments for it.

The subject of the New Moon provides a good transition between the Ramadhan fast which begins and ends with the New Moon, the Pilgrimage, whose ten days commence with the New Moon and the Wars which Islam had to wage in self-defence against the Pagans, who wanted to exclude them from the Pilgrimage after they had driven them out of house and home.

<sup>204.</sup> War is only permissible in self-defence, and under well-defined limits. When undertaken, it must be pushed with vigour, but not relentlessly, but only to restore peace and freedom for the worship of God. In any case strict limits must not be transgressed: women, children, old and infirm men should not be molested, nor trees and crops cut down, nor peace withheld when the enemy comes to

Turned you out;
For tumult and oppression
Are worse than slaughter;
But fight them not 205
At the Sacred Mosque,
Unless they (first)
Fight you there:
But if they fight you,
Slay them.
Such is the reward
Of those who suppress Faith. 208

192. But if they cease, God is Oft-forgiving, Most Merciful.

193. And fight them on
Until there is no more
Tumult or oppression,
And there prevail
Justice and faith in God;
But if they cease,
Let there be no hostility
Except to those
Who practise oppression.

وَالْفِتُنَةُ اَشُكُ مِنَ الْقَتْلِ وَلَا تُقْتِلُوهُمُ رَعِنُكَ الْسَبِيلِ الْحَرَامِرِ حَتَّى يُقْتِلُوكُمُ فِيهُو فَإِنْ قَتَلُوكُمُ فَآقَتُلُوهُمُ وَ فَإِنْ قَتَلُوكُمُ فَآقَتُلُوهُمُ وَ كُلُلِكَ جَزَلَةُ الْكَفِي يُنَ ۞

197- فَإِنِ انْتُهُوْأُ فَإِنَّ اللهُ عَفُوْرٌ تُرْجِيْهُمُ ۞ 197- وَ فَتِلُوْهُمُرْحَلَّى لاَ تَكُوْنَ فِثَـنَهُ وَيَكُوْنَ الدِّيْنُ لِلهِ ۚ فَإِنِ انْتَهُواْ فَلَا عُدُونَ إِلاَّ عَـٰكَ الظّلِمِيْنَ ۞ الظّلِمِيْنَ ۞

205. This passage is illustrated by the events that happened at Hudaibiya in the sixth year of the Hijra, though it is not clear that it was revealed on that occasion. The Muslims were by this time sections and influential community. Many of them were exiles from Mecca, where the Pagans had established an intolerant autocracy, persecuting Muslims, preventing them from visiting their homes and even keeping them out by force from performing the Pilgrimage during the universally recognised period of truce. This was intolerance, oppression, and autocracy to the last degree, and the mere readiness of the Muslims to enforce their rights as Arab citizens resulted without bloodshed in an agreement which the Muslims faithfully observed. The Pagans, however, had no scruples in braking faith, and it is unnecessary here to go into subsequent events.

In general, it may be said that Islam is the religion of peace, good-will, mutual understanding, and good faith. But it will not acquiesce in wrong-doing, and its men will hold their lives cheap in defence of honour, justice, and the religion which they hold sacred. Their ideal is that of heroic wirtue combined with unselfish gentleness and tenderness, such as is exemplified in the life of the Apostle. They believe in courage, obedience, discipline, duty and a constant striving by all the means in their power, physical, moral, intellectual, and spiritual, for the establishment of truth and righteousness. They know that war is an evil, but they will not flinch from it if their honour demands it and (a most important condition) a righteous  $lm\bar{a}m$  (such as Muhammad was par excellence) commands it, for then they know they are not serving carnal ends. In other cases, war has nothing to do with their faith, except that it will always be regulated by its humane precepts.

206. Suppress Faith: in the narrower as well as the larger sense. If they want forcibly to preven you from exercising your sacred rites, they have declared war on your religion, and it would be comparadice to ignore the challenge or to fail in rooting out the tyranny.

207. Justice and Faith. The Arabic word is Din, which is comprehensive. It implies the ideas of indebtedness, duty, obedience, judgment, justice, faith, religion, customary rites, etc. The clause means: "until there is Din for God."

208. If the opposite party cease-to persecute you, your hostility ends with them as a party, but it does not mean that you become friends to oppression. Your fight is against wrong; there should be no rancour against men.

- For the prohibited month,—
  And so for all things prohibited,
  There is the law of equality.
  If then any one transgresses
  The prohibition against you,
  Transgress ye likewise
  Against him.
  But fear God, and know<sup>210</sup>
  That God is with those
  Who restrain themselves.
- In the Cause of God,
  And make not your own hands
  Contribute to (your destruction);<sup>211</sup>
  But do good;
  For God loveth those
  Who do good.
  - 196. And complete
    The Hajj or 'umra<sup>212</sup>

مه الشّهُ الْعَرَامُ بِالشّهُ الْعَرَامِ الشّهُ الْعَرَامِ الشّهُ الْعَرَامِ الشّهُ الْعَرَامِ الْعَرَامِ وَالشّهُ الْعَرَامِ وَالشّهُ الْعَرَامِ وَالشّهُ وَالْعُرَامِ فَكَ الْعَتَى عَلَيْ الشّعَدُ وَمَنْ الْمُتَالِقِي وَالْعَلَيْ وَالْمَا اللّهُ مَا الْحَتَى اللّهُ عَلَيْكُمُ اللّهُ وَالْعَلَيْ اللّهُ وَالْمَا تُلْعُوا اللّهُ مَا اللّهُ وَلا تُلْقُولُ وَلا تُلْقُولُ وَلا تُلْقُولُ وَلا تُلْقُولُ وَلا تُلْقُولُ وَلا تُلْقُولُ وَلا تَلْقُولُ وَلا تُلْقُولُ وَلا تَلْقُولُ وَاللّهُ وَلَا تُلْقُولُ وَاللّهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ النّهُ النّعُولِ اللّهُ وَلا تَلْقُولُ وَاللّهُ وَاللّهُ وَلَا اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ال

١٩٢- وَ أَيْتُوا الْحَجْمُ وَ الْعُثْرَةَ لِلَّهِ

- 209. Harām = prohibited, sacred. The month of Pilgrimage (Zul-hajj) was a sacred month, in which warfare was prohibited by Arab custom. The month preceding (Zul-qa'd) and the month following (Muharram) were included in the prohibition, and Muharram was specially called al-Harām. Possibly Muharram is meant in the first line, and the other months and other prohibited things in "all things prohibited." In Rajab, also, war was prohibited. If the pagan enemies of Islam broke that custom and made war in the prohibited months, the Muslims were free also to break that custom but only to the same extent as the others broke it. Similarly the territory of Mecca was sacred, in which war was prohibited. If the enemies of Islam broke that custom, the Muslims were free to do so to that extent. Any convention is useless if one party does not respect it. There must be a law of equality. Or perhaps the word reciprocity may express it better.
- 210. At the same time the Muslims are commanded to exercise self-restraint as much as possible. Force is a dangerous weapon. It may have to be used for self-defence or self-preservation, but we must always remember that self-restraint is pleasing in the eyes of God. Even when we are fighting, it should be for a principle, not out of passion.
- 211. Every fight requires the wherewithals for the fight, the "sinews of war." If the war is just and in the Cause of God, all who have wealth must spend it freely. That may be their contribution to the Cause, in addition to their personal effort, or if for any reason they are unable to fight. If they hug their wealth, perhaps their own hands are helping in their own self-destruction. Or if their wealth is being spent, not in the Cause of God, but in something which pleases their fancy, it may be that the advantage goes to the enemy, and they are by their action helping their own destruction. In all things, their standard should be, not selfishness, but the good of their brethren, for such good is pleasing to God.
- 212. See ii. 158, n. 161. The Hajj is the complete pilgrimage, of which the chief rites are during the first ten days of the month of Zul-hajj. The 'umra is a less formal pilgrimage at any time of the year. In either case, intending pilgrim commences by putting on a simple garment of unsewn cloth in two pieces when he is some distance yet from Mecca. The putting on of the pilgrim garb (iḥrām) is symbolical of his renouncing the vanities of the world. After this and until the end of the pilgrimage he must not wear other clothes, or ornaments, anoint his hair, use perfumes, hunt, or do other prohibited acts. The completion of the pilgrimage is symbolised by the shaving of the head for men and the cutting off of a few locks of the head for women, the putting off of the iḥrām and the resumption of the ordinary dress.

Here we are told: (1) that having once undertaken the pilgrimage, we must complete it; (2) that we must do it not for worldly ends, but as a symbol of our service and worship to God; (3) that if we are prevented, for any reason, from completing the rites, a symbolical completion can be made by sending an offering for sacrifice; sacrifice would have been offered if we had been present personally; here we would send the sacrifice vicariously, and when it is likely to reach the place of sacrifice, we could then shave our heads and resume our ordinary dress and avocations.

In the service of God. But if ye are prevented (From completing it), Send an offering For sacrifice, Such as ye may find, And do not shave your heads Until the offering reaches The place of sacrifice. And if any of you is ill,218 Or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation Either fast, or feed the poor, Or offer sacrifice: And when ye are In peaceful conditions (again),214 If any one wishes To continue the 'umra On to the Hajj, He must make an offering. Such as he can afford. But if he cannot afford it, He should fast Three days during the Hajj And seven days on his return, Making ten days in all. This is for those Whose household Is not in (the precincts<sup>215</sup> Of) the Sacred Mosque. And fear God, And know that God Is strict in punishment.216

وَاعْلَمُوا أَنَّ اللَّهُ شَنِ يُدُرُ

<sup>213.</sup> If any one is taken ill after putting on the ihrām, so that he has to put on other clothes, or he has trouble or skin disease in his head, or insects in his hair, and he has to shave his head before completion, he should fast (three days, say the Commentators), or feed the poor, or offer sacrifice.

<sup>214.</sup> When this was revealed, the city of Mecca was in the hands of the enemies of Islam, and the regulations about the fighting and the pilgrimage came together and were interconnected But the revelation provides, as always, for the particular occasion, and also for normal conditions. Mecca soon passed out of the hands of the enemies of Islam. People sometimes came long distances to Mecca before the Pilgrimage season began Having performed the 'umra, they stayed on for the formal Hajj In case the pilgrim had spent his money, he is shown what he can do, rich or poor, and yet hold his head high among his fellows, as having performed all rites as prescribed.

<sup>215.</sup> For residents in Mecca the question does not arise. They are there every day, and there is no question of 'umra for them.

<sup>216.</sup> This closes the section about the duties of fighting and introduces the connected question of pilgrimage in a sort of transition. Fighting is connected with fear, and while it is meritorious to obey God, we are warned that we must not allow our selfish passions to carry us away, because it is in such times of stress that our spirit is tested. Verse 195 ended with a benediction for those who do good. This verse ends with a warning to those who take advantage of God's cause to transgress the limits, for the punishment is equally sure. The next verse shows us the pitfalls we must avoid in a large concourse of people

## SECTION 25.

197. Sor Haji Are the months well known. 217 If any one undertakes That duty therein, Let there be no obscenity, Nor wickedness. Nor wrangling In the Haji. And whatever good Ye do, (be sure) God knoweth it. And take a provision 218 (With you) for the journey, But the best of provisions Is right conduct. So fear Me. O ye that are wise.

198. It is no crime in you

If ye seek of the bounty

Of your Lord (during

Pilgrimage). 219

Then when ye pour down

From (Mount) 'Arafat,

Celebrate the praises of God

At the Sacred Monument, 220

١٩٠- الْحَبُّ اللهُ كُرُّ مُعْلُوْمْتُ الْحَبُّ اللهُ كُرُّ مُعْلُوْمْتُ الْحَبُّ فَكُلَّ رَفَتَ فَكُنُ فَكُنُ فَكُلَّ اللهُ اللهُ تَعْلَى الْحَبِّرُ وَكَ فَكُلُو رَفَتَ وَلَا مُنْ فَكُمْ اللهُ اللهُ تَعْلَى الْحَبِرُ الرَّادِ التَّعْفُونَ اللهُ تَعْلَى اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ وَالْحَبْرُ الرَّادِ التَّعْفُونَ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ وَاللهُ اللهُ وَاللهُ اللهُ اللهُ وَاللهُ اللهُ اللهُ اللهُ اللهُ اللهُ وَاللهُ اللهُ اللهُ اللهُ وَاللهُ اللهُ اللهُ اللهُ اللهُ اللهُ وَاللهُ اللهُ الل

218 It is recommended that pilgrims should come with provisions, so that they should not be compelled to resort to begging But, as usual, our thought is directed at once from the physical to the spiritual. If provisions are required for a journey on earth, how much more important to provide for the final journey into the future world! The best of such provisions is right conduct, which is

the same as the fear of God.

219. Legitimate trade is allowed, in the interests both of the honest trader, who can thus meet his own expenses, and of the generality of pilgrims, who would otherwise be greatly inconvenienced for the necessaries of life But the profit must be sought as from the "bounty of God" There should be no profiteering, or trade "tricks". Good, honest trade is a form of service to the community, and therefore to God

220. About midway between 'Arafat and Minī (see n 217 to 11. 197) is a place called Muzdalifa where the Holy Apostle offered up a long prayer It has thus become a Sicred Monument and pilgrims are directed to follow that example on their return A special reason for this is given in

<sup>217.</sup> The months well known: the months of Shawwāl, Zul-qa'd and Zul-hajj (up to the 10th or the 13th) are set apart for the rites of Hajj. That is to say, the first rites may begin as early as the beginning of Shawwāl, with a definite approach to Mecca, but the chief rites are concentrated on the first ten days of Zul-hajj, and specially on the 8th, 9th and 10th of that month, when the concourse of pilgrims reaches its height. The chief rites may be briefly enumerated: (1) The wearing of the pilgrim garment (hram) from certain points definitely fixed on all the roads to Mecca: after this the pilgrimage prohibitions come into operation and the pilgrim is dedicated to worship and prayer and the denial of vanities: (2) the going round the Ka'ba seven times (tawāf) typiving activity, with the kissing of the little Black Stone built into the wall, the symbol of concentration in the love of God; (3) after a short prayer at the Station of Abraham (Q. 11, 125), the pilgrim goes to the hills Safā and Marwa (O. 11, 158), the symbols of patience and perseverance; (4) the great Sermon (Khutha) on the 7th of Zul-hajj, when the whole assembly listens to an exposition of the meaning of Hajj; (5) the visit on the eighth, of the whole body of pilgrims to the Valley of Minā (about six miles north of Mecca), where the pilgrims halt and stay the night, proceeding on the ninth to the plan and hill of 'Arafāt, about five miles further north, which commemorates the reunion of Adam and Eve after their wanderings, and is also called the Mount of Mercy, (6) the tenth day, the 'Id Day, the day of Sacrifice, when the sacrifice is offered in the Valley of Minā, and the symbolic ceremony of casting seven stones at the Evil One is performed on the first occasion, it is continued on subsequent days; both rites are connected with the story of Abraham; this is the 'Id-ul-Adhhā; note that the ceremony is symbolically connected with the rejection of evil in thought, word, and deed. This closes the Pilgrimage, but a stay of two or three days after

And celebrate His praises As He has directed you, Even though, before this, Ye went astray.<sup>221</sup>

- 199. Then pass on
  At a quick pace from the place
  Whence it is usual
  For the multitude 222
  So to do, and ask
  For God's forgiveness.
  For God is Oft-forgiving,
  Most Merciful.
- 200. So when ye have
  Accomplished your holy rites,
  Celebrate the praises of God,
  As ye used to celebrate
  The praises of your fathers,—223
  Yea, with far more
  Heart and soul.
  There are men who say:
  "Our Lord! Give us
  (Thy bounties) in this world!"
  But they will have
  No portion in the Hereafter.224
- 201. And there are men who say:

  "Our Lord! Give us
  Good in this world
  And good in the Hereafter,
  And defend us
  From the torment
  Of the Fire!"

وَاذْكُرُوهُ كُمُا هَالْكُمْ \* ٢٠٠٠- فَأَذَا قَضَيْتُمُ مِّنَدُ كالمنك الله فَبِينَ التَّأْسِ مَنْ يَكْفُو ٢٠١-و منها مرقمن يقول في الرُّنْياحسنة وفي الرَّخرة أُ وَ قِنَا عَنَ ابَ التَّارِ ٥

<sup>221.</sup> Certain arrogant tribes living in Mecca used not to go to 'Arafat with the crowd but to stop short at Muzdalifa. They are rebuked for their arrogance and told that they must perform all the rites like the rest of the pilgrims. There is equality in Islam.

<sup>222.</sup> See the last note. Towards the end of the Pilgrimage the crowd is very great, and if any people loitered after 'Arafat, it would cause great confusion and inconvenience. The pace has therefore to be quick for every one, a very salutary regulation. Every member of the crowd must think of the comfort and convenience of the whole mass.

<sup>223.</sup> After the Pilgrimage, in Pagan times, the pilgrims used to gather in assemblies in which the praises of ancestors were sung. As the whole of the pilgrimage rites were spiritualised in Islam, so this aftermath of the Pilgrimage was also spiritualised. It was recommended for pilgrims to stay on 203 below.

<sup>224.</sup> If you hasten to get all the good things of the world, and only think of them and pray for them, you would lose the higher things of the future. The proper Muslim attitude is neither to

- 202. To these will be allotted 225
  What they have earned;
  And God is quick in account.
- 203. Celebrate the praises of God During the Appointed Days, 226 But if any one hastens
  To leave in two days,
  There is no blame on him,
  And if any one stays on,
  There is no blame on him,
  If his aim is to do right.
  Then fear God, and know
  That ye will surely
  Be gathered unto Him.
  - 204. There is the type of man 227
    Whose speech
    About this world's life
    May dazzle thee,
    And he calls God to witness
    About what is in his heart;
    Yet is he the most contentious
    Of enemies.
  - 205. When he turns his back,
    His aim everywhere
    Is to spread mischief
    Through the earth and destroy
    Crops and cattle.
    But God loveth not mischief.
  - 206. When it is said to him, "Fear God,"
    He is led by arrogance To (more) crime.

۱۰۰ - أو آلئك لها مُرنَصِيْكِ مِّمَا كَسَابُوْا \*
وَاللهُ سَرِيْعُ الْحِسَابِ وَ وَالْكُو سَرَيْعُ الْحِسَابِ وَ وَالْكُو سَرَيْعُ الْحِسَابِ وَ وَالْكُو سَرَيْعُ الْحِسَابِ وَ وَالْكُو اللهُ فِي اَيَّامِرِ مَّعُ لُو دُنِيْ فَكُنُ تَعَجَلَ فِي يَوْمَيْنِ فَكَنَ تَعَجَلَ فِي يَوْمَيْنِ فَكَرَ اِثْمَ عَلَيْهِ \* لِمَنَ الْقَلْ فَكَرَ اللهُ عَلَيْهِ \* لِمَنَ الْقَلْ فَكَرَ اللهُ عَلَيْهِ فَعُنْدُونُ وَ وَ وَمِنَ النَّالِي مَنْ يَعْجِبُكَ وَالْكُنُو اللهُ عَلَى مَا فِي قَلْمِهُ \* وَمُونَ اللهُ عَلَى مَا فِي قَلْمِه \* وَهُو الذُن أَيَا وَهُو الذُن الْخِصَامِ وَ وَهُو الذُن الْخِصَامِ وَ وَهُو الذُن أَيْنَ الْحِصَامِ وَ وَهُو الذُن أَيْنَ الْحِصَامِ وَ وَهُو الذُن الْخِصَامِ وَ وَهُو الذُن الْخِصَامِ وَ وَهُو الذُن الْخِصَامِ وَ وَهُو الذُن الْخِصَامِ وَ

المن الكَرْضِ الْكَرْضِ الْكَرْضِ الْكَرْضِ الْكَرْضِ الْكَرْضِ الْكَارُثِ وَالنَّسُلُ الْكَرْثُ وَالنَّسُلُ وَالْكَارُثُ وَالنَّسُلُ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ ۞ ٢٠٠- وَ إِذَا قِيلُ لَهُ اتَّقِ الله الله الله المَّامَةُ الْحِمَّةُ بِالْإِنْمِ

<sup>225.</sup> Our spiritual account is mounting up, both on the debit and credit side. In worldly accounts, both our profits and our losses may be delayed. But in God's books there is no delay. Our actions go before us. (See ii. 95 n.)

<sup>226.</sup> The Appointed Days: the three days after the tenth, when the Pilgrims stay on in the Valley of Minā for prayer and praise. They are the days of Tashriq (see ii. 200, n. 223). It is optional for pilgrims to leave on the second or third day.

<sup>227.</sup> The two contrasted types of men mentioned in ii. 200 and 201 are here further particularised; the glib hypocrite who appears worldly-wise but plans harms, contrasted with the sincere believer who is prepared to suffer martyrdom for his faith. The Commentators give names of people who exemplified these types. The mischief-maker has a smooth tongue and indulges in plausible talk with many oaths. He appears to be worldly-wise, and though you may despise him for his worldliness, you may not realise his frauds. Behind your back he is an implacable enemy. He stirs up quarrels, and causes all sorts of mischief to you or your friends. He can never win God's love, and we are warned against his tricks.

Enough for him is Hell;— An evil bed indeed (To lie on) ! 228

207. And there is the type of man Who gives his life To earn the pleasure of God; And God is full of kindness To (His) devotees."229

Enter into Islam Whole-heartedly: And follow not The foot-steps Of the Evil One: For he is to you An avowed enemy.

209. If ve backslide After the Clear (Signs) Have come to you, Then know that God Is Exalted in Power, Wise. 280

210. Will they wait Until God comes to them In canopies of clouds, With angels (in His train) And the question Is (thus) settled? But to God Do all questions Go back (for decision). 231

Section 26.

211. Sk the Children of Israel 232 How many Clear (Signs)

٢٠- وُ مِنَ النَّاسِ مَنْ بَينُهُ ابْتِغَاءُ مُرْضَاتِ اللهِ ﴿ وَ اللهُ رُءُوفِ بِالْعِبَادِ ٥ ٢٠٨- يَالَيُّهُا الَّذِينَ امَنُوا ادُخُلُؤا فِي السِّلْمِرِكَمَا فَكَةٌ وَلَا تَكْبِيعُوا خُطُوٰتِ الشَّيْطِ اِنَّهُ لَكُمْ عَلُوكُ مُّبِينٌ ۞

فَاعْلَمُواْ أَنَّ اللَّهَ عَزِيْزٌ حَكِيْيُرٌ ۞ ٢١٠ - هَالْ يَنْفُطُرُونَ إِلاَّ أَنْ يَأْتِيهُمُ اللهُ فِيُ ظُلِل مِّنَ الْغَمَامِرِ وَالْمُلَاعُكَةُ وَقَضِيَ الْأَمْرُ الله الله تُرْجِعُ الْأُمُورُ خُ

٢١١- نسل بنبي إنسراء ثيل كه ا

<sup>228.</sup> According to the English saying, " As you have made your bed, so you must lie in it."

<sup>129.</sup> This second type of man—firm, sincere, devoted, willing to give his life for the faith that is in him—was common in early Islam. Such men were its pillars. Through persecution, obloquy, torture, threat to their own lives or the lives of those dear to them, they stood by their leader and many of them gave their lives. That is what established Islam. We are asked in the next verse to follow this type and shun the other or evil type. If we do that, our Cause is safe.

<sup>230.</sup> If you backslide after the conviction has been brought home to you, you may cause some inconvenience to the Cause, or to those who counted upon you, but do not be so arrogant as to suppose that you will defeat God's Power and Wisdom. The loss will be your own.

<sup>231.</sup> If faith is wanting, all sorts of excuses are made to resist the appeal of God. They might and do say: "Oh yes! we shall believe if God appears to us with His angels in His glory!" In other words, they want to settle the question in their way, and not in God's way. That will not do. The decision in all questions belongs to God. If we are true to Him, we wait for His times and seasons, and do not expect Him to wait on ours.

<sup>232.</sup> The Israelites under Moses were shown God's glory and many clear Signs and yet they went after their own ways, and preferred their own whims and fancies. So do people in all ages. But let them not deceive themselves. God's justice is sure, and when it comes, it will be strict and unmistakable to those who reject His grac

We have sent them.
But if any one,
After God's favour
Has come to him,
Substitutes (something else),
God is strict in punishment. 283

Is alluring to those
Who reject faith,
And they scoff at those
Who believe.
But the righteous
Will be above them
On the Day of Resurrection;
For God bestows His abundance
Without measure
On whom He will.<sup>284</sup>

213. Mankind was one single nation, And God sent Messengers With glad tidings and warnings; And with them He sent The Book in truth, To judge between people In matters wherein They differed; But the People of the Book, After the Clear Signs Came to them, did not differ . Among themselves, Except through selfish contumacy. God by His Grace Guided the Believers To the Truth, Concerning that Wherein they differed For God guides Whom He will To a path That is straight.

214. Or do ye think That ye shall enter ايَةِ بَتِنَةٍ \* وَمَنْ يُبُرِّ لَ نِعْمَةُ اللهِ مِنْ بَعْدِ مَا جَاءَتُهُ فَإِنَّ اللهُ شَرِيْلُ الْعِقَابِ ٥ ١٢٠- زُتِنَ لِلْكُنِيْنَ كَفَرُوا الْحَيْوةُ اللَّهُ نُيَا وَيُسْخُرُونَ مِنَ الْهَنِيْنَ المَنْوُا مَـ وَيُسْخُرُونَ مِنَ الْهَنِيْنَ الْمَنْوُا مِ

والله يرزق من تشاير

بغ يُرجساب ٥

٣١٦- كَانَ النَّاسُ اُمَّةٌ وَاحِدَةٌ تَّ الْحِدَةُ وَاحِدَةٌ تَّ اللَّهُ النَّهُ النَّهُ النَّهُ النَّهُ النَّهُ النَّهُ النَّهُ النَّاسِ وَانْزُلَ مَعُهُمُ الْكِتْبَ بِالْحَقِّ وَانْزُلَ مَعُهُمُ الْكِتْبَ بِالْحَقِّ لِيَحْكُمُ بِيْنَ النَّاسِ لِيَحْكُمُ بِيْنَ النَّاسِ فِيمًا اخْتَكُفُ وَيْهُ مِنْ بَعْلِ النَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللللْمُ اللَّهُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللللْمُ اللللْمُ الللللْمُ الللْمُ الللْمُ اللللْمُ الللْمُ الللْمُ اللللْمُ اللْمُلْمُ اللللْمُ اللللْ

<sup>233.</sup> Cf. ii. 196 (end) where the question was of those who do not fear God. Here the question is of those who reject God's Signs.

<sup>234.</sup> God's gifts in this world seem unequal, and sometimes those get them who seem to deserve them least. God's bounty is unlimited, to the just as well as the unjust. In His wirdom He may give to whomsoever He pleases. The account is not taken now, but will be taken in the end, when the balance will be redressed.

The Garden (of Bliss)
Without such (trials)
As came to those
Who passed away
Before you?
They encountered
Suffering and adversity,
And were so shaken in spirit
That even the Apostle
And those of faith
Who were with him
Cried: "When (will come)
The help of God?"
Ah! Verily, the help of God
Is (always) near!

What they should spend (In charity). Say: Whatever Ye spend that is good, 235 Is for parents and kindred And orphans And those in want And for wayfarers. And whatever ye do That is good,—God Knoweth it well.

For you, and ye dislike it. 286
But it is possible
That ye dislike a thing
Which is good for you,
And that ye love a thing
Which is bad for you.
But God knoweth,
And ye know not.

وُلَمُنَا يَا تِكُمْ مَنْكُ اَلَّانِيْنَ حَلَوَا اِ قَـُلِكُمُّوْ الْبَالْسَاءُ وَالطَّرُّاءِ وَ زُلْزِلُوْا مَسَّنَهُ مُولَ الرَّسُولُ وَ الَّنِيْنَ امْنُوْا مَعَهُ مَنَى نَصْرُ اللهِ الْكَانَ نَصْرُ اللهِ الْكَانَ نَصْرُ اللهِ الْكَانَ نَصْرُ اللهِ قَرِيْبُ ٥

<sup>235.</sup> Three questions arise in charity: (1) What shall we give? (2) to whom shall we give? and (3) how shall we give? The answer is here. Give anything that is good, useful, helpful, valuable. It may be property or money; it may be a helping hand; it may be advice; it may be a kind word; "whatever ye do that is good" is charity. On the other hand, if you throw away what is useless, there is no charity in it. Or if you give something with a harmful intent, e.g., a sword to a madman, or a drug or sweets or even money to someone whom you want to entrap or corrupt, it is no charity but a gift of damnation. To whom should you give? It may be tempting to earn the world's praise by a gift that will be talked about, but are you meeting the needs of those who have the first claim on you? If you are not, you are like a person who defrauds creditors: it is no charity. Every gift is judged by its unselfish character: the degree of need or claim is a factor which you should consider: if you disregard it, there is something selfish behind it How should it be given? As in the sight of God, this shuts out all pretence, show, and insincerity.

<sup>236.</sup> To fight in the cause of Truth is one of the highest forms of charity. What can you offer that is more precious than your own life? But here again the limitations come in. If you are a mere brawler, or a selfish aggressive person, or a vainglorious bully, you deserve the highest censure. If you offer your life to the righteous Imam, who is only guided by God, you are an unselfish hero God bnows the value of things better than you do

# SECTION 27.

217. They ask thee Concerning fighting In the Prohibited Month. 287 Sav: "Fighting therein Is a grave (offence): But graver is it In the sight of God To prevent access To the path of God, To deny Him. To prevent access To the Sacred Mosque, And drive out its members." 238 Tumult and oppression 239 Are worse than slaughter. Nor will they cease Fighting you until They turn you back From your faith If they can. And if any of you Turn back from their faith And die in unbelief. Their works will bear no fruit In this life And in the Hereafter: They will be Companions of the Fire And will abide therein.

218. Those who believed
And those who suffered exile
And fought (and strove and
struggled)

In the path of God,—
They have the hope
Of the Mercy of God;
And God is Oft-forgiving,
Most Merciful.

وَاللَّهُ عَفُورٌ رَّحِنْهُ ٥

<sup>237.</sup> Prohibited Month: See ii. 194, n. 209.

<sup>238.</sup> The intolerance and persecution of the Pagan clique at Mecca caused untold hardships to the holy Messenger of Islam and his early disciples. They bore all with meekness and long-suffering patience until the holy one permitted them to take up arms in self-defence. Then they were twitted with breach of the custom about Prohibited Months, though they were driven to fight during that period against their own feeling in self-defence. But their enemies not only forced them to engage in actual warfare, but interfered with their conscience, persecuted them and their families, openly insulted and denied God, kept out the Muslim Arabs from the Sacred Mosque, and exiled them. Such violence and intolerance are deservedly called worse than slaughter.

<sup>239.</sup> Cf. ii. 191, ii. 191, 193, where a similar phrase occurs. Fitna=trial, temptation, as in ii. 102; or timult, sedition, oppression, as here; M. M. A., H. G. S., and M. P. translate "persecution" in this parsage, which is also legitimate, seeing that persecution is the suppression of some opinion by violence, force, or threats.

219. Shey ask thee Concerning wine 240 and gambling." 241

Say: "In them is great sin, And some profit, for men; But the sin is greater Than the profit."

They ask thee how much They are to spend; Say: "What is beyond 242 Your needs."

Thus doth God Make clear to you His Signs: in order that Ye may consider—

220. (Their bearings) on This life and the Hereafter. 248

They ask thee
Concerning orphans. 244
Say: "The best thing to do
Is what is for their good;
If ye mix
Their affairs with yours,
They are your brethren;
But God knows

٢١٩- يَنْعُلُونَكَ عَنِ الْخَيْرِ وَ الْكَيْسِرِ فَكُلْ فِيهُمِكَا اِثْمُ كَبِيرُ لَكِيْرِ الْكَيْسِرِ فَكُنْ فَكُمْ لِللَّمَاسِ فَكُنْ اللَّهُ لَكُمْ لِللَّمَاسِ وَاشْعُلُمُكَا أَكْبُرُ مِنْ تَفْغِهُمَا وَاشْعُلُمُكَا أَكْبُرُ مِنْ تَفْغِهُمَا وَاشْعُلُونَكَ مَا ذَا يُسْفِقُونَ هُ وَيَشْعُلُونَكَ مَا ذَا يُسْفِقُونَ هُ لَكُمُ اللَّهُ لَكُمُ اللَّهِ لَكُمُ اللَّهِ لَكُمُ اللَّهُ لِللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللللّهُ الللّهُ الللللّهُ الللللّهُ اللللّهُ الللللّهُ اللللّهُ اللّهُ الللللّهُ الللللللللّهُ الللللّهُ اللللللّهُ اللللللّهُ الللللللّهُ الللللللّهُ الللللللللللللللللللللللللل

240. Wine: <u>khamr</u>: literally understood to mean the fermented juice of the grape; applied by analogy to all fermented liquor, and by further analogy to any intoxicating liquor or drug. There may possibly be some benefit in it, but the harm is greater than the benefit, especially if we look at it from a social as well as an individual point of view.

- 242. Hoarding is no use either to ourselves, or to any one else. We should use the wealth we need; any superfluities we must spend in good works or in charity.
- 243. Gambling and intemperance are social as well as individual sins. They may ruin us in our ordinary everyday worldly life, as well as our spiritual future. In case it is suggested that there is no harm in a little indulgence, we are asked to think over all its aspects, social and individual,—worldly and spiritual.
- 244. For orphans the best rule is to keep their property, household, and accounts separate, lest there should be any temptation to get a personal advantage to their guardian by mixing them with the guardian's property, household or accounts,—also to keep clear of any ideas of marriage, where this fiduciary relation exists. Q. vi. 152 may possibly, suggest complete separation. But it may be an economy and an advantage to the orphan to have his property and accounts administered with the guardian's property and accounts and to have him live in the guardian's household, or to marry into the guardian's family, especially where the orphan's property is small and he or she has no other friend. The test is: what is best in the orphan's interests? If the guardian does fall into temptation, even if human law does not detect him, he is told he is sinning in God's sight and that should keep him straight.

<sup>241.</sup> Gambling: maisir: literally, a means of getting something too easily, getting a profit without working for it; hence gambling. That is the principle on which gambling is prohibited. The form most familiar to the Arabs was gambling by casting lots by means of arrows, on the principle of a lottery: the arrows were marked and served the same purpose as a modern lottery ticket. Something, e.g., the carcase of a slaughtered animal, was divided into unequal parts. The marked arrows were drawn from a bag. Some were blank and those who drew them got nothing. Others indicated prizes, which were big or small. Whether you got a big share or a small share, or nothing, depended on pure luck, unless there was fraud also on the part of some persons concerned. The principle on which the objection is based is: that, even if there is no fraud, you gain what you have not earned, or lose on a mere chance. Dice and wagering are rightly held to be within the definition of gambling. But insurance is not gambling, when conducted on business principles. Here the basis for calculation is statistics on a large scale, from which mere chance is eliminated. The insurers themselves pay premia in proportion to risks, exactly and statistically calculated.

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The man who means mischief From the man who means good. And if God had wished, He could have put you Into difficulties: He is indeed Exalted in Power, Wise." 245

221. So not marry
Unbelieving women (idolaters),
Until they believe:
A slave woman who believes
Is better than an unbelieving
woman.

Even though she allure you.
Nor marry (your girls)
To unbelievers until
They believe;
A man slave who believes
Is better than an unbeliever,
Even though he allure you. 246
Unbelievers do (but)
Beckon you to the Fire.
But God beckons by His Grace
To the Garden (of Bliss)
And forgiveness,
And makes His Signs
Clear to mankind:
Celebrate His praise.

Section 28.

222. They ask thee
Concerning women's courses.
Say: They are
A hurt and a pollution: 247

الْمُفْسِدَى مِنَ الْمُصْلِحِ وَلَوْشَاءُ اللهُ لَاعْنَتَكُفُرْ إِنَّ اللهُ عَنِ يُزَّحَكِيْكُرُ إِنَّ اللهُ عَنِ يُزَّحَكِيْكُرُ

١٠١- وَ لَا تَنْكِعُوا الْمُشْرِكَتِ حَتَّى يُؤْمِنَ وَ لَكُمَةً مُؤْمِنَةً خَيْرٌ مِّنَ مُشْرِكَةٍ وَ لَامَةً مُؤْمِنَةً خَيْرٌ مِّنَ مُشْرِكَةٍ وَ لَامَةً مُؤْمِنَةً خَيْرٌ مِّنَ مُشْرِكَةٍ وَ لَا الْمُشْرِكِيْنَ حَتَّى يُؤْمِنُوا فَ وَلَا الْمُشْرِكِيْنَ حَتَّى يُؤْمِنُوا فَ وَلَا الْمُشْرِكِ وَ لَوْ الْمُحْبَكُمُ مُشْرِكٍ وَ لَوْ الْمُحْبَكُمُ مُنْ الله الله الله وَ الله الله يَهُمُ يَنْ الله الله الله الله وَ الله المُحْبَدُ وَ الله الله يَهُمُ مِنْ الله الله وَ الله الله الله وَ الله الله وَ الله الله وَ الله الله وَ  الله وَ لله وَ الله وَالله وَ الله وَالله وَالله وَ الله وَالله وَله وَاللّه وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَاله

۲۴۲- وَ يُسْكُلُونَكَ عَنِ الْمُعِيْضِ \* قُلُ هُو اَذَكِي \*

<sup>245.</sup> The idea in Islam is not to make God's law a burdensome fetter, but to ease a man's path in all kinds of difficult situations by putting him on his honour and trusting him. The strictest probity is demanded of him, but if he falls short of it, he is told that he cannot escape God's punishment even though he may evade human punishment.

<sup>246.</sup> Marriage is a most intimate communion, and the mystery of sex finds its highest fulfilment when intimate spiritual harmony is combined with the physical link. If religion is at all a real influence in life to both parties or to either party, a difference in this vital matter must affect the lives of both more profoundly than differences of birth, race, language, or position in life. It is therefore only right that the parties to be married should have the same spiritual outlook. If two persons love each other, their outlook in the highest things of life must be the same. Note that religion is not here a mere label or a matter of custom or birth. The two persons may have been born in different religions, but if by their mutual influence, they come to see the truth in the same way, they must openly accept the same rites and the same social brotherhood. Otherwise the position will become impossible individually and socially.

<sup>247.</sup> Agan: hurt, pollution. Both aspects must be remembered. Physical cleanliness and purity make for health, bodily and spiritual. But the matter should be looked at from the woman's point of view as well as the man's. To her there is danger of hurt, and she should have every consideration. In the animal world, instinct is a guide which is obeyed. Man should in this respect be better; he is often worse.

So keep away from women
In their courses, and do not
Approach them until
They are clean.
But when they have
Purified themselves,
Ye may approach them
In any manner, time, or place
Ordained for you by God.
For God loves those
Who turn to Him constantly
And He loves those
Who keep themselves pure and:
clean.

223. Your wives are
As a tilth 249 unto you;
So approach your tilth
When or how ye will;
But do some good act
For your souls beforehand;
And fear God,
And know that ye are
To meet Him (in the Hereafter),
And give (these) good tidings 250
To those who believe.

224. And make not
God's (name) an excuse
In your oaths against
Doing good, or acting rightly,
Or making peace
Between person;

فَاعُتَزِلُوا النِّسَاءَ فِي الْمَحِيُضِ \* وَ لَا تَقُرُبُوْهُنَّ حَتَى يَظُهُرُنَ فَاذَا تَطَهُرُنَ فَاذَا تَطَهُرُنَ فَانَّوُهُنَ مِنْ حَيْثُ اَمْرُكُمُ اللهُ فَانْتُوهُنَ مِنْ حَيْثُ اَمْرُكُمُ اللهُ وَاللهُ اللهُ الل

٣٧٣- نِسَا وُكُمْرُ حَرْبُ لَكُمْرُ اللَّهُ عُمُنَ اللَّهُ اللَّهُ عُمُنَ اللَّهُ اللَّهُ عُمُنَ النَّالِ اللَّهُ عُمْنَ النَّالِ اللَّهُ اللَّهُ عُمْنَ النَّالِ اللَّهُ عُمُنَ النَّالِ اللَّهُ عُمْنَ النَّالِ اللَّهُ عُمْنَ النَّالِ اللَّهُ عُمْنَ النَّالِ اللَّهُ عُمُنَ النَّالِ اللَّهُ عُمْنَ اللَّهُ اللَّهُ عُمْنَ النَّالِ اللَّهُ عُمْنَ النَّالِ اللَّهُ عُمْنَ النَّالِ اللَّهُ عُمْنَ النَّالِ اللَّهُ عُمْنَ اللَّهُ اللَّهُ عُمْنَ اللَّهُ اللَّهُ اللَّهُ عُمْنَ اللَّهُ اللَّهُ عُمْنَ اللَّهُ اللَّهُ اللَّهُ عُمْنَ اللَّهُ اللَّهُ عُمْنَ اللَّهُ الْمُؤْمِنِ اللَّهُ اللْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمُ اللْمُؤْمُ الللَّهُ اللْمُؤْمُ اللَّهُ اللْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَ

<sup>143;</sup> Haithu: A comprehensive word referring to manner, time, or place. The most delicate matters are here referred to in the most direct and yet helpful terms. In sex morality, manner, time, and place are all important: and the highest standards are set by social laws, by our own refined instinct of mutual consideration, and above all, by the light shed by the highest Teachers from the wisdom which they receive from our Maker, Who loves purity and cleanliness in all things.

<sup>249.</sup> Sex is not a thing to be ashamed of, or to be treated lightly, or to be indulged to excess. It is as solemn a fact as any in life. It is compared to a husbandman's tilth: it is a serious affair to him: he sows the seed in order to reap the harvest. But he chooses his own time and mode of cultivation. He does not sow out of season nor cultivate in a manner which will injure or exhaust the soil. He is wise and considerate and does not run riot. Coming from the simile to human beings, every kind of mutual consideration is required but, above all, we must remember that even in these matters there is a spiritual aspect. We must never forget our souls, and that we are responsible to God.

It was carnal-minded men who invented the doctrine of or ginal sin: "Behold," says the Psalmist, "I was shapen in iniquity, and in sin did my mother conceive me" (Psalms li 5). This is entirely repudiated by Islam, in which the office of father and mother is held in the highest veneration. Every child of pure love is born pure. Celibacy is not necessarily a virtue, and may be a vice.

<sup>250.</sup> Our highest spiritual ambition should be the hope of meeting God. To uphold such a hope is to give glad tidings to people of faith. It would only be unrepentant sinners who would fear the meeting Note how the most sensuous matters are discussed frankly, and immediately taken up into the loftiest regions of spiritual upliftment.

For God is One Who heareth and knoweth <sup>251</sup> All things.

Call you to account For thoughtlessness In your oaths, But for the intention In your hearts;
And He is Oft-forgiving
Most Forbearing.

226. For those who take
An oath for abstention
From their wives,
A waiting for four months
Is ordained;
If then they return,
God is Oft-forgiving,
Most Merciful.

1227. But if their intention
Is firm for divorce,
God heareth
And knoweth all things. 258

228. Divorced women
Shall wait concerning themselves

واللهُ سَمِيعٌ عَلِيْعٌ ٥

٢٢٥-لا يُؤاخِنُكُمُّ اللهُ پاللَّغُو فِئَ ٱيْنَكَانِكُمُّ وَلَكِنْ يُؤَاخِنُكُمْ بِمَاكَسَبَتْ قُلُوْبُكُمُّ وَاللهُ غَفُوْرٌ حَلِيْمٌ ۞

٢٢٧- لِلَّذِيْنَ يُؤَلُؤُنَ مِنْ نِسَكَأْ لِهِمُ تَرَبُّصُ أَرْبَعَةِ إَشَّهُمٍ ۚ فَإِنْ فَا اللهُ عِنْفُورٌ رَحِيْمٌ ۞ فَإِنَّ اللهُ عِنْفُورٌ رَحِيْمٌ ۞

> ٢٢٠- وَ إِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللهُ سَمِيْءٌ عَلِيْمٌ ۞

٢٢٨- وَالْمُطَلَّقَتُ يَـٰنُرَبُّصُنَ

<sup>251.</sup> The Arabs had many special kinds of oaths, for each of which they had a special name in their language. Some of them related to sex matters, and caused misunderstanding, alienation, division, or separation between husband and wife. This and the following three verses refer to them. In it. 214 we are first of all told in perfectly general terms that we are not to make an oath in the name of God an excuse for not doing the right thing when it is pointed out to using for refraining from doing something which will bring people together. If we were swayed by anger or passion or mere captice. God knows our inmost hearts, and right conduct and not obstinacy or quibbling is what He demands from us.

<sup>252.</sup> It has been held that thoughtless oaths, if there is no intention behind them, can be expiated by an act of charity.

<sup>253.</sup> Verses 225-27 should be read together with verse 224. The latter, though it is perfectly general, leads up to the other three.

The Pagan Arabs had a custom very unfair to women in wedlock, and this was suppressed by Islam. Som times, in a fit of anger or captice, a husband would take an oath by God not to approach his wife. This deprived her of conjugal rights, but at the same time kept her tied to him indefinitely, so that she could not marry again. If the husband was remonstrated with, he would say that his oath by God bound him. Islam in the first place disapproved of thoughtless oaths, but insisted on proper, solemn, intentional oaths being scrupulously observed. In a serious matter like that affecting a wife, if the oath was put forward as an excuse, the man is told, that it is no excuse at all. God looks to intention, not mere thoughtless words. The parties are allowed a period of four months to make up their minds and see if an adjustment is possible. Reconciliation is recommended, but if they are really determined against reconciliation, it is unfair to keep them tied indefinitely. Divorce is the only fair and equitable ccurse, though, as the Apostle has declared, of all things permitted, divorce is the most hateful in the sight of God. In the circumstances, God will forgive, for He knows the real grievances of each of the parties, and will hear the cry of all who suffer.

For three monthly periods. Nor is it lawful for them To hide what God Hath created in their wombs, If they have faith In God and the Last Day. And their husbands Have the better right To take them back In that period, if They wish for reconciliation. 254 And women shall have rights Similar to the rights Against them, according To what is equitable; But men have a degree (Of advantage) over them. 255 And God is Exalted in Power. Wise.

SECTION 29.

Permissible twice: after that,
The parties should either hold
Together on equitable terms,
Or separate with kindness. 207
It is not lawful for you,
(Men), to take back
Any of your gifts (from your wives),
Except when both parties
Fear that they would be
Unable to keep the limits

بِانْفُسِهِنَ ثَلْثَةَ قُرُوْدٍ وَ وَكَا يَجِلُ لَهُنَ اَنْ يَكُمْمُنَ مَا خَلْقَ اللهُ فِي ارْحَامِهِنَ إِنْ كُنُ يُؤْمِنَ بِاللهِ وَ الْيُؤمِر الْرِخِرِ وَ بُعُولَتُهُ فَى اَحَقُ بِرَدِّهِنَ فِي ذَلِكَ إِنْ اَرَادُوَا إِصْلَاحًا \* وَ لَهُنَ مِثْلُ الْإِنِى عَلَيْهِنَ بِالْمُعَمُ وَنِ \* وَ لِلْرِجَالِ عَلَيْهِنَ دُرْجَهَ \* وَ لِلْرِجَالِ عَلَيْهِنَ دُرْجَهَ \* وَ لِلْرِجَالِ عَلَيْهِنَ دُرْجَه \*

٢٠٩- الطّلَاقُ مَوَّنْنِ وَ الطّلَاقُ مَوَّنْنِ وَ الطّلَاقُ مِكْنُونِ الْوَ تَسْرِيْحُ الْمُسْكَاكُ وَمِعُونُ فِ الْوَ تَسْرِيْحُ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ 
<sup>254.</sup> Islam tries to maintain the married state as far as possible, especially where children are concerned, but it is against the restriction of the liberty of men and women in such vitaly important matters as love and family life. It will check hasty action as far as possible, and leave the door to reconciliation open at many stages. Even after divorce a suggestion of reconciliation is made, subject to certain precautions (mentioned in the following verses) against thoughtless action. A period of waiting ('iddat) for three monthly courses is prescribed, in order to see if the marriage conditionally dissolved is likely to result in issue. But this is not necessary where the divorced woman is a virgin Q xxxiii. 49 It is definitely declared that women and men shall have similar rights against each other

<sup>255</sup> The difference in economic position between the sexes makes the man's rights and liabilities a little greater than the woman's Q iv. 34 refers to the duty of the man to maintain the woman and to a certain difference in nature between the sexes. Subject to this, the sexes are on terms of equality in law, and in certain matters the weaker sex is entitled to special protection.

<sup>256.</sup> Where divorce for mutual incompatibility is allowed, there is danger that the parties might act hasrily, then repeat, and again wish to separate. To prevent such capricious action repeatedly, a limit is prescribed. Two divorces (with a reconciliation between) are allowed. After that the parties must definitely make up their minds, either to dissolve their union permanently, or to live honourable lives together in mutual love and forbearance—to "hold together on equitable rerms" neither party worrying the other nor grumbling nor evading the duties and responsibilities of marriage.

<sup>257.</sup> If a separation is inevitable, the parties should not throw mud at each other, but recognise what is right and honourable on a consideration of all the circumstances. In any case a man is not allowed to ask back for any gifts or property he may have given to the wife. This is for the protection of the economically weaker sex. Lest that protective provision itself work against the woman's freedom, an exception is made in the next clause.

Ordained by God. 258
If ye (judges) do indeed
Fear that they would be
Unable to keep the limits
Ordained by God,
There is no blame on either
Of them if she give
Something for her freedom.
These are the limits
Ordained by God;
So do not transgress them.
If any do transgress
The limits ordained by God,
Such persons wrong
(Themselves as well as others). 259

230. So if a husband Divorces his wife (irrevocably), 260 He cannot, after that, Remarry her until After she has married Another husband and He has divorced her. In that case there is No blame on either of them If they reunite, provided They feel that they Can keep the limits Ordained by God. Such are the limits Ordained by God, Which He makes plain To those who understand.

231. When ye divorce 261
Women, and they fulfil

الله خَنْمُ اللا يُقِيمُا حُدُودُ اللهِ وَ اللهِ وَ اللهِ اللهُ اللهُ اللهِ المِلْمُلِ اللهِ اللهِ اللهِ المِلْمُلْمُلِي المُلْمُلِي المُلْمُلِي المُلْمُلْمُلِي اللهِ اللهِ المُلْمُلِمُلْمُلِيُّ اللهِ المُلْمُلْمُلْ

<sup>258.</sup> All the prohibitions and limits perscribed here are in the interests of good and honourable lives for both sides, and in the interests of a clean and honourable social life, without public or private scandals. If there is any feat that in safeguarding her economic rights, her very freedom of person may suffer, the husband refusing the dissolution of marriage, and perhaps treating her with cruelty, then, in such exceptional cases, it is permissible to give some material consideration to the husband, but the need and equity of this should be submitted to the judgment of impartial judges, i.e., properly constituted courts. A divorce of this kind is called khul'a.

<sup>259.</sup> Wrong (themselves as well as others): zālimūn: for the root meaning of gulm see n. 51. ii. 35.

<sup>260.</sup> This is in continuation of the first sentence of ii. 229. Two divorces followed by reunion ate permissible; the third time the divorce becomes irrevocable, until the woman marries some other man and he divorces her. This is to set an almost impossible condition. The lesson is: if a man loves a woman he should not allow a sudden gust of temper or anger to induce him to take hasty action. What happens after two divorces, if the man takes her back? See n. 261 to ii. 231.

<sup>261.</sup> If the man takes back his wife after two divorces, he must do so only on equitable terms, i.e., he must not put pressure on the woman to prejudice her rights in any way, and they must live clean and honourable lives, respecting each other's personalities. There are here two conditional clauses: (1) when ye divorce women, and (2) when they fulfil their 'Iddat: followed by two consequential clauses, (3) take them back on equitable terms, or (4) set them free with kindness. The first is connected with the third and the second with the fourth. Therefore if the husband wishes to resume the marital relations, he need not wait for 'Iddat. But if he does not so wish, she is free to marry someone else after 'Iddat. For the meaning of 'Iddat see n. 254 above.

The term of their ('Iddat), Either take them back On equitable terms Or set them free On equitable terms; But do not take them back To injure them, (or) to take Undue advantage; 262. If any one does that, He wrongs his own soul. Do not treat God's Signs As a jest, 263 But solemnly rehearse 264 God's favours on vou. And the fact that He Sent down to you The Book And Wisdom. For your instruction. And fear God, And know that God Is well acquainted With all things.

# SECTION 30.

Women, and they fulfil
The term of their ('Iddat),
Do not prevent them 265
From marrying
Their (former) husbands,
If they mutually agree
On equitable terms.
This instruction
Is for all amongst you,
Who believe in God
And the Last Day.
That is (the course

اَجُكُهُنَّ فَامُسِكُوْهُنَّ بِمَعُرُونٍ
اَوُ سَرِّعُوْهُنَّ بِمَعْمُونٍ
وَ سَرِّعُوْهُنَّ بِمَعْمُونٍ
وَ الْا تُمُسِكُوْهُنَ ضِرَارًا لِتَعْتَكُوْا وَمَنْ يَفْعُلُ ذَلِكَ
وَمَنْ يَفْعُلُ ذَلِكَ
وَ مَنْ يَفْعُلُ ذَلِكَ
وَ اذْكُرُوْا نِعْمَتَ اللهِ عَلَيْحَكُمُ
وَ اذْكُرُوْا نِعْمَتَ اللهِ عَلَيْحَكُمُ
وَ اذْكُرُوْا نِعْمَتَ اللهِ عَلَيْحَكُمُ
وَ مَمَا اَنْذَلَ عَلَيْكُمُ
وَ الْحَكُمُ فِ وَالْحُوا اللهَ
وَ اعْمَلُونًا
وَ اعْمَلُونًا
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وَ اعْمَلُونًا
وَ اعْمَلُونًا اللهَ عَلِيْكُمْ فَى اللهِ عَلِيْمُونًا

٢٣٢- وَإِذَا طَكَفَتُكُو النِّسَآءُ فَبَكَغُنَ آجَهَكُنَّ فَكَلَّ تَعُضُلُوُ هُنَّ آنُ يَنْكِفْنَ أَزُواجَهُنَ إِذَا تَرَاضُوا بَيْنَهُ مُرْ بِالْبَعُمُ وَفِي \* ذِلِكَ يُوْعَظُ بِهِ مَنْ كَانَ مِنْكُوْ مِنْ كَانَ مِنْكُوْ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْاِنْفِرِ \*

<sup>262.</sup> Let no one think that the liberty given to him can be used for his own selfish ends. If he uses the law for the injury of the weaker party, his own moral and spiritual nature suffers.

<sup>263.</sup> These difficult questions of sex relations are often treated as a joke. But they profoundly affect our individual lives, the lives of our children, and the purity and well-being of the society in which we live. This aspect of the question is reiterated again and again.

<sup>264.</sup> Rehearse: sikr, cf. ii. 151 and n 156. We are asked to remember in our own minds, and to proclaim and praise, and be proud of God's favours on us. His favours are immeasurable: not the least are His Revelations, and the wisdom which He has given to us to enable us to judge and act up to His guidance.

<sup>265.</sup> The termination of a marriage bond is a most serious matter for family and social life. And every lawful device is approved which can equitably bring back those who have lived together provided only there is mutual love and they can live on honourable terms with each other. If these conditions are fulfilled, it is not right for outsiders to prevent or hind r r u ion. They may be swayed by property or their considerations. This verse was occusioned by an ac use case that was referred to the holy Apo tle in his life-time.

Making for) most virtue And purity amongst you, And God knows, And ye know not.

232. The mothers shall give suck 266 To their offspring For two whole years, If the father desires To complete the term. But he shall bear the cost Of their food and clothing On equitable terms. No soul shall have A burden laid on it Greater than it can bear. No mother shall be Treated unfairly On account of her child. Nor father On account of his child, An heir shall be chargeable In the same way If they both decide On weaning, By mutual consent, And after due consultation, There is no blame on them. If ye decide On a foster-mother For your offspring, There is no blame on you, Provided ye pay (the mother) What ye offered, On equitable terms. But fear God and know That God sees well What ve do.

234. If any of you die
And leave widows behind,

ذَلِكُوْ أَزُكُ لَكُوْ وَأَخْلَانُ لَا تَعْلَمُونَ وَاللَّهُ يَعْلَمُ وَأَنْ تُوْلا تَعْلَمُونَ ٥

٢٣٣- و الوالن ف يُرْضِعْنَ أُولادَهُنَّ حُوْلِيْنِ كَامِلَيْنِ لِمُنْ أَرَادُ أَنْ يُتِعَ الرَّاصَاعَةُ \* وَعَلَى الْمُولُودِ لَهُ رِنْ فُكُنَّ وكسوتكن بالنغووب لَا تُكُلُّفُ نَفْتُونَ إِلَّهُ وُسُعُهَا " لَا تُضَاَّرُ وَالِكُوُّ عِولِيهِا وَ لَا مَوْلُودٌ لَكَ بِوَلَى إِنَّ وَعَلَى الْوَارِيثِ مِثْلُ ذَٰلِكَ فَإِنُ آرَادًا فِصَالًا عَنْ تُرَاضِ مِّنْهُمُ وتشاؤر فلإجناح عليه وان آردُنْم آنُ تَسُتُرُضِعُوا أَوْلَادَكُمُ

<sup>266.</sup> As this comes in the midst of the regulations on divorce, it applies primarily to cases of divorce, where some definite rule is necessary, as the father and mother would not, on account of the divorce, probably be on good terms, and the interests of the children must be safeguarded. As, however, the wording is perfectly general, it has been held that the principle applies equally to the father and mother in wedlock: each must fulfil his or her part in the fostering of the child. On the other hand, it is provided that the child shall not be used as an excuse for driving a hard bargain on either side. By mutual consent they can agree to some course that is reasonable and equitable, both as regards the period before weaning (the maximum being two years) and the engagement of a wet-nurse, or (by analogy) for artificial feeding. But the mother's privileges must not be curtailed simply because by mutual consent she does not nurse the baby. In a matter of this kind the ultimater appeal must be to godliness, for all legal remedies are imperfect and may be misused.

They shall wait concerning
themselves
Four months and ten days: 2007
When they have fulfilled
Their term, there is no blame
On you if they dispose
Of themselves in a just
And reasonable manner.
And God is well acquainted
With what ye do.

235. There is no blame On you if ye make An offer of betrothal Or hold it in your hearts. 268 God knows that ye Cherish them in your hearts: But do not make a secret contract With them except in terms Honourable, nor resolve on the tie Of marriage till the term Prescribed is fulfilled. And know that God Knoweth what is in your hearts, And take heed of Him; And know that God is Oft-forgiving, Most Forbearing.

# SECTION 31.

If ye divorce women
Before consummation
Or the fixation of their dower;
But bestow on them
(A suitable gift),
The wealthy
According to his means,
And the poor
According to his means;—

ٱنْوَاجُايَكُرُبُّصْنَ بِالنَّفِي ِنَ الْرَبِّعَةَ اللَّهُمُ وَعَشُرًا ۚ فَإِذَا بِلَغْنَ اجْلَهُنَ فَكُلِجُنَاحُ عَلَيْكُمْ فِيمُنَا فَكُلْنَ فِنَ النَّفِسِ قَ بِالْمُغُرُوْنِ ۚ وَاللّٰهُ بِمَا تَعْمُلُوْنَ خَبِيْرُوْنِ

٥٣٥- وَلَا جُنَاحُ عَلَيْكُمْ فِيمَا عَرَضْتُمُ بِهِ مِنْ خِطْبَة النِّسَاءُ اوُ ٱلْنَنْتُمْ فَى اَنْفُسِكُمُّ عَلِمَ اللهُ اَتَّكُوْ سَتَنْكُمُ وُنَهُنَّ وَلَكِنْ لَا تُوَاعِلُ وَهُنَّ سِرًّا إِلَّا اَنْ تَقَوُلُوا وَلَكِنْ لَا تُوَاعِلُ وَهُنَّ سِرًّا إِلَّا اَنْ تَقَوُلُوا وَلَا مَعْرُوفًا أَنْ اللهُ يَعْلَمُ مَا فِي اللهِ عَفُورُ عَلَىٰ اللهِ عَفُورُ كَولِيَوْ وَاعْلَمُونَا اَنَ اللهُ يَعْلَمُ مَا فِي اللهِ عَفُورُ كَولِيَوْ وَاعْلَمُونَا أَنَ اللهُ يَعْلَمُ مَا فِي اللهِ عَفُورُ كَولِيَوْ

١٣٦- لاجُنَاحُ عَلَيْكُوْ إِنْ طَلَقْتُمُ النِّسَاءُ مَاكَدُ تَكَشُّوُهُنَّ اَوْ تَفْرِضُوْ الْهُنَّ فَرِيْضَةً ﴿ وَمَتِّعُوْهُنَ ۖ عَلَى الْمُوْسِعِ قَلَ لَهُ وَعَلَى الْمُقْتِرِ قَلَ لَهُ عَلَى الْمُوْسِعِ قَلَ لَهُ وَعَلَى الْمُقْتِرِ قَلَ لَهُ

267. The 'Iddat of widowhood (four months and ten days) is longer than the 'Iddat of divorce (three monthly courses, ii. 228). In the latter the only consideration is to ascertain if there is any unborn issue of the marriage dissolved. This is clear from xxxiii. 49, where it is laid down that there is no 'Iddat for virgin divorces. In the former there is in addition the consideration of mourning and respect for the deceased husband. In either case, if it is proved that there is unborn issue, there is of course no question of remarriage for the woman until it is born and for a reasonable time afterwards. Meanwhile her maintenance on a reasonable scale is chargeable to the late husband or his estate.

<sup>268.</sup> A definite contract of remarriage for the woman during her period of 'Iddat of widowhood is forbidden as obviously unseemly, as also any secrecy in such matters. It would bind the woman at a time when she is not fitted to exercise her fullest judgment. But circumstances may arise when an offer (open for future consideration but not immediately decided) may be to her interests, and this is permissible. In mystic interpretation the cherishing of love in one's heart without outward show or reward is the true test of sincerity and devotion.

A gift of a reasonabe amount Is due from those Who wish to do th i<sup>3</sup>grht thing.

237. And if ve divorce them Before consummation. But after the fixation Of a dower for them. Then the half of the dower (Is due to them), unless They remit it Or (the man's half) is remitted 269 By him in whose hands Is the marriage tie: 270 And the remission (Of the man's half) Is the nearest to righteousness. And do not forget Liberality between yourselves. For God sees well All that ve do.

238. Quard strictly
Your (habit of) prayers,
Especially the Middle Prayer; 271
And stand before God
In a devout (frame of mind).

239. If ye fear (an enemy),<sup>272</sup>
Pray on foot, or riding,
(As may be most convenient),
But when ye are
In security, celebrate
God's praises in the manner
He has taught you,
Which ye knew not (before).

مَتَاعًا بِالْمَعْرُونِ ۚ حَقًّا عَلَى الْمُعْسِنِينَ

٢٣٤ و إن طَلَقَتْمُو هُرِيَ بَيْنِ) لِمُ عُقْنَ لَا النِّكَاجِ ﴿ وَ إِنَّ يَعْفُوا أَقَابُ لِلتَّقَ ٢٢٨- حفظ أعلى الصّلات والضّلوة الوسُطّي ف و قُوْمُوْا يِلْهِ فَيْنِيْنَ ٥ ٢٣٩- فَإِنْ خِفْتُورُ فَرِحَالًا أَوْ رُكْيَانًا ۖ

<sup>269.</sup> The law declares that in such a case half the dower fixed shall be paid by the man to the woman. But it is open to the woman to remit the half due to her or to the man to remit the half which he is entitled to deduct, and thus pay the whole.

<sup>270.</sup> Him in whose hands is the marriage tie: According to Hanafi doctrine this is the husband himself, who can ordinarily by his act dissolve the marriage. It therefore behoves him to be all the more liberal to the woman and pay her the full dower even if the marriage was not consummated.

<sup>271.</sup> The Middle Prayer: Şalātul-wusţā: may be translated "the best or the most excellent prayer." Authorities differ as to the exact meaning of this phrase. The weight of the authorities seems to be in favour of interpreting this as the 'Aṣr prayer (in the middle of the afternoon). This is apt to be most neglected, and yet this is the most necessary, to remind us of God in the midst of our worldly affairs. There is a special Sūra (S. cii.) entitled 'Aṣr, of which the mystic meaning is appropriately dealt with under that Sūra.

<sup>272.</sup> Verses 238-39 are parenthetical, introducing the subject of prayer in danger. This is more fully dealt with in iv. 101-03.

S. II. 240-242.]

Who die and leave widows
Should bequeath
For their widows
A year's maintenance
And residence;
But if they leave
(The residence),
There is no blame on you
For what they do
With themselves.
Provided it is reasonable.
And God is Exalted in Power,
Wise.

241. For divorced women
Maintenance (should be provided)
On a reasonable (scale).
This is a duty
On the righteous.

242. Thus doth God
Make clear His Signs
To you: in order that
Ye may understand.

17:00

٣٨- وَ الَّذِيْنَ يُتَوَفَّوْنَ مِنْكُوْ وَ يُنَّارُوْنَ اَزُوَاجًا ۚ فَصِيَّةً لِّازُوَاجِهِمْ مُنَاعًا إِلَى الْحُوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجُنَ فَلَا جُنَاحُ عَلَيْكُوْ فِيْ مَا فَعَلْنَ فِيْ اَنْفُسِهِنَ مِنْ مَعْمُوْنِ ۚ وَ اللّٰهُ عَزِيْزُ حَكِيْمُ ٥

٣٨٠- وَ لِلْمُطَلَّفْتِ مَتَاعٌ بِالْمَعُرُونِ لَــُـــ مَنَاعٌ بِالْمَعُرُونِ لَــــ مَتَاعٌ بِالْمَعُرُونِ ل

۲۹۲-كانالِك يُسَيِّنُ اللهُ لَكُمُّرُ الْمِيَّةِ عُ لَعَكَّكُمُّرَ تَعْقِلُوْنَ أَ

C. 51.—Fighting in defence of Truth and Right (ii. 243-253.) Is not to be undertaken light heartedly, Nor to be evaded as a duty. Life and Death are in the hands of God. Not all can be chosen to fight For God. It requires constancy, Firmness, and faith. Given these, Large armies can be routed By those who battle for God, As shown by the courage of David, Whose prowess single-handed Disposed of the Philistines. The mission of some of the apostles. Like lesus, was different,-Less wide in scope than that Of Mustafa. God's plan Is universal, and He carries it out As He wills.

273. Opinions differ whether the provision (of a year's maintenance, with residence), for a widow is abrogated by the share which the widow gets (one-eighth or one-fourth) as an heir (Q. iv. 12). I do not think it is. The bequest (where made) takes effect as a charge on the property, but the widow can leave the house before the year is out, and presumably the maintenance then ceases.

## SECTION 32.

- 243. Didst thou not
  Turn thy vision to those
  Who abandoned their homes,
  Though they were thousands
  (In number), for fear of death?
  God said to them: "Die."
  Then He restored them to life. 274
  For God is full of bounty
  To mankind, but
  Most of them are ungrateful.
- 244. Then fight in the cause Of God, and know that God Heareth and knoweth all things.<sup>275</sup>
- 245. Who is he
  That will loan to God
  And beautiful loan, 278 which God
  Will double unto his credit
  And multiply many times?
  It is God that giveth (you)
  Want or Plenty.
  And to Him shall be
  Your return.
- 246. Sast thou not
  Turned thy vision to the Chiefs
  Of the Children of Israel
  After (the time of) Moses<sup>277</sup>

٣٣٧- الغرتكر إلى الذي نُن خَرْجُوْا مِنْ دِيَارِهِمُ وَهُمْ الْوُفُ حَنَارَ الْمُوْتِ فَقَالَ لَهُمُ اللهُ مُوْتُوْا ثُمُّرَ الْحَيَاهُمُ إِنَّ اللهُ لَنُ وَا فَضْرِلَ عَلَى التَّاسِ وَ الْكِنَّ آكَثُرُ النَّاسِ لَا يَنْفَكُرُوْنَ ۞

م ۲۲۷- و قاتِلُوا في سَدِيْلِ اللهِ

و الحكمُوَّا التَّ الله سَمِيْعُ عَلِيْهُ ٥

م ٢٠٠٥- مَنْ ذَا الآرَى 
يُقْرِضُ اللهُ قَرْضًا حَسَنًا

و الله يَقْرِضُ و يَبْحُطُّ 
و الله يَقْرِضُ و يَبْحُطُّ 
و الله يَقْرِضُ و يَبْحُطُ 
و الله يَقْرِضُ و يَبْحُونَ و 
و الله يَقْرِضُ و يَبْحُونَ و 
و الله عَرْبُ و الله المَلَا 
و مِنْ بَنْ وَيَ إِلْسَالًا وَيْلُ مِنْ بَعْدِ مُوسَى 
فَرْسَى 
الله المَلَا 
و مِنْ بَنْ وَيَ إِلْسَالًا وَيْلُ مِنْ بَعْدِ مُوسَى 
الله المَلَا 
و مِنْ بَنْ وَيَ إِلْسَالًا وَيْلُ مِنْ بَعْدِ مُؤسَى

<sup>274.</sup> We now return to the subject of Jihād, which we left at 11. 214-216 We are to be under no illusion about it. If we are not prepared to fight for our faith, with our lives and all our resources, both our lives and our resources will be wiped out by our enemies. As to life, God gave it, and a coward is not likely to save it. It has happened again and again in history that men who tamely submitted to be driven from their homes although they were more numerous than their enemies, had the sentence of death pronounced on them for their cowardice, and they deserved it. But God gives further and further chances in His mercy. This is a lesson to every generation The Commentators differ as to the exact episode referred to, but the wording is perfectly general, and so is the lesson to be learnt from it.

<sup>275.</sup> For God's cause we must fight, but never to satisfy our own selfish passions or greed, for the warning is repeated "God heareth and knoweth all things" all deeds, and motives are perfectly open before Him, however we might conceal them from men or even from ourselves See 11 216, n 236.

<sup>276</sup> Spending in the cause of God is called metaphorically "a beautiful toan". It is excellent in many ways: (1) it shows a beautiful spirit of self-denial, (2) in other loans there may be a doubt as to the safety of your capital or any return therein: here you give to the Lord of All, in Whose hands are the keys of want or plenty, giving, you may have manifold blessings, and with holding, you may even lose what you have. If we remember that our goal is God, can we turn away from His cause?

<sup>277</sup> The next generation after Moses and Aaron was ruled by Joshua, who crossed the Jordan and settled the tribes in Palestine. His rule lasted for 25 years, after which there was a period of 320 years when the Israelites had a chequered history. They were not united among themselves, and suffered many reverses at the hands of the Midianites, Amilekites, and other tribes of Palestine. They frequently lapsed into idolatry and deserted the worship of the true God. From time to time a leader appeared among them who assumed dictatorial powers. Acting under a sort of theocratic commission from God, he pointed out their backslidings, reunited them under His banner, and restored, from time to time and place to place, the power of Israel. These dictators are called judges in the English translation of the Old Testament. The last of their line was Samuel, who marks the transition towards the line of Kings on the one hand and of the later Prophets on the other. He may be dated approximately about the 11th century B.C.

They said to a Prophet 278 (That was) among them: " Appoint for us a King, that we May fight in the cause of God." He said: "Is it not possible,279 If ye were commanded To fight, that ye Will not fight?" They said: " How could we refuse To fight in the cause of God. Seeing that we were turned out Of our homes and our families?" But when they were commanded To fight, they turned back, Except a small band Among them. But God Has full knowledge of those Who do wrong.

247. Their Prophet said to them:

"God hath appointed
Talūt 280 as king over you."
They said: "How can he
Exercise authority over us
When we are better fitted
Than he to exercise authority,
And he is not even gifted
With wealth in abundance?."
He said: "God hath
Chosen him above you,
And hath gifted him
Abundantly with knowledge
And bodily prowess: God

إِذْ قَالُوْا لِنَبِينَ لَهُ مُرابُعَثُ لَنَا مَلِكًا ثُقَاتِلَ فِي سَبِيلِ اللهِ قَالَ هَلْ عَسَيْتُمُ إِنْ كُتِبَ عَلَيْكُمُ القِتَالُ اللَّا ثُقَاتِلُوْا قَالُوْا وَمَا لَنَا اللَّا نُقَاتِلَ فِي سَبِيْ لِ اللهِ وَقَلْ الْحَرِجْنَا مِنْ دِيَارِنَا وَ ابْنَا ثِمَا فَدَتَا كُتِبَ عَلَيْهِ مُرالَقِتَالُ فَدَتَا كُتِبَ عَلِيْهِ مُرالَقِتَالُ وَاللهُ عَلِيْمُ إِللَّظْلِينِينَ وَ

٢٣٠- وَقَالَ لَهُمْ نَبِيهُ الْمُمْ اللّهُ مُنَالُونَ مَلِكُا وَ اللّهُ قَالُ لَهُمْ اللّهُ طَالُونَ مَلِكُا وَ اللّهُ اللّهُ عَلَيْنَا قَالُوْا اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْنَا وَ خَنْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اصْطَفْهُ عَلَيْكُمُ وَالْحِسْوِرُ الْحِسْوِرُ الْحَسْوِرُ الْحِسْوِرُ الْحَسْوِرُ اللّهُ الللّهُ اللّهُ اللّ

<sup>278.</sup> This was Samuel. In his time Israel had suffered from much corruption within and many reverses without. The Philistines had made a great attack and defeated Israel with great slaughter. The Israelites, instead of relving on Faith and their own valour and cohesion, brought out their most sacred possession, the Ark of the Covenant, to help them in the fight. But the enemy captured it, carried it away, and retained it for seven months. The Israelites forgot that wickedness cannot screen itself behind a sacred relic. Nor can a sacred relic help the enemeis of faith. The enemy found that the Ark brought nothing but misfortune for themselves, and were glad to abandon it. It apparently remained twenty years in the village (qarya) of Ya'arim (Kirjath-jearim): I. Samuel, vii. 2. Meanwhile the peoples pressed Samuel to appoint them a king. They thought that a king would cure sail their ills, whereas what was wanting was a spirit of union and discipline and a readiness on their part to fight in the cause of God.

<sup>279.</sup> Samuel knew as a Prophet that the people were fickle and only wanted to cover their own want of union and true spirit by asking for a king. They replied with spirit in words, but when it came to action they failed They hid themselves in caves and rocks, or ran away, and even those who remained "followed him trembling": I, Samuel, xiii. 6-7.

<sup>280.</sup> Tālūt is the Arabic name for Saul, who was tall and handsome, but belonged to the tribe of Benjamin, the smallest tribe in Israel. His worldly belongings were slender, and it was when he went out to search for some asses which had been lost from his father's house that he met Samuel and was anointed king by him. The people's fickleness appeared immediately he was named. They raised all sorts of petry objections to him. The chief consideration in their minds was selfishness: each one wanted to be leader and king himself, instead of desiring sincerely the good of the people as a whole, as a leader should do

1

Granteth His authority to whom He pleaseth. God careth For all, and He knoweth All things."

248. And (further) their Prophet
Said to them: "A Sign
Of his authority
Is that there shall come
To you the Ark of the Covenant, sell with (an assurance) therein
Of security self from your Lord,
And the relics left
By the family of Moses
And the family of Aaron,
Carried by angels. sell
In this is a Symbol
For you if ye indeed
'Have faith."

#### Section 33.

With the armies, he said: 234

"God will test you
At the stream: if any
Drinks of its water,
He goes not with my army:
Only those whe taste not
Of it go with me:
A mere sip out of the hand
Is excused." But they all
Drank of it, except a few.
When they crossed the river,—
He and the faithful ones with him,—
They said: "This day 285
We cannot cope
With Goliath and his forces."

وَاللَّهُ يُؤْتِنَ مُلَكَهُ مَنْ يَشَاَّوُ \* وَاللَّهُ وَاسِحُ عَلِيْمٌ ۞

٢٢٨- وَ قَالَ لَهُمُ مُنِيتُهُ هُمُ
 إِنَّ إِيَّةَ مُلْكِهَ
 أِنَّ يَأْتِيكُمُ الْقَابُونُ فِيهِ سَكِينَ فَيْ مَنْ الْمَيْ مُنْ أَلْقَابُونُ فِيهِ سَكِينَ أَنْ الْمُؤسَى مِّنْ الْتِيكُمُ وَكَالُ مُؤسَى وَالْ هُرُونَ ثَعْبُلُهُ الْمَلْمِكَةُ مُؤسَى وَالْ هُرُونَ تَعْبُلُهُ الْمَلْمِكَةُ مُؤسِى وَالْ هَرُونِ فَي الْمُؤْمِنِ فَي الْمُؤْمِنِ فَي أَلْمُ الْمُلْمِكَةُ مُؤْمِنِ فِي حَلَى اللّهُ الْمُلْمِكَةُ مُؤْمِنِ فِي حَلَى اللّهُ الْمُلْمِكَةُ مُؤْمِنِ فِي حَلَى اللّهُ الْمُلْمَلُونَ اللّهُ الْمُلْمِكَةُ مُؤْمِنِ فِي حَلَى اللّهُ الْمُلْمِكَةُ اللّهُ الْمُلْمُؤْمِنِ فِي حَلَى اللّهُ اللّهُ الْمُلْمُؤْمِنِ فَي حَلَى اللّهُ الْمُلْمُؤْمِنِ فَي حَلَى اللّهُ الْمُلْمُؤْمِنِ فَي حَلَى اللّهُ الْمُلْمُؤْمِنِ فَي حَلَى اللّهُ الْمُلْمُؤُمِنِ فَي حَلَى اللّهُ اللّهُ الْمُلْمُؤْمِنِ فَي حَلَى اللّهُ الْمُلْمُؤْمِنِ فَي حَلَى اللّهُ الْمُلْمُؤْمِنِ فَي حَلْمُ اللّهُ الْمُلْمُؤْمِنِ فَي اللّهُ الْمُلْمُؤُمِنِ فَي حَلَى اللّهُ الْمُلْمُؤْمِنِ فَي اللّهُ اللّهُ الْمُلْمُؤُمُونَ اللّهُ الْمُلْمُؤُمِنَ اللّهُ الْمُلْمُؤُمُونَ اللّهُ اللّهُ اللّهُ الْمُلْمُؤُمُ اللّهُ الْمُلْمُ اللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللللللّهُ اللللللّهُ الللّهُ الللللّهُ ال

٢٢٩- فَكَتَا فَصَلَ طَالُوْتُ بِالْجُنُوْدِ \*
قَالَ إِنَّ اللهُ مُبْتَلِيْكُمْ بِنَهُ إِلَّجُنُوْدِ \*
فَمَنْ شَرِبَ مِنْهُ فَكَيْسَ مِرْبَى \*
وَمَنْ لَامْ يَطْعَمْهُ فَإِنَّهُ مِرْبَى \*
وَمَنْ لَامْ يَطْعَمْهُ فَإِنَّهُ مِرْبَى \*
وَمَنْ لَامْ يَكُمْ عَمْهُ فَا فَاكَ مِرْبَى \*
وَشَرِيُوا مِنْهُ لِلا قَلِيْلًا مِنْهُ أَمْ فَلَمَّا جَاوَزَهُ هُوْ وَ الّذِيْنَ امَنُوا مَعَهُ \*
قَشَرِيُوا لِا كَاقَةَ لَذَا الْيَوْمَ بِجَالُوْتَ وَجُنُودٍ اللّهِ فَلَمَّا كَافُود اللّهِ اللّهِ اللّهُ فَا مِكَالُونَ وَجُنُود اللّهِ اللّهِ اللّهُ فَا اللّهُ ال

<sup>281.</sup> Ark of the Covenant: Tāhūt: a chest of acacia wood covered and lined with pure gold, about 5ft.×3ft.×3ft. See Exod.xxv. 10-22. It was to contain the "testimony of God", or the Ten Commandments engraved on stone, with relics of Moses and Aston. Its Gold lid was to be the "Mercy Seat", with two cherubims of beaten gold, with wings outstretched. This was a sacred possession to Israel. It was lost to the enemy in the early part of Samuel's ministry; see n. 278 to ii. 246: when it came back, it remained in a village for twenty years, and was apparently taken to the capital when kingship was instituted. It thus became a symbol of unity and authority.

<sup>282.</sup> Security: sakina = safety, tranquillity, peace. Later Jewish writings use the same word for a symbol of God's Glory in the Tabernacle or tent in which the Ark was kept, or in the Temple when it was built by Solomon.

<sup>283.</sup> Carried by angels: these words refer to the Tabut or Ark: the cherubims with outstretched wings on the lid may well be supposed to carry the security or peace which the Ark symbolised.

<sup>284.</sup> A commander is hampered by a large force if it is not in perfect discipline and does not whole-heartedly believe in its Commander. He must get rid of all the doubtful ones, as did Gideon before Saul, and Henry V. in Shakespeare's story long afterwards. Saul used the same test as Gideon: he gave a certain order when crossing a stream: the greater part disobeyed, and were sent back. Gideon's story will be found in Judges, vii. 2-7.

<sup>285.</sup> Even in the small band that remained faithful, there were some who were appalled by the number of the enemy when they met him face to face, and saw the size and strength of the enemy Commander, the giant Goliath (|ālūt). But there was a very small band who were determined to face all odds because they had perfect confidence in God and in the cause for which they were fighting, They were for making a firm stand and seeking God's help. Of that number was David: see next note.

But those who were convinced That they must meet God, Said: "How oft, by God's will, Hath a small force Vanquished a big one? God is with those Who steadfastly persevere."

- 250. When they advanced
  To meet Goliath and his forces,
  They prayed: "Our Lord!
  Pour out constancy on us
  And make our steps firm:
  Help us against those
  That reject faith."
- 251. By God's will,

  They routed them;

  And David<sup>236</sup> slew Goliath;

  And God gave him

  Power and wisdom

  And taught him

  Whatever (else) He willed.<sup>287</sup>

  And did not God

  Check one set of people

  By means of another,

  The earth would indeed

  Be full of mischief:

  But God is full of bounty

  To all the worlds.<sup>288</sup>
- 252. These are the Signs
  Of God: We rehearse them
  To thee in truth: verily
  Thou art one of the Apostles.

قَالُ الَّذِنِ يَنْ فَعُنَّةٍ قَلِيْكَةٍ

كَمْرِّنْ فِعُنَّةٍ قَلِيْكَةٍ

عَلَمَتْ فِعُةً كَثِيْرَةً كِلِأَنِ اللهِ

عَلَمَتْ فِعُةً كَثِيْرَةً كِلِأَنِ اللهِ

وَاللهُ مَعَ الصَّيْرِينِ وَ

عَالُوْارَتِنَا آفَرِغُ عَلَيْنَا صَبُرُا

عَالُوْارَتِنَا آفَرِغُ عَلَيْنَا صَبُرُا

عَالُوْارَتِنَا آفَرُهُ عَلَيْنَا صَبُرُا

وَانْصُرْنَا عَلَى الْقَوْمِ الْكَفْرِيْنِ وَحُمُونِهِ

وَقَتَلَ دَاوُدُ جَالُونَ اللهِ

وَقَتَلُ دَاوُدُ جَالُونَ اللهِ

وَالْحَكْمُنَةُ وَعَلَيْهُ مِمَا يَشَكَامُ مُولِهُ وَاللهِ اللهِ اللهِ اللهُ الْمُلْكِ

وَلَوْلَادَفُهُ اللهِ النَّاسَ بَعْضَهُمُ مُ يِبَعْضِ وَلَوْلَادَ فَعُ اللهِ النَّاسَ بَعْضَهُمُ مُ يِبَعْضِ وَلَوْلَادَ فَعُ اللهِ النَّاسَ بَعْضَهُمُ مُ يِبَعْضِ وَلَوْلَادَ فَعُ اللهِ النَّاسَ بَعْضَهُمُ مُ يِبَعْضِ وَ لَوْلَ لَا فَلَاكُ اللهِ النَّاسَ بَعْضَالُهُ مُ يَبَعْضِ وَلَوْلَ لَا لَهُ اللهِ النَّاسَ بَعْضَالُهُ مُ يَعْمَالُهُ مُ يَبَعْضِ وَلَوْلَ اللهُ الْمُلْكِ وَالْمُولِ عَلَى اللهُ لَيْدُونَ فَضَلِ عَلَى الْعُلَمِينَ وَ وَلَانَ اللهُ وَفَيْلِ عَلَى الْعُلَمِينَ وَ وَهُولِ اللهُ الْمُولِيْ وَالْمُنْ اللهُ وَفَيْلِ عَلَى الْعُلَمِينَ وَا فَاللهِ اللهُ الْمُؤْنِ اللهُ الْمُؤْنِ اللهُ اللهُ اللهُ اللهُ اللهُ الْمُؤْنِ وَضَلَوا عَلَى اللهُ الْمُؤْنِ اللهُ اللهُ الْمُؤْنِ اللهُ وَاللهِ النَّاسَ اللهُ الْمُؤْنِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الْمُؤْنِ اللهُ الْمُؤْنِ اللهُ المُولِقُولُولُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ المُعْلِمُ اللهُ المُولِولُ اللهُ اللهُ المُنْ اللهُ ال

٢٥٢- تِلْكَ اللَّهُ اللَّهِ نَتُلُوْهَا عَلَيْكَ بِالْحَقِّ وَ ٢٥٢ وَلِيْكَ اللَّهِ نَتُلُوْهَا عَلَيْكَ بِالْحَقِّ وَ ٢٥٢ وَ الْمُرْسَلِيْنَ ٥

286. Note how the whole story is compressed into a few words as regards narration, but its spiritual lessons are dwelt upon from many points of view. The Old Testament is mainly interested in the narrative, which is full of detail, but says little about the universal truths of which every true story is a parable. The Qur-an assumes the story, but tells the parable.

David was a raw youth, with no arms or armour. He was not known even in the Israelite camp and the giant Goliath mocked him. Even David's own elder brother chid him for deserting his sheep, for he was a poor shepherd lad to outward appearance, but his faith had made him more than a match for the Philistine hosts. When Saul offered his own armour and arms to David, the young hero declined, as he had not tried them, while nis shepherd's sling and staff were his well-tried implements. He picked up five smooth rebbies on the spot from the stream, and used his sling to such effect that he knocked down Goliath. He then used Goliath's own sword to slay him. There was consternation in the Philistine army, they broke and fled, and were pursued and cut to pieces.

Apart from the main lesson that if we would preserve our national existence and our faith it is our duty to fight with courage and firmness, there are other lessons in David's story: (1) numbers do not count, but faith, determination, and the blessing of God; (2) size and strength are of no avail against truth, courage, and careful planning, (3) the hero tries his own weapons, and those that are available to him at the time and place, even though people may laugh at him: (4) if God is with us, the enemy's weapon may become an instrument of his own destruction, (5) personality conquers all dangers, and puts heart into our own wavering friends. (6) pure faith brings God's reward, which may take many forms, in David's case it was Power, Wisdom, and other gifts see next note.

287. David was not only a shepherd, a warrior, a king, a wise man, and a prophet, but was also endowed with the gifts of poetry and music His Psalms (zabūr) are still extant

288 God's plan is universal. He loves and protects all His creatures and His bounties are for all worlds (1 2n) To protect one He may have to check another, but we must never lose faith that His love is for all in boundless measure.

253. Shose apostles We endowed with gifts, Some above others: 289 To one of them God spoke: 290 Others He raised To degrees (of honour); 291 To Jesus the son of Mary We gave Clear (Signs). 292 And strengthened him With the holy spirit. If God had so willed. Succeeding generations Would not have fought Among each other, after Clear (Signs) had come to them. But they (chose) to wrangle, Some believing and others Rejecting. If God had so willed, They would not have fought Each other; but God Fulfilleth His plan.293

٢٥٣- تِلْكَ الرَّسُلُ نَصَّلْنَا بَعْضَهُمْ عَلَى بَعْضَ مِنْهُمْ مِّنَ كَلَّمَ اللهُ وَرَفَعَ بَعْضَهُمْ دَرَجْتٍ وَانَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيْنُتِ وَانَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيْنُتِ وَانَيْنَا نَهُ بِرُوْجِ الْقَدُسِ وَلَوْشَاءُ اللهُ مَا افْتَتَكُ الْإَرْبُنَ مِنْ بَعْلِهِمْ مَا افْتَتَكُ الْإِرْبُنَ مِنْ بَعْلِهِمْ مَا افْتَتَكُ وَمِنْهُمْ مَنَ اللهِ مَا افْتَتَكُوا اللهِ مَا افْتَتَكُوا اللهِ مَا افْتَتَكُوا اللهِ مَا وَلَكِنَ وَلَكِنَ اللهُ يَفْعَلُ مَا يُرْدَنُ أَنْ فَا فَي فَعَلُ مَا يُرْدَنُ أَ

C. 52.—Who can describe the nature of God?

(ii. 254-283.) The Living, the Eternal: His Throne
Extends over worlds and worlds
That no imagination can compass.
His truth is clear as daylight: how
Can compulsion advance religion?
The keys of Life and Death, and the mysteries
Of everything around us, are in His hands.
Our duty then is to seek the path
Of goodness, kindness, upright
Conduct and Charity,—to grasp

<sup>289.</sup> Different gifts and different modes of procedure are prescribed to God's Apostles in different ages, and perhaps their degrees are different though it is not for us mortals, with our imperfect knowledge, to make any difference between one and another of God's Apostles (ii. 136). As this winds up the argument about fighting, three illustrations are given from the past, how it affected God's Messengers. To Moses God spoke in clouds of glory: he led his men for forty years through the wilderness, mainly fighting against the unbelief of his own people; he organised them to fight with the sword for Palestine, but was raised to God's mercy before his enterprise ripened, and it fell to Joshua to carry out his plan. David, though a mere shepherd boy, was chosen by God. He overthrew the greatest warrior of his time, became a king, and waged successful wars, being also a prophet, a poet, and a musician. Jesus was "strengthened with the holy spirit": he was given no weapons to fight, and his mission was of a more limited character. In Muhammad's mission these and other characters were combined, Gentler than Jesus, he organised on a vaster scale than Moses, and from Medina he ruled and gave laws, and the Qur-ān has a vaster scope than the Psalms of David.

<sup>290.</sup> Moses: see note above.

<sup>291.</sup> There is a twofold sense: they were raised to high posts of honour, and they rose by degrees. I take the reference to be to David.

<sup>292.</sup> Cf. ii. 87. See n. 401 to iii. 62.

<sup>293.</sup> If some power of choice was to be given to man, his selfishness inevitably caused divisions. It must not be supposed that it frustrates God's Plan. He carries it out as He will.

At no advantage from a brother's need. To stand by the word that is pledged, To bear true witness, and remove all cause. Of misunderstandings in our dealings. As between man and man.

## SECTION 34.

- 254. ye who believe!

  Spend out of (the bounties) 294

  We have provided for you,
  Before the Day comes

  When no bargaining
  (Will avail), nor friendship
  Nor intercession. 293

  Those who reject Faith—they
  Are the wrong-doers.
- 255. God! There is no god

  But He,—the Living,
  The Self-subsisting, Eternal.<sup>296</sup>
  No slumber can seize Him
  Nor sleep. His are all things
  In the heavens and on earth.
  Who is there can intercede
  In His presence except
  As He permitteth? He knoweth
  What (appeareth to His creatures

٣٥٢- يَايَّهُا الَّذِيْنَ اَمَنُوَّا اَنْفِقُوْا مِتَا رُزُفِّنْكُمْ مِنْ قَبُلِ اَنْ يَاْقِ يَوْمُ لَا بَيْعُ فِيْهِ وَلا خُلُّةً وَلا شَفَاعَةً \* وَالْكَفِرُونَ هُمُ الظّلِمُونَ ٥ وَالْكَفِرُونَ هُمُ الظّلِمُونَ ٥ وَالْكَفِرُونَ هُمُ الظّلِمُونَ ٥ وَالْكَفِرُونَ هُمُ الظّلِمُونَ ٥ اَنْحَىُ الْقَيُّومُ الْهُ اللّاهُو \* لَا تَاخُذُنُ السَّمُونِ وَمَا فِي الْاَرْضِ \* مَنْ ذَا الَّذِي يَشْفَعُ عِنْكَ أَوْ الْاَرْضِ \* مَنْ ذَا الَّذِي يُشْفَعُ عِنْكَ أَوْ الْاَرْضِ \* مَنْ

294. Spend, i.e., give away in charity, or employ in good works, but do not hoard. Good works would in Islam include everything that advances the good of one that is in need whether a neighbour to whom God has given the bounty. But it must be real good and there should be no admixture of baser motives, such as vainglory, or false includence, or encouragement of idleness, or playing and material gifts.

295. Cf. ii. 123 and ii. 48.

296. This is the Ayat-ul-Kursi, the "Verse of the Throne". Who can translate its glorious meaning, or reproduce the rhythm of its well-chosen and comprehensive words? Even in the original Arabic the meaning seems to be greater than can be expressed in words.

The attributes of God are so different from anything we know in our present world that we have to be content with understanding that the only fit word by which we can name Him is "He",—the pronoun standing for His name. His name—God or Allāh—is sometimes misused and applied to other compeer of God, the one true living God. He lives, but His life is self-subsisting and eternal: it does not depend upon other beings and is not limited to time and space. Perhaps the attribute of Qayām life". His life being the source and constant support of all derived forms of life. Perfect life is perfect but to the need for rest or slowed-down activity, (something which is not only subject to death for which I in common with other translators have used the word "slumber") and the need for full subsisting. Contrast with this the expression used in Psalms Ixxviii. 65: "Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine."

As) before or After
Or Behind them. 397
Nor shall they compass
Aught of His knowledge
Except as He willeth.
His Throne doth extend 298
Over the heavens
And the earth, and He feeleth
No fatigue in guarding
And preserving them 299
For He is the Most High,
The Supreme (in glory).

256. Let there be no compulsion soon In religion: Truth stands out Clear from Error: whoever Rejects Evil and believes In God hath grasped The most trustworthy Hand-hold, that never breaks. And God heareth And knoweth all things.

257. God is the Protector Of those who have faith: يَعْلَمُ مَا بَيْنَ أَيْنِ يُرْمُ وَمَا خَلْفَهُمُ \*
وَلَا يُعِيْطُونَ بِشَىٰ \* مِّنْ عِلْمِهُ
وَلَا يُعِيْطُونَ بِشَىٰ \* مِّنْ عِلْمِهُ
وَسِمُ كُرُسِينُهُ التَّكُوبِ وَالْاَرْضُ \*
وَسِمُ كُرُسِينُهُ التَّكُوبِ وَالْاَرْضُ \*
وَسِمُ كُرُسِينُهُ التَّكُوبِ وَالْاَرْضُ \*
وَلَا يَكُودُهُ حِفْظُهُمَا \*
وَهُو الْعَرِلُ الْعَظِيْمُ وَ الْوَرْضُ \*
وَهُو الْعَرِلُ الْعَظِيْمُ وَلَى الْعَيْنَ الْعَيْنَ الْعُنَى اللهِ عَلَيْمُ وَلَى الْعَيْنَ اللهِ فَنْ اللهِ فَيَنْ اللهِ اللهِ فَيَنْ اللهِ فَيْنَ الْمَنْ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ الْمُنْ اللهِ فَيْنَ اللهُ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنِ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ اللهُ فَاللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ الْمُنْ الْمُنْ اللهِ فَيْنَ الْمُنْ اللهِ فَيْنَ الْمُنْ اللهِ فَيْنَ الْمُنْ الْمُنْ الْمُنْ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ اللهِ فَيْنَ الْمُنْ اللهِ فَيْنَ الْمُنْ اللهِ فَيْنَ الْمُنْ اللهِ فَيْنَ الْمُنْ الْمُنْ اللهِ فَيْنَ اللهِ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللهِ اللهِ الْمُنْ الْمُنْ اللهِ فَيْنَ الْمُنْ ال

297. After we realise that His Life is absolute Life, His Being is absolute Being, while others are contingent and evanescent, our ideas of heaven and earth vanish like shadows. What is behind that shadow is He. Such reality as our heavens and our earth possess is a reflection of His absolute Reality. The pantheist places the wrong accent when he says that everything is He. The truth is better expressed when we say that everything is His. How then can any creatures stand before Him as of right, and claim to intercede for a fellow-creature? In the first place both are His, and He cares as much for one as for the other. In the second place, they are both dependent on His will and command. But He in His Wisdom and Plan may grade His creatures and give one superiority over another. Then by His will and permission such a one may intercede or help according to the laws and duties laid on him. God's knowledge is absolute, and is not conditioned by Time or Space. To us, His creatures, these conditions always apply. His knowledge and our knowledge are therefore in different categories, and our knowledge only gets some reflection of Reality when it accords with His Will and Plan.

298. Throne: Seat, power, knowledge, symbol of authority. In our thoughts we exhaust everything when we say "the heavens and the earth". Well, then, in everything is the working of God's power and will, and authority. Everything of course includes spiritual things as well as things of sense. Cf. Wordsworth's fine outburst in "Tintern Abbey": "Whose dwelling is the light of setting suns, And the round ocean and the living air, And in the blue sky, and in the mind of man: A motion and a spirit that impels all thinking things, all objects of all thought, And rolls through all things."

299. A life of activity that is imperfect or relative would not only need rest for carrying on its own activities, but would be in need of double rest when it has to look after and guard, or cherish, or help other activities. In contrast with this is the Absolute Life, which is free from any such need or contingency. For it is supreme above anything that we can conceive.

300. Compulsion is incompatible with religion: because (1) religion depends upon faith and will, and these would be meaningless if induced by force; (2) Truth and Error have been so clearly shown up by the mercy of God that there should be no doubt in the minds of any persons of goodwill as to the fundamentals of faith; (3) God's protection is continuous, and His Plan is always to lead us from the depths of darkness into the clearest light.

301. Hand-hold: something which the hands can grasp for safety in a moment of danger. It may be a loop or a handle, or anchor. If it is without flaw, so that there is no danger of breaking, our safety is absolutely assured so long as we hold fast to it. Our safety then depends on our own will and faith God's help and protection will always be unfailing if we hold firmly to God and trust in Him.

From the depths of darkness
He will lead them forth
Into light. Of those
Who reject faith the patrons
Are the Evil Ones: from light
They will lead them forth
Into the depths of darkness.
They will be Companions
Of the fire, to dwell therein
(For ever).

Section 35.

258. Rast thou not Turned thy vision to one Who disputed with Abraham 802 About his Lord, because God had granted him Power? Abraham said: " My Lord is He Who Giveth life and death." He said: "I give life and death." Said Abraham: "But it is God That causeth the sun To rise from the East: Do thou then cause him To rise from the West." Thus was he confounded Who (in arrogance) rejected Faith. Nor doth God Give guidance To a people unjust. 303

259. Or (take) the similitude Of one who passed يُغْرِجُهُمْ مِّنَ الظُّلُنتِ إِلَى النُّوْرِهُ وَالْزِيْنَ كَفَرُوَّا أَوْلِيَّ عُهُمُ الطَّاعُوْتُ مُغْرِجُوْنَهُ مُ مِّنَ النُّوْرِ إِلَى الظُّلُنتِ \* اُولَا يُكَ أَصْعُبُ النَّارِ \* هُمُ فِيهَا خَلِلُ وَنَ أَ

مه - اَلَمْ تَرُ إِلَى الْأَنِى كَآجُ إِبْرُهِمَرِ فِي اَلْهُ اَلْمُلْكَ اللهُ اَنْ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الله عُرَبِّي الله عُرَبِّي الله عَلَيْ الله عَلْهُ الله عَلَيْ الله عَلْ الله عَلَيْ اللهُ عَلَيْ الله عَلَيْ الله عَلَيْ الله عَلَيْ الله عَلَيْ الله عَلَيْ الله عَلَيْ ال

٢٥٩- أَوْ كَالَّالِينَ مُرَّ عَلَ قَرْيَاتٍ

<sup>302.</sup> The three verses 258-260 have been the subject of much controversy as to the exact meaning to be attached to the incidents and the precise persons alluded to, whose names are not mentioned. M. M. A's learned notes give some indication of the points at issue. In such matters, where the Qur-ān has given no names and the Holy Apostle has himself given no indication, it seems to me useless to speculate, and still worse to put forward positive opinions. In questions of learning, speculations are often interesting. But it seems to me that the meaning of the Qur-ān is so wide and universal that we are in danger of missing the real eternal meaning if we go on disputing about minor points. All three incidents are such as may happen again and again in any prophet's lifetime, and be seen in impersonal vision at any time. Here they are connected with Mustafā's vision as shown by the opening words of verse 258.

<sup>303.</sup> The first point illustrated is the pride of power, and the impotence of human power as against God's power. The person who disputed with Abraham may have been Nimrod or some ruler in Babylonia, or indeed elsewhere. I name Babylonia as it was the original home of Abraham (Ur of the Chaldees), and Babylon prided herself on her arts and sciences in the ancient world. Science can do many wonderful things: it could then; it can now. But the mystery of Life baffled science then, as it continues to baffle science now, after many centuries of progress. Abraham had faith, and referred back everything to the true Cause of Causes. A sceptical ruler might jestingly say: "I have the power of life and death." A man of science might say: "We have investigated the laws of life and death." Different kinds of powers lie in the hands of kings and men of knowledge. The claim in both cases is true in a very limited sense. But Abraham confounded the claimer by going back to fundamentals. "If you had the ultimate power, why could you not make the sun rise from the West?"

By a hamlet, all in ruins 804 To its roofs. He said: "Oh! how shall God Bring it (ever) to life, After (this) its death?" But God caused him To die for a hundred years, Then raised him up (again). He said: "How long Didst thou tarry (thus)?" He said: " (Perhaps a day Or part of a day." He said: "Nay, thou hast tarried Thus a hundred years; But look at thy food And thy drink; they show No signs of age; and look At thy donkey: and that We may make of thee A Sign unto the people. Look further at the bones, How We bring them together And clothe them with flesh!" 805 When this was shown clearly To him, he said: "I know That God hath power Over all things.'

260. Behold! Abraham said:

"My Lord! Show me how
Thou givest life to the dead." 806
He said "Dost thou not
Then believe?" He said:

"Yea! but to satisfy

وَّهِي خَاوِيَةٌ عَلَى عُرُوشِهَا \* قَالَ أَنَّى يُحْتِي هٰذِيءِ اللَّهُ بَعْنَ مَوْتِهَ فَأَمَاتُهُ اللَّهُ مِأْكُةٌ عَامِ فَكُتَّا تُنكِّنَ لَهُ \* قَالَ آعُكُمُ ٢٦٠ - وَإِذْ قَالَ إِبْرُهِمُ رُبِّ أَرِنْ تَنْخِي الْمُوْثَىٰ ۚ قَالَ أُولَٰكُمْ ثُؤُمِنُ قَالَ بِلَى وَ لَكِنْ لِيُطْمَينَ

<sup>304.</sup> This incident is referred variously: (1) to Ezekiel's vision of dry bones (Ezekiel, xxxvii. 1-10); (2) to Nehemiah's visit to Jerusalem in ruins after the Captivity, and to its rebuilding (Nehemiah, i. 12-20); and (3) 'Uzair, or Ezra, or Esdras, the scribe, priest, and reformer, who was sent by the Persian King after the Captivity to Jerusalem, and about whom there are many Jewish legends. As to (1), there are only four words in this verse about bones. As to (2) and (3), there is nothing specific to connect this verse with either. The wording is perfectly general, and we must understand it as general. I think it does refer not only to individual, but to national, death and resurrection.

<sup>305.</sup> A man is in despair when he sees the destruction of a whole people, city, or civilisation. But God can cause resurrection, as He has done many times in history, and as He will do at the final Resurrection. Time is nothing before God. The doubter thinks that he has been dead or "tarried thus" a day or less when the period has been a century. On the other hand, the food and drink which he left behind is intact, and as fresh as it was when he left it. But the donkey is not only dead, but nothing but bones is left of it. And before the man's eyes, the bones are reunited, clothed with flesh and blood, and restored to life. Moral: (1) Time is nothing to God; (2) It affects different things in different ways: (3) The keys of life and death are in God's hands; (4) Man's power is nothing; his faith should be in God.

<sup>306.</sup> Verse 258, we saw, illustrated God's power over Life and Death, contrasted with man's vain boasts or imaginings. Verse 259 illustrated how Time is immaterial to God's working; things, individuals and nations are subject to laws of life and death, which are under God's complete control, however much we may be misled by appearances. Now in Verse 260 we are shown the power of wisdom and love: if man can tame birds so that they know him and fly to him, how much more will God's creatures obey His call at the Resurrection?

My own understanding." 307
He said: "Take four birds;
Tame them to turn to thee;
Put a portion 308 of them
On every hill, and call to them:
They will come to thee
(Flying) with speed.
Then know that God
Is Exalted in Power, Wise."

Section 36.

- 261. The parable of those
  Who spend their substance
  In the way of God is that
  Of a grain of corn: it groweth
  Seven ears, and each ear
  Hath a hundred grains.
  God giveth manifold increase
  To whom He pleaseth:
  And God careth for all
  And He knoweth all things.
- 262. Those who spend
  Their substance in the cause
  Of God, and follow not up
  Their gifts with reminders
  Of their generosity
  Or with injury—for them
  Their reward is with their Lord:
  On them shall be no fear,
  Nor shall they grieve.
- 263. Kind words 309
  And the covering of faults

قَالَ فَحُنُهُ آَوْبَعَةُ مِنَ الطَّيْرِ فَصُرْهُنَ إِلَيْكَ ثُمُّ اجْعَلْ عَلْ كُلِّ جَبَلِ مِّنْهُنَّ وَجُزُعًا ثُمُّ ادْعُهُنَ يَأْتِينَنَكَ سُعْيًا مُّ ثُمُّ ادْعُهُنَ يَأْتِينَكَ سُعْيًا مُ قَاعَلَمُ الّذِينَ يُنْفِعُونَ آمُوالْهُمُ الا- مَثَلُ الّذِينَ يُنْفِعُونَ آمُوالْهُمُ فَ سَبِيلِ الله عَرَيْنَ يُنْفِعُونَ آمُوالْهُمُ سُنَابِلَ فِي كُلُّ سُنَّكِ حَبَّةً أَنْبَتَ سَنْعَ سُنَابِلَ فِي كُلُّ سُنَّكِ حَبَّةً وَ الله يُضْعِفُ لِمَنْ يَشَاءً مُنْ وَالله وَالسِعُ عَلِيمُونَ وَالله وَالسِعُ عَلِيمُونَ وَالله وَالسِعُ عَلِيمُونَ

اللهِ ثُكَّرُ لا يُنْفِقُونَ أَمُوالَهُمْ فَى سَبِيلِ اللهِ ثُكَّرُ لا يُنْبِعُونَ مَا أَنْفَقُوْلُ مُنَّا وَ لاَ أَذَى لا لَهُمْ إَجُرُهُمْ عِنْنَ رَبِّهِمْ وَلا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحُزُونُ نَ ولا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحُزُونُ نَ مَعْفُورَةً ولا خَوْلٌ مَعْمُ وُثُ قَدْمَغُورَةً

<sup>307.</sup> Abraham had complete faith in God's power, but he wanted, with God's permission, to give an explanation of that faith to his own heart and mind. Where I have translated "satisfy my own understanding," the literal translation would be "satisfy my own heart".

<sup>308.</sup> A portion of them: Juz-an. The received Commentators unders tand this to mean that the birds were to be cut up and pieces of them were to be put on the hills. The cutting up or killing is not mentioned, but they say that it is implied by an ellipsis, as the question is how God gives life to the dead. Of the modern Muslim Commentators, M. P. is non-committal, but H. G. S. and M. M. A understand that the birds were not killed, but that a "portion" here means a unit, single birds were placed on hills, and they flew to the one who tamed them. This last view a mmends itself to me, as the cutting up of the birds to pieces is nowhere mentioned, unless we understant in the word for "taming" in an unusual and almost impossible sense.

<sup>309.</sup> A very high standard is set for charity. (1) It may be in the way of God. (2) It must expect no reward in this world. (3) It must not be followed by references or reminders to the act of charity. (4) Still less should any annoyance or injury be caused to the recipient, e.g., by boasting that the giver relieved the person in the hour of need. Indeed, the kindness and the spirit which turns a blind eye to other people's faults or short-comings is the essence of charity: these things are better than charity if charity is spoilt by tricks that do harm. At the same time, while no reward is to be expected, there is abundant reward from God—material, moral, and spiritual—according to His own good pleasure and plan. If we spend in the way of God, it is not as if God was in need of our charity. On the contrary our short-comings are so great that we require His utmost f or bea ance before any good that we can do can merit His praise or reward. Our motives are so mix ed that our best may really be very poor if judged by a very strict standard.

Are better than charity Followed by injury. God is Free of all wants, And He is most Forbearing.

264. O ve who believe! Cancel not your charity By reminders of your generosity Or by injury,—like those Who spend their substance To be seen of men. But believe neither In God nor in the Last Day. 310 They are in Parable like a hard: Barren rock, on which Is a little soil: on it Falls heavy rain. Which leaves it (Just) a bare stone. They will be able to do nothing With aught they have earned. And God guideth not Those who reject faith.

265. And the likeness of those
Who spend their substance,
Seeking to please God
And to strengthen their souls,
Is as a garden, high
And fertile: heavy rain <sup>311</sup>
Falls on it but makes it yield
A double increase
Of harvest, and if it receives not
Heavy rain, light moisture
Sufficeth it. God seeth well
Whatever ye do.

خَيْرٌ فِنُ صَنَ قَلْمَ يَتُبَعُهُمَا اَذَى رُ وَ اللهُ عَنِيُّ جَلِيْمٌ ٥

٢٠١٥- وَ مَثُلُ الْدَنِيْنَ يُنْفِقُونَ آمُوالَهُمُ الْبَتِغَاءُ مَرْضَاتِ اللهِ وَ تَثْنِينَتَا مِّنَ انْفُسِهِمْ كَنْشِلَ حَتَّةٍ بِرَيْوَةٍ اصَابُهَا وَابِلُّ فَاتَتُ أَكُلُهَا ضِعْفَيْنِ \* فَإِنْ لَمْ يُصِبُهَا وَابِلُّ فَطَلُّ \* وَاللهُ بِمَا تَعْمَلُونَ بَصِيْرُ ٥

<sup>310.</sup> False charity "to be seen of men", is really no charity. It is worse, for it betokens a disbelief in God and Hereafter. "God sceth well whatever ye do" (ii. 265). It is compared to a hard, barren rock on which by chance has fallen a little soil. Good rain, which renders fertile soil more fruitful, washes away the little soil which this rock had, and exposes its nakedness. What good can hypocrites derive even from the little wealth they may have amassed?

<sup>311.</sup> True charity is like a field with good soil on a high situation. It catches good showers of rain, the moisture penetrates the soil, and yet its elevated situation keeps it well-drained, and healthy favourable conditions increase its output enormously. But supposing even that the rain is not abundant, it catches dew and makes the most of any little moisture it can get, and that is sufficient for it. So a man of true charity is spiritually healthy; he is best situated to attract the bounties of God, which he does not hoard selfishly but circulates freely. In lean times he still produces good works, and is content with what he has. He looks to God's pleasure and the strengthening of his own soul.

266. Does any of you wish That he should have a garden 312 With date-palms and wines And streams flowing Underneath, and all kinds Of fruit, while he is stricken With old age, and his children Are not strong (enough 313 To look after themselves)— That it should be caught In a whirlwind. With fire therein, And be burnt up? Thus doth God make clear To you (His) Signs; That ye may consider.

Section 37.

And of the fruits of the earth Which We have produced ٢٦٧- أَيُودُ أَحَالُكُمْ أَنْ تَكُوْنَ لَهُ جَنَّهُ مُنْ اللهِ مِنَّهُ مُنْ اللهِ مَنَّهُ مُنْ اللهِ مَنْ اللهُ اللهُ اللهُ مُنْ اللهُ مُنْ اللهُ اللهُ مُنْ اللهُ مَنْ اللهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ اللّهُ مُنْ ا

٢٦٠- يَايَّهُا الَّذِيْنَ امْنُوَّا اَنْفِقُوْا مِنْ طَيِّباتِ مَا كَسَبْتُهُ وَ مِتَّا اَخْرَجُنَا لَكُمُّ مِِّنَ الْأَرْضِ

<sup>312.</sup> The truly spiritual nature of charity having been explained in three parables (ii. 261, 264, 265) a fourth parable is now added, explaining its beating on the whole of our life. Suppose we had a beautiful garden, well-watered and fertile with delightful views of streams, and a haven of rest for raind and body; suppose old age were creeping in on us, and our children were either too young to look after themselves or too feeble in health; how should we feel if a sudden whirlwind came with lightning or fire in its train, and burnt it up, thus blasting the whole of our hopes for the present and for the future, and destroying the result of all our labour and savings in the past? Well, this life of ours is a probation. We may work hard, we may save, we may have good luck. We may make ourselves a goodly pleasance, and have ample means of support for ourselves and our children. A great whirlwind charged with lightning and fire comes and burns up the whole show. We are too old to begin again: our children are too young or feeble to help us to repair the mischief. Our chance is lost, because we did not provide against such a contingency. The whirlwind is the "wrath to come": the provision against it is a life of true charity and righteousness, which is the only source of true and lasting happiness in this world and the next. Without it we are subject to all the vicissitudes of this uncertain life. We may even spoil our so-called "charity" by insisting on the obligation which others owe to us or by doing some harm, because our motives are not pure.

<sup>313.</sup> Not strong (enough):  $dhu'af\bar{a}\cdot u$ : literally weak, decrepit, infirm, possibly referring to both health and will or character.

<sup>314.</sup> According to the English proverb "Charity covers a multitude of sins". Such a sentiment is strongly disapproved in Islam. Charity has value only if (1) something good and valuable is given, (2) which has been honourably earned or acquired by the giver, or (3) which is produced in nature and he referred to as a bounty of God. (1) may include such things as are of use and value to others though they may be of less use to us or superfluous to us on account of our having acquired something more suitable for our station in life; for example, discarded clothes, or an old horse or a used motor car; but if the horse is vicious, or the car engine so far gone that it is dangerous to use, then the gift is worse than useless; it is positively harmful, and the giver is a wrong-doer. (2) applies to fraudulent company-promoters, who earn great credits by giving away in charity some of their ill-gotten gains, or to robbers (even if they call themselves by high-sounding names) who "rob Peter to pay Paul". Islam will have nothing to do with tainted property. Its economic code requires that every gain should be honest and honourable. Even "charity" would not cover or destroy the taint. (3) lays down a test in cases of a doubtful gain. Can we refer to it as a gift of God? Obviously the produce of honest labour or agriculture can be so referred to. In modern commerce and speculation there is much of quite the contrary character, and charity will not cover the taint. Some kind of art, skill, or talent are God-given: it is the highest kind of charity to teach them or share their product. Others are the contrary: they are bad or tainted. In the same way some professions or services may be tainted, if these tend to moral harm.

For you, and do not even aim 815 At getting anything Which is bad, in order that Out of it ye may give away Something, when ye yourselves Would not receive it Except with closed eyes. 816 And know that God Is Free of all wants, And Worthy of all praise. 817

You with poverty
And bids you to conduct
Unseemly. God promiseth
You His forgiveness
And bounties. S18
And God careth for all
And He knoweth all things.

269. He granteth wisdom
To whom He pleaseth;
And he to whom wisdom
Is granted receiveth
Indeed a benefit overflowing;
But none will grasp the Message
But men of understanding.

270. And whatever ye spend In charity or devotion, Be sure God knows it all, But the wrong-doers Have no helpers.

وَلَا تَيَمَّتُمُوا الْخَبِيْثَ مِنْهُ لُنُفِقُوْنَ وَكَسَنَّهُ بِالْحِنْ يُهِ وَكَسَنَّهُ بِالْحِنْ يُهِ الْآآنُ تُغْمِضُوا فِيهِ وَ وَاعْلَمُوا اللهِ غَنِيُّ حَمِيْلُ ٥

٢٦٨- اَلشَّيْطَنُ يَعِلُ كُدُ الْفَقْرُ وَيَاثُمُّرُكُمْ بِالْفَحْشَاءِ وَاللّٰهُ يَعِلُكُمُ تَنْغُفِرَةً مِّنْهُ وَفَضُلًا \* وَاللّٰهُ وَاسِعٌ عَلِيُمَّ أَنَّ

٢٩٩- يُونِ الْحِكْمَةُ مَنْ يَشَاءُ
 وُمَنْ يُؤنِ الْحِكْمَةُ مَنْ يَشَاءُ
 وُمَنْ يُؤنِ الْحِكْمَةُ
 فَقَلْ اُوزِ نَ خَيْرًا كَثِيرًا
 وُمَا يَكُلُكُو الِّلَا اُولُوا الْوَكْلِمَانِ

٢٠٠٠ وَ مَاۤ اَنُفَقَتُنُّمُ مِّنُ ثَفَقَةٍ اَوُ نَكَ رُثُورُ مِّنُ ثَّلَ لِهِ فَإِنَّ اللهَ يَعْلَمُهُ \* وَ مَا لِلظّٰلِمِينُ مِنْ اَنْصَادٍ ۞

<sup>315.</sup> The preceding note tries to indicate some of the things which are bad or tainted. We should not even think of acquiring them for ourselves, soothing our conscience by the salve that, we shall practise charity out of them.

<sup>316.</sup> Closed eyes imply disgust or connivance because of some feature which we would not openly acknowledge.

<sup>317.</sup> To dedicate tainted things to God is a dishonour to God, Who is independent of all wants and Who is worthy of all honour and praise

<sup>318.</sup> Good and evil draw us opposite ways and by opposite motives, and the contrast is well marked out in charity. When we think of doing some real act of kindness or charity, we are assailed with doubts and fear of impoverishment, but Evil supports any tendency to selfishness, greed, or even to extravagant expenditure for show, or self-indulgence, or unseemly appetites. On the other hand, God draws us on to all that is kind and good, for that will less the forgiveness of our sins, and greater real prosperity and satisfaction. No kind or generous act ever ruined any one. It is false generosity that is sometimes shown as leading to ruin. As God knows all our motives and cares for all, and his everything in His power, it is obvious which course a wise man will choose. But wisdom is rare, and it is only wisdom that can appreciate true well being and distinguish it from the false appearance of well-being.

271. If ye disclose (acts \*10 Of) charity, even so It is well,
But if ye conceal them,
And make them reach
Those (really) in need,
That is best for you:
It will remove from you
Some of your (stains
Of) evil. And God
Is well acquainted
With what ye do.

272. It is not required
Of thee (O Apostle),
To set them on the right path, 320
But God sets on the right path
Whom He pleaseth.
Whatever of good ye give
Benefits your own souls,
And ye shall only do so
Seeking the "Face" 321
Of God. Whatever good
Ye give, shall be
Rendered back to you,
And ye shall not
Be dealt with unjustly.

273. (Charity is) for those
In need, who, in God's cause, 322
Are restricted (from travel),
And cannot move about

ا ٢٠- إَنْ تُبُكُ وا الصَّكَ قَتِ فَيْعِمَّا هِي ۚ وَ إِنْ تُخْفُوْهَا وَ ثُوَّاتُوْهَا الْفُقَرَاءَ فَهُو خَيْرٌ لَكُوْرٌ وَيُكُوِّرُ عَنْكُمْ مِّنْ سَيِّانِكُمْرٍ \* وَاللّٰهُ بِمَا تَعُمْلُوْنَ خَيِيْرٌ ۞

٢٠١٠- كَيْسَ عَلَيْكَ هُنْ سَلُّمُورُ وَ لَكِنَّ اللهُ يَهْدِى مَنْ يَّثَمَا ءُ وَ مَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمُّ \* وَمَا تُنْفِقُوْنَ اِلْكَ ابْتِغَاءُ وَجُهِ اللهِ \* وَمَا تُنْفِقُوْا مِنْ خَيْرٍ وُمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَتَّ الْيَكُمْ وَانْتُمْ لِلاَ تُظْلَمُونَ ۞

٧٥٣-لِلْفُقُرُ آءِ الَّذِينَ اُحْصِرُوْا فِي سَمِينِلِ اللهِ لاَ يَسْتَطِيْعُوْنَ

<sup>319.</sup> It is better to seek no publicity in charity. But if it is known there is no harm. If it is for public purposes, it must necessarily be known, and a pedantic show of concealment may itself be a fault. The harm of publicity lies in motives of ostentation. We can better reach the really deserving poor by quietly seeking for them. The spiritual benefit ensures to our own souls, provided our motives are pure, and we are really seeking the good pleasure of God.

<sup>320.</sup> In connection with charity this means that we must relieve those really in need, whether they are good or bad, on the right path or not, Muslims or otherwise. It is not for us to judge in these matters. God will give light according to His wisdom. Incidentally it adds a further meaning to the command, "Let there be no compulsion in religion" (ii. 255). For compulsion may not only be by force, but by economic necessity. In matters of religion we must not even compel by a bribe of charity. The chief motive in charity should be God's pleasure and our own spiritual good. This was addressed in the first instance to Mustafā in Medina, but it is of universal application.

<sup>321.</sup> See note to ii. 112. Wajh means, literally, face, countenance; hence, favour, glory, Self, Presence.

<sup>322.</sup> Indiscriminate acts of so-called charity are condemned as they may do more harm than good (see ii. 262). The real beneficiaries of charity are here indicated. They must be in want. And the want must be due to some honourable cause. For example, they may be doing some unpaid service such us teaching, or acquiring knowledge or skill, or be in exile for their faith, or in other ways be prevented from seeking employment or doing strenuous work. "God's cause" must not be narrowly interpreted. All sincere and real service to humanity comes within the definition, as well as actual devotion to religion or to the righteous Imām. Such men do not beg from door to door. It is the duty of those who are well-to-do, or of the Public Purse, to find them out.

In the land, seeking (For trade or work). The ignorant man thinks, Because of their modesty, That they are free from want. By their (unfailing) mark; They beg not importunately From all and sundry. And whatever of good Ye give, be assured God knoweth it well.

SECTION 38.

1.3

274. Those who (in charity) \*\*28\*
Spend of their goods
By night and by day,
In secret and in public,
Have their reward
With their Lord:
On them shall be no fear,
Nor shall they grieve.

275. Those who devour usury 824
Will not stand except
As stands one whom
The Evil One by his touch
Hath driven to madness. 825
That is because they say:
"Trade is like usury," 826
But God hath permitted trade

ضَرُبًا فِي الْرَرْضِ ُ يُحْسَبُهُمُ الْحَاهِلُ اَغْنِيبَاءُ مِنَ التَّعَفُّفِ ْ تَعْرِفُهُمُ بِسِيمُهُمُ ۚ لَا يَسْعُلُونَ التَّاسَ إِلْحَافًا \* وَمَا تُنْفِقُوا مِنْ خَيْرٍ وَمَا تُنْفِقُوا مِنْ خَيْرٍ ﴿ قَلَى اللّٰهَ بِهِ عَلِيْمٌ ۚ

٢٠٣- اَلَانِينَ يُعْنَفِقُونَ اَمْوَالَهُمْ بِالَّكِيلِ وَالنَّهَارِ سِرُّا وَعَلَانِيةً فَلَهُمُ اَجُرُهُمُ عِنْنَ رَبِّهِمُ فَلَهُمُ اَجُرُهُمُ عَنْنَ رَبِّهِمُ ﴿ وَلَاخَوْنَ عَلِيْهِمْ وَلَاهُمْ يَعْزَنُونَ ۞

٥٠٠- اَلَّذِيْنَ يَا كُلُوْنَ الرِّلُوا لَا يَقُوْمُوْنَ الرِّلُوا لَا يَقُوْمُوْنَ الرَّلُولَ لِللَّاكُمَا يَقُوْمُوْنَ اللَّاكُمَا الشَّيْطُكُ الشَّيْطُكُ الشَّيْطُكُ الشَّيْطُكُ مِنَ الْمَسِّ ذَلِكَ بِآثَهُمُ قَالُوْا إِنْمَا الْمَيْعُ وَحَرَّمَ مِثْلُ الرِّبُوا وَ اَحَلُ اللَّهُ الْمَيْعُ وَحَرَّمَ

<sup>323.</sup> We recapitulate the beauty of charity (i.e., unselfish giving of one's self or one's goods) before we come to its opposite, i.e., the selfish grasping greed of usury against those in need or distress. Charity instead of impoverishing you will enrich you: you will have more happiness and less fear. Contrast it with what follows,—the degradation of the grasping usurer.

<sup>324.</sup> Usury is condemned and prohibited in the strongest possible terms. There can be no question about the prohibition. When we come to the definition of Usury there is room for difference of opinion. Hadhrat 'Umar, according to Ibn Kathir, felt some difficulty in the matter, as the Apostle left this world before the details of the questions were settled. This was one of the three questions on which he wished he had had more light from the Apostle, the other two being Khilafar and Kalalat (see iv. 12. n. 518). Our 'Ulamā, ancient and modern, have worked out a great body of literature on Usury, based mainly on economic conditions as they existed at the rise of Islam. I agree with them on the main principles, but respectfully differ from them on the definition of Usury. As this subject is highly controversial, I shall discuss it, not in this Commentary but on a suitable occasion elsewhere. The definition I would accept would be: undue profit made, not in the way of legitimate trade, out of loans of gold and silver, and necessary articles of food, such as wheat, barley, dates, and salt (according to the list mentioned by the Holy Apostle himself). My definition would include profiteering of all kinds, but exclude economic credit, the creature of modern banking and finance.

<sup>325.</sup> An apt simile: whereas legitimate trade or industry increases the prosperity and stability of men and nations, a dependence on Usury would merely encourage a race of idlers, cruel blood-suckers, and worthless fellows who do not know their own good and are therefore akin to madmen.

<sup>326.</sup> The sharp opposition between legitimate trade and usury supports my definition in the last note but one. Bai' (literary, Sale or Barter) is also used more generally for trade and commerce, and various kinds of transactions.

And forbidden usury.
Those who after receiving
Direction from their Lord,
Desist, shall be pardoned
For the past; their case
Is for God (to judge);
But those who repeat
(The offence) are Companions
Of the Fire: they will
Abide therein (for ever).

276. God will deprive
Usury of all blessing,
But will give increase
For deeds of charity:
For he loveth not
Creatures ungrateful
And wicked.

277. Those who believe,
And do deeds of righteousness,
And establish regular prayers
And regular charity,
Will have their reward
With their Lord:
On them shall be no fear,
Nor shall they grieve. 327

278. ge who believe!

Fear God, and give up

What remains of your demand

For usury, if ye are

Indeed believers.

279: If ye do it not,

Take notice of war <sup>828</sup>

From God and His Apostle:

But if ye turn back,

Ye shall have

Your capital sums:

Deal not unjustly,

And ye shall not

Be dealt with unjustly.

الرِّبُوا ْ فَكُنُ جَاءَةُ مُوْعِظَةٌ مِّنْ رُّرِّهِ فَانْتَهَى فَلَهُ مَاسَلَفَ \* وَامْرُهُ إِلَى اللهِ \* وَمَنْ عَادَ فَاوْلَيْكَ اصْعَبْ التَّارِ \* هُمْ فِيْما خَلْدُونَ 0

> ٢٤٦- يَنْعُنُ اللهُ الرِيْوا وَيُرْبِى الصَّكَ قُتِ وَ اللهُ لا يُحِبُّ كُلَّ كَفَّارِ أَرْسَيْمِ

٤٠٠- إِنَّ الَّذِيْنَ امَنُوْا وَعَمِلُوا الصَّلِحْتِ
وَ اَتَامُوا الصَّلُوةَ وَ اَتُواالرُّكُوةَ
لَهُمْ اَجْرُهُمْ عَلَيْهِمْ وَ لاَهُمْ يَعُزَنُونَ ۞
وَلاَ خَوْتُ عَلَيْهِمْ وَ لاَهُمْ يَعُزَنُونَ ۞

١٤٠٠- يَايَّهُا الَّذِينَ امْنُوا الْتَقُوا الله وَ ذَرُوا مَا بَقِى مِنَ الرِّبُوا
 إِنْ كُنْ تُمُ مُؤْمِنِينَ ۞

٢٤٩- فَإِنْ كُمْ تَفْعَلُوْا فَأَذَنُوْا مِعَرْبٍ شِّنَ اللهِ وَرَسُولِهِ ۚ وَإِنْ ثَبُ ثُمْرٍ فَلَكُمْ رُءُوسُ آمُوالِكُمُ ۚ لَا تَظْلِمُونَ وَلَا ثُظْلَمُونَ ۖ

<sup>327.</sup> The contrast between charity and unlawful grasping of wealth began at ii. 274, where this phrase occurs as a theme. Here the theme finishes with the same phrase. The following four verses refer to further concessions on behalf of debtors, as creditors are asked to (a) give up even claims arising out of past on account of usury, and (b) to give time for payment of capital if necessary, or (c) to write off the debt altogether as an act of charity.

<sup>328.</sup> This is not war for opinions, but an ultimatum of war for liberation of debtors unjustly dealt with and oppressed.

- 280. If the debtor is
  In a difficulty,
  Grant him time
  Till it is easy
  For him to repay.
  But if ye remit it
  By way of charity,
  That is best for you
  If ye only knew.
- 281. And fear the Day
  When ye shall be
  Brought back to God.
  Then shall every soul
  Be paid what it earned.
  And none shall be
  Dealt with unjustly.

#### Section 39.

282. ye who believe! When ye deal with each other, In transactions involving Future obligations In a fixed period of time, Reduce them to writing. Let a scribe write down Faithfully as between The parties: let not the scribe Refuse to write: as God 880 Has taught him, So let him write. Let him who incurs The liability dictate. But let him fear His Lord God, And not diminish Aught of what he owes. If the party liable Is mentally deficient.

٢٨٠- وَ إِنْ كَانَ دُوْ عُسْرَةٍ تَنظِرَةٌ إِلَىٰ مَيْسَرَةٍ \* وَ إِنْ تَصَكَّ قُوا خَيْرٌ لَّكُوُ إِنْ كُنْ تَحُ تَعْ لَمُوْنَ ۞

٢٥١- وَاتَّقَتُوا يَوْمَاً تُكْرُجَعُوْنَ فِينَهِ إِلَى الله تُكُرِّ نُوُفَى كُلُّ نَفْسٍ مِّمَا كَسُبَتُ \$ وَهُمْ لَا يُظْلَنُوْنَ أَنْ

<sup>329.</sup> The first part of the verse deals with transactions involving future payment or future consideration, and the second part with transactions in which payment and delivery are made on the spot. Examples of the former are if goods are bought now and payment is promised at a fixed time and place in the future, or if cash is prid now and delivery is contracted for at a fixed time and place in the future. In such cases a written document is recommended, but it is held that the words later on in this verse, that it is "juster... more suitable as evidence, and more convenient to prevent doubta", etc., imply that it is not obligatory in law. Examples of the latter kind—cash payment and delivery on the spot—require no evidence in writing, but apparently oral witnesses to such transactions are recommended.

<sup>330.</sup> The scribe in such matters assumes a fiduciary capacity: he should therefore remember to act as in the presence of God, with full justice to both parties. The art of writing he should look upon as a gift from God, and he should use it as in His service. In an illiterate population the scribe's position is still more responsible.

Or weak, or unable Himself to dictate.831 Let his guardian Dictate faithfully. And get two witnesses, Out of your own men, 832 And if there are not two men, Then a man and two women, Such as ye choose, For witnesses So that if one of them errs, The other can remind her. The witnesses Should not refuse When they are called on (For evidence). Disdain not to reduce To writing (your contract) For a future period, Whether it be small Or big: it is juster In the sight of God, More suitable as evidence, And more convenient To prevent doubts Among yourselves But if it be a transaction Which ye carry out On the spot among yourselves, There is no blame on you If ye reduce it not To writing. But take witnesses Whenever ve make A commercial contract: And let neither scribe Nor witness suffer harm. If ye do (such harm), It would be wickedness In you. So fear God: For it is God That teaches you. And God is well acquainted With all things.888

أَوْضَعِيْفًا أَوْ لَا يَسْتَطِيْعُ آنْ يُبُولُ هُوَ فَلْمُثْلِلْ وَلِتُهُ بِالْعُ**دُل**ِ نُ نُرْضُونَ مِنَ الشُّهُ كَاءِ فَتُذَرِّكُ إِحُدْ بِفُكًّا الْأَخْذَايِ \* ولأباك الشفكرة واذارما وعفا وَٱتُّومُ لِلشُّهَادَةِ وَٱدْنَّى ٱلَّا تَرْتَابُوا الآ أنْ مُكُونَ تِعِيَارُةً فَكُيْسَ عَلَيْكُمْ جِنَاحُ ٱلَّا تَكْتَبُوهَا \* وأشهل والذاتيا يكشفر وُلايضارُ كانتِ وَلا شَهِبُنَّاهُ وَاتَّقُوا اللَّهُ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَبِلِنَّهُ ٥

331. Possibly the person "mentally deficient, or weak, or unable to dicate", may also be incapable of making a valid contract, and the whole duty would be on his guardian, who again must act in perfect good faith, not only protecting but vigilantly promoting the interests of his ward.

332. It is desirable that the men (or women) who are chosen as witness should be from the circle to which the parties belong, as they would best be able to understand the transaction, and be most easily available if their evidence is required in future.

<sup>333.</sup> Commercial morality is here taught on the highest plane and yet in the most practical manner, both as regards the bargains to be made, the evidence to be provided, the doubts to be avoided, and the duties and rights of scribes and witnesses. Probity even in worldly matters is to be, not a mere matter of convenience or policy, but a matter of conscience and religious duty. Even

283. If ye are on a journey, And cannot find A scribe, a pledge With possession (may serve The purpose) 884 And if one of you Deposits a thing On trust with another. 885 Let the trustee (Faithfully) discharge His trust, and let him Fear his Lord. Conceal not evidence: For whoever conceals it.-His heart is tainted 336 With sin. And God Knoweth all that ve do.

C. 53.—Our honesty and upright co.
(ii 284-286) Are not mere matters of policy
Or convenience: all our life in this world
Must be lived as in the presence of God.
The finest example of Faith we have
In the Apostle's life: full of faith,
Let us render willing obedience
To God's Will. Our responsibility,
Though great, is not a burden
Greater than we can bear: let us
Pay for God's assistance, and He will help.

SECTION 40.

284. To God belongeth all
That is in the heavens
And on earth. Whether
Ye show what is in your minds
Or conceal it, God
Calleth you to account for it.

٣٠٨- يِنْهِ مَا فِي السَّكُمُوتِ وَ مَا فِي الْأَرْضِ وَ إِنْ ثُبُّكُوا مَا فِنَ النَّفْسِكُمُدِ اَوْ نُخُفُونُهُ يُحَاسِبُكُمُ مِهِ اللَّهُ '

<sup>334.</sup> A pledge or security stands on its own independent footing, though it is a very convenient form of closing the bargain where the parties cannot trust each other, and cannot get a written agreement with proper witnesses.

<sup>335.</sup> The law of Deposit implies great trust in the Depositary on the part of the Depositor. The Depositary becomes a trustee, and the doctrine of Trust can be further developed on that basis. The trustee's duty is to guard the interests of the person on whose behalf he holds the trust and to render back the property and accounts when required according to the terms of the trust. This duty again is linked to the sanction of Religion, which requires a higher standard than Law.

<sup>336.</sup> It sometimes happens that if some inconvenient piece of evidence is destroyed or concealed, we gain a great advantage materially. We are warned not to yield to such a temptation. The concealment of evidence has a serious effect on our own moral and spiritual life, for it taints the very source of higher life, as typified by the heart. The heart is also the seat of our secrets. We are told that the sin will reach our most secret being, though the sin may not be visible or open to the world. Further, the heart is the seat of our affections, and false dealing taints all our affections

He forgiveth whom He pleaseth, And punisheth whom He pleaseth, For God hath power Over all things.

In what hath been revealed
To him from his Lord,
As do the men of faith.
Each one (of them) believeth
In God, His angels,
His books, and His apostles.
"We make no distinction (they say)
Between one and another say:
"We hear, and we obey:
(We seek) Thy forgiveness, say:
Our Lord, and to Thee
Is the end of all journeys."

286. On no soul doth God
Place a burden greater
Than it can bear. 340
It gets every good that it earns,
And it suffers every ill that it earns.
(Pray:) "Our Lord!
Condemn us not
If we forget or fall
Into error; our Lord!
Lay not on us a burden
Like that which Thou
Didst lay on those before us; 841

وَ اللَّهُ عَلَى كُلِّي شَيْءٍ قَلَ رُكِّ وَ قَالَةُ السَّمِيْعَنَا وَ ٱطْعَنَا <sup>قَ</sup>

<sup>337.</sup> This Sūra started with the question of Faith (ii. 3-4), showed us various aspects of Faith and the denial of Faith, gave us ordinances for the new People of Islam as a community, and now rounds off the argument again with a confession of Faith and of its practical manifestation in conduct ("we hear and we obey"), and closes on a note of humility, so that we may confess our sins, ask for forgiveness, and pray for God's help and guidance.

<sup>338.</sup> Cf. ii. 136 and ii. 253, n. 289. It is not for us to make any distinction between one and another of God's apostles: we must honour them all equally, though we know that God in His wisdom sent them with different kinds of mission and gave them different degrees of rank.

<sup>339.</sup> When our faith and conduct are sincere, we realise how far from perfection we are, and we humbly pray to God for the forgiveness of our sins. We feel that God imposes no burden on us that we cannot bear, and with this realisation in our hearts and in the confession of our lips, we go to Him and ask for His help and guidance.

<sup>340.</sup> Cf. ii. 233. In that verse the burden was in terms of material wealth; here it is in terms of spiritual duty. Assured by God that He will accept from each soul just such duty as it has the ability to offer, we pray further on for the fulfilment of that promise.

<sup>341.</sup> We must not be arrogant, and think that because God has granted us His favour and mercy we have no need to exert ourselves, or that we are ourselves superior to those before us. On the tontrary, knowing how much they failed, we pray that our burdens should be lightened, and we confess our realisation that we have all the greater need for God's mercy and forgiveness.

And so we end the whole argument of the Sura with a prayer for God's help, not in our own selfish

Our Lord! lay not on us A burden greater than we Have strength to bear. Blot out our sins, And grant us forgiveness, Have mercy on us. Thou art our Protector; Help us against those Who stand against Faith." 

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#### APPENDIX I.

### The Abbreviated Letters (Al-Mugaita'át)

Certain Sūras have certain initials prefixed to them, which are called the "Abbreviated Letters." A number of conjectures have been made as to their meaning. Opinions are divided as to the exact meaning of each particular letter or combination of letters, but it is agreed that they have a mystic meaning.

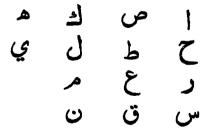
Mystic meaning, not intelligible at first sight, is not inconsistent with the character of the Qur-ān as a "plain book". The book of nature is also a plain book, but how few can fully understand it? Every one can get out of the Qur-ān plain guidance for his life according to his capacity for spiritual understanding. As his capacity grows, so will his understanding grow. The whole Book is a Record for all time. It must necessarily contain truths that only gradually unfold themselves to humanity. Even parables and tales of mystic meaning employ symbolism. The plain man may find the symbolism helpful, as a soldier finds his National Flag helpful. But what proportion of British soldiers or citizens understands the full symbolism of the British Union Jack?

This is not a mystery of the same class of "mysteries" by which we are asked to believe against the dictates of reason. If we are asked to believe that one is three and three is one, we can give no intelligible meaning to the words. If we are asked to believe that certain initials have a meaning which will be understood in the fullness of time or of spiritual development, we are asked to draw upon Faith, but we are not asked to do any violence to our reason.

I shall try to discuss some of the probable meanings of any particular abbreviated letter or set of abbreviated letters on the first occasion on which it appears in the Qur-ān. But it may be desirable here to take a general view of the facts of their occurrence to help us in appreciating the various views which are held about them.

There are 29 letters in the Arabic alphabet (counting hamza and alif as two letters), and there are 29 Sūras which have abbreviated letters, prefixed to them. One of these Sūras (S. xlii.) has two sets of abbreviated letters, but we need not count this Sūra twice. If we take the half of the alphabet, omitting the fraction, we get 14, and this is the number of letters which actually occur in the Muqaṭṭaʿāt.

The 14 letters. which ouccr in various combinations, are:



The science of phonetics tells us that our vocal sounds arise from the expulsion of the air from the lungs, and the sounds are determined by the way in which the breath passes through the various organs of speech, e.g., the throat (guttural), or the various positions of the tongue to the middle or front of the palate or to the teeth, or the play of the lips. Everyone of these kinds of sounds is represented in these letters.

Let us now examine the combinations.

Three of these letters occur alone, prefixed each to only one Sura. The letters and Suras are:—

S. xxxviii.	<u>ت</u>
S. I.	ট
S. Ixviii.	<del>-</del>

The combinations of two letters occur in ten Sūras as shown below. Three of them occur only once each, but the fourth ( ) occurs in seven consecutive Sūras.

S. xx.		الله ا
S. xxvii.		الطش
S. xxxvi.		يئت
S. xl. S. xli. S. xlii. S. xliii. S. xliv. S. xlv. S. xlvi.	}	ن <u>ٽ</u>

Note that S. xlii. has a double combination of abbreviated letters, one of two followed by one of three. See under combinations of five.

There are three combinations of three letters each, occurring as follows in 13 Sūras:—

```
S. ii
S. iii.
S. xxix.
S. xxxi.
S. xxxi.
S. xxxii.
S. xi.
S. xii.
S. xiv.
S. xv.
S. xxv.
S. xxxii.
```

Combinations of four letters occur twice, each only once:

S. vii.

\*Note that the three preceding, and the two following Sūras have the triple letters

Finally there remain the combinations of five letters, each of which occurs once only, as follows:—

S. xix. تاليقض S. xlii. تأليق In S. xlii. the and are put in separate verses. From that point of view they may be considered two separate combinations. The first combination has already been listed under the group of two-letter combinations.

This arithmetical analysis brings certain facts into prominence. I do not know how far they have a bearing on the inner meaning of the Muqaita'āt.

The combinations of abbreviated letters that run in a series in consecutive Suras is noticeable. For example, occurs in seven consecutive Suras from xl. to xlvi. The combination occurs in six consecutive Suras, x. to xv., but in one of them (S. xiii.) it is modified to connecting it with the series. The series covers 6 Suras. It begins with S. ii. and S. iii., which are practically the beginning of the Qur-ān, and ends with the four consecutive Suras, xxix. to xxxii. I call S. ii. and S. iii. practically the beginning of the Qur-ān, because S. i. is considered a general introduction to the Qur-ān, and the first Sipāra is commonly known as the first verse of S. ii. The combination is prefixed to S. xxvi. and S. xxviii., but the intervening S. xxvii. has the combination which may be considered a syncopated form, or the three-letter combination may be considered an extended form of

Again the question arises: Does the in , and , and , stand for the same signification, or does it mean a different thing in each case? We may generalise and say that there are three series of six, and one series of three, and the others occur all singly.

We should logically look for a common factor in the Sūras bearing the same initials, and this factor should be different for Sūras bearing other initials. In all cases where the abbreviated letters occur, there is some mention of the Qur-ān or the Book. The Itaán makes an exception in the case of three Sūras, 'Ankabūt (S. xxix.), Rūm (S. xxx.), and Nūn (S. lxviii.). But a close perusal will show that these Sūras are no exceptions. In xxix. 27 we have a reference to the Book remaining in the family of Abraham, and later on we have a whole Section, (Rukū' No. 5), devoted to the Book, with special reference to the continuity of revelation in the previous Books and the Qur-ān (xxix. 45-51). In xxx. 58 there is express mention of the Qur-ān, and the whole argument of the Sūra leads up to the intimate relation between God's "Signs" in nature (xxx. 20-27) and His revelation in the Qur-ān. In S. lxviii. the very first verse begins the theme with the Pen as the instrument of writing, exhorts Muṣṭafā to stand forth boldly to proclaim the Message, and ends (lxviii. 52) with the declaration that it is a Message for all the worlds.

These are general considerations, which I have thought it most convenient to present in the form of an Appendix.

# INTRODUCTION TO SURA III (Al-i-'Imrán).

This Sūra is cognate so Sūra II, but the matter is here treated from a different point of view. The references to Badr (Ramadhān, H. 2) and Uḥud (Shawwāl, H. 3) give a clue to the dates of those passages.

Like Sūra II, it takes a general view of the religious history of mankind, with special reference to the People of the Book, proceeds to explain the birth of the new People of Islam and their ordinances, insists on the need of struggle and fighting in the cause of Truth, and exhorts those who have been blessed with Islam to remain constant in Faith, pray for guidance, and maintain their spiritual hope for the Future.

The new points of view developed are: (1) The emphasis is here laid on the duty of the Christians to accept the new light; the Christians are here specially appealed to as the Jews were specially appealed to in the last Sūra; (2) the lessons of the battles of Badr and Uhud are set out for the Muslim community; and (3) the responsibilities of that community are insisted on both internally and in their relations to those outside.

Summary.—God having revealed His Book, confirming previous revelations, we must accept it in all reverence, try to understand its meaning, and reject the base motives which make Truth unacceptable to those who reject Faith. (iii. 1-20, and C. 54.)

The People of the Book had only a portion of the Book, and if they reject the complete Book, the People of Faith must part company with them, and their day is done. (iii. 21-30 and C. 55.)

The story of the family of 'Imran, (the father of Moses) leads us from the Mosaic Dispensation to the miracles connected with the birth of Jesus and his ministry. (iii. 31-63, and C. 56.)

God's revelation being continuous, all people are invited to accept its completion in Islam, and controversies are deprecated. The Muslims are asked to hold together in union and harmony, and are promised security from harm from their enemies, and enjoined to seek friendship among their own people. (iii. 64-120, and C. 57.)

The battle of Badr showed how God helps and upholds the virtuous, and how patience, perseverance, and discipline find their reward; on the other hand, the lessons of Uhud must be learnt, not in despair, but in the exercise of the higher virtues and in contempt of pain and death. (iii. 121-148, and C. 58.)

The misfortunes at Uhud are shown to be due to the indiscipline of some, the indecision and selfishness of others, and cowardice on the part of the Hypocrites, but no enemy can hurt God's Cause. (iii. 149-180, and C. 59.)

The taunts of the enemy should be disregarded, and sincere prayer offered to God, Who would grant His servants success and prosperity. (iii. 181-200, and C. 60.)

C. 54.—The Qur-ān revelation has, step by step,
(iii. 1-20.) Confirmed the Law of Moses and the Gospel
Of Jesus. It is a guide from God,
And appeals to reason and understanding.
Let us understand it rightly, in reverence
And truth, unswayed by those who reject
Faith, and seeking ever the reward
Of the pleasure of God, through firmness,
Patience, discipline, and charity, and offering others
The light which we have ourselves received.

In the name of God, Most Gracious,

Most Merciful.

# 1. 25.27. 842

- 2. God! There is no god
  But He,—the Living,
  The Self Subsisting, Eternal. 3:3
- 3. It is He Who sent down
  To thee (step by step),
  In truth, the Book,
  Confirming what went before it;
  And He sent down Law
  (Of Moses) and the Gospel 344
  (Of Jesus) before this,
  As a guide to mankind,
  And He sent down the Criterion 345
  (Of judgment between right and wrong).
- 4. Then those who reject
  Faith in the Signs of God
  Will suffer the severest
  Penalty, and God
  Is Exalted in Might,
  Lord of Retribution.
- 5. From God, verily
  Nothing is hidden
  On earth or in the heavens.
- 6. He it is Who shapes you In the wombs as He pleases. 816



٧- اللهُ لا إله إلا هُوَّ الْحَيُّ الْقَيُّوْمُ ٥

٣- نُرُّلُ عَلَيْكَ الْكِتْبَ بِالْحَقِّ مُصَرِّقًا لِمَا بَكِنَ يَكَيُهِ مُانَزُلُ التَّوَرِّيةَ وَالْاِنْجِيْلُ \* مِنْ ثَبْلُ هُكَى لِلتَّاسِ وَانْزُلُ الْفُرُقَانَ أَ

٨- إنَّ الدَّنِ بَنَ كَفَمُ وَا بِالْبَتِ اللهِ
 لَهُ مُ عَذَابُ شَدِينٌ وَ اللهِ
 وَ اللهُ عَزِيْنِ ذُو انْتِقَامِرَ
 هُ-إنَّ اللهُ لا يَخْفَى عَلَيْهِ شَى اللهَ اللهُ اللهِ يَخْفَى عَلَيْهِ شَى اللهَ اللهَ اللهَ يَكُ فَى السَّمَاءِ ثَ
 وَ الْدَرُضِ وَلا فِى السَّمَاءِ ثَ
 وَ الْدَرُضِ وَلا فِى السَّمَاءِ ثَ
 وَ الْدَرُضَ وَلا فِى السَّمَاءِ ثَ

From this point onwards in this Sūra, M. M. A., followed by H. G. S., numbers the verses so that there is a deficiency of one compared with the accepted numbering in the most approved Texts, which I have followed, including that of the Egyptian Royal Edition and that of our Anjuman-i-Ḥimāyat-i-Islām.

<sup>342.</sup> See note to ii. 1.

<sup>343.</sup> Cf. ii. 255.

<sup>344.</sup> In some editions the break between verses 3 and 4 occurs here in the middle of the sentence, but in the edition of Hāfiz 'Uthmān, followed by the Egyptian Concordance Fath-ur-Raḥmān, the break occurs at the word Furqān. In verse-divisions our classicists have mainly followed rhythm. As the word Furqān from this point of view is parallel to the word Intiqām, which ends the next verse, I have accepted the verse-division at Furqān as more in consonance with Quranic rhythm. It makes no real difference to the numbering of the verses, as there is only a question of whether one line should go into verse 3 or verse 4.

<sup>345.</sup> Criterion: Furque : for meaning see ii. 53, n. 68.

<sup>346.</sup> Who can penetrate the mystery of life when a new life is just being born, except God? The reference to the mystery of birth prepares us for the mystery of the birth of Jesus mentioned in iii. 41 and the following verses.

There is no god but He, The Exalted in Might, The Wise.

. Be it is Who has sent down To thee the Book: In it are verses Basic or fundamental (Of established meaning); They are the foundation 847 Of the Book: others Are allegorical. But those In whose hearts is perversity follow The part thereof that is allegorical, Seeking discord, and searching For its hidden meanings, But no one knows Its hidden meanings except God. And those who are firmly grounded 3.8 In knowledge say: "We believe In the Book; the whole of it Is from our Lord:" and none Will grasp the Message Except men of understanding.

8. "Our Lord!" (they say),
"Let not our hearts deviate
Now after Thou has guided us,
But grant us mercy
From Thine own Presence;
For Thou art the Grantor
Of bounties without measure.

Stally sta هُوَ الْعَزِيْزُ الْحُكِيْرُ ٤- هُوَ الَّذِي كَ ٱنْزُلُ عَلَىٰكَ الْكِ منه الت تحكمك فَأَمِّنَا الَّذِيْنِ، فِي قُلُومِ آءُ الْفَتُنَةِ وَ الْتَغَاءُ تَأُولُـ كُلُّ مِّنْ عِنْدِرتِنا وَمَا نُنْكُو إِلَّا أُولُوا الْأَلْيَابِ ٥ وَهُبُ لِنَا مِنْ لَكُ نُكَ رَحْمُةً \* انك أنت الكفاك 0

347. This passage gives us an important clue to the interpretation of the Holy Qur-ān. Broadly speaking, it may be divided into two portions, not given separately, but intermingled; vir. (1) the nucleus or foundation of the Book, literally "the mother of the Book", and (2) the part which is figurative, metaphorical or allegorical. It is very fascinating to take up the latter, and exercise our ingenuity about its inner meaning, but it refers to such profound spiritual matters that human language is inadequate to it, and though people of wisdom may get some light from it, no one should be dogmatic, as the final meaning is known to God alone. The Commentators usually understand the verses "of established meaning" (muhkam) to refer to the categorical orders of the Shan'at (of the Law), which are plain to everyone's understanding. But perhaps the meaning is wider: the "mother of the Book" must include the very foundation on which all Law rests, the essence of God's Message, as distinguished from the various illustrative parables, allegories, and ordinances.

If we refer to xi. I and xxxix. 23, we shall find that in a sense the whole of the Qur-an has both "established meaning" and allegorical meaning. The division is not between the verses, but between the meaning to be attached to them. Each verse is but a Sign or Symbol: what it represents is something immediately applicable, and something eternal and independent of time and space,—the "Forms of Ideas" in Plato's Philosophy The wise man will understand that there is an "essence" and an illustrative clothing given to the essence, throughout the Book. We must try to understand it as best we can, but not waste our energies in disputing about matters beyond our depth.

348. One reading, rejected by the majority of Commentators, but accepted by Mujāhid and others, would not make a break at the point here marked Waqfa Lāzim, but would run the two sentences together. In that case the construction would run: "No one knows its hidden meanings except God and those who are firm in knowledge. They say", etc.

9. "Our Lord! Thou art He
That will gather mankind
Together against a Day about which
There is no doubt; for God
Never fails in His promise." 319

#### Section 2.

- 10. Those who reject Faith,—
  Neither their possessions
  Nor their (numerous) progeny
  Will avail them aught
  Against God: they are themselves
  But fuel for the Fire.
- 11. (Their plight will be)
  No better than that
  Of the people of Pharaoh, 350
  And their predecessors:
  They denied Our Signs,
  And God called them to account
  For their sins.
  For God is strict
  In punishment.
- 12. Say to those who reject Faith: "Soon will ye be vanquished as And gathered together To Hell,—an evil bed Indeed (to lie on)!
- 13. "There has already been For you a Sign

٥- رَبَّنَا َ إِنَّكَ جَامِعُ النَّاسِ لِيَوْمِ لِلَّا زَيْبَ فِيهُ وَ إِنَّ اللهُ لَا يُمُغْلِفُ الْمِيْعَادَنْ

١- إِنَّ الَّذِينِ كَفَهُوْا لَنَ تُغُنِيَ عَنْهُمُ ٱمُوَالُهُمُ وَلاَ ٱوْلَادُهُمُ مِّنَ اللهِ شَيْئًا \* وَاُولَاغِكَ هُمْ وَقُودُ التَّارِ خ

۱۱-كك،أب إل فِرْعَوْنَ \* وَالَّذِيْنَ مِنُ قَبُلِهِمْ \* كَكَبُوا بِالْيِّنَا \* فَكَخَلَهُمُ اللهُ بِكُنُوبِهِمْ \* وَاللهُ شَدِيْكُ الْعِقَابِ ۞

> ۱۱- قُلُ لِلْأَنِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَ تُخْشُرُوْنَ إِلَى جَهَدُّكُرُ وَ بِكُشَ الْبِهَادُ ۞ ۱۳- قُنْ كَانَ لَكُمُّ إِلَىٰ الْمُ

<sup>349.</sup> This is the prayer of those who are firmly grounded in knoweldge. The more they know, the more they realise how little they know of all the depths of Truth in the spiritual world. But they have Faith. The glimpses they get of Truth they wish to hold fast in their hearts, and they pray to God to preserve them from deviating even from what light they have got. They are sure of their eventual return to God, when all doubts will be solved.

<sup>350.</sup> From the beginning of the world, sin, oppression, arrogance, and want of Faith have gone together. The Pharaoh of the time of Moses relied upon his power, his territory, his armies, and his resources to mock at Moses the man of God and to oppress the people of Moses. God saved the Israelites and punished their oppressors through many plagues and calamities.

<sup>351.</sup> As Moses warned the Egyptians, so the warning is here sounded to the Pagan Arabs, the Jews and the Christians, and all who resisted Faith, that their resistance would be in vain. Already the battle of Badr (referred to in the next verse) had been a warning how Faith must conquer with the help of God. The next few decades saw the Byzantine and the Persian Empires overthrown because of their arrogance and their resistance to the Law of God.

In the two armies
That met (in combat): 352
One was fighting in the Cause
Of God, the other
Resisting God; these saw
With their own eyes
Twice their number. 358
But God doth support
With His aid whom He pleaseth.
In this is a warning
For such as have eyes to see."

Is the love of things they covet: 854
Women and sons;
Heaped-up hoards
Of gold and silver; horses
Branded (for blood and excellence);
And (wealth of) cattle
And well-tilled land.
Such are the possessions
Of this world's life;
But in nearness to God
Is the best of the goals
(To return to).

15. Say: Shall I give you
Glad tidings of things
Far better than those?
For the righteous are Gardens

فِى فِئَتَيْنِ الْتَقَتَا ۚ فِئَةٌ ثُقَاتِكُ فِي سَبِيْرِ اللهِ ۚ وَاُخْدَى كَافِرَةٌ يَكُرُوْنَهُمُ مِثْلَيْهِمْ رَأَى الْعَيْنِ وَاللهُ يُؤَيِّنُ بِنَصْرِمُ مَنْ يَشَاءُ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِرُّولِى الْرَبْصَارِهِ

ما- رُتِنَ لِلنَّاسِ حُبُّ الشَّهَوْتِ مِنَ النِّسَاءَ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنَّطُرَةِ مِنَ النَّهَ مَن وَالْفِضَة وَالْخَيْلِ الْمُسَوَّمَة وَالْاَهُ عَلَم وَ الْحَرْثِ مُ فَلِكَ مَتَاحُ الْحَدْثِ اللَّهُ نَيا وَاللَّهُ عِنْ كَاهُ حُسْنُ الْمَانِ ٥ وَاللَّهُ عِنْ كَاهُ حُسْنُ الْمَانِ ٥ ها- قُلْ آوُنَةِ مُكُورٍ مِعَيْرِقِنْ ذَالِكُورُ

ه ا قُلُ اَ وُنَتِ مُكُور بِخَيْرِ مِنْ ذَالِكُورُ اللهُورُ اللهُ

<sup>352</sup> This refers to the battle of Badr in Ramadhān in the second year offthe Hijra. The little exiled community of Meccan Muslims, with their friends in Medina, had organised themselves into a God-fearing community, but were constantly in danger of being attacked by their Pagan enemies of Mecca, in alliance with some of the disaffected elements (Jews and Hypocrites) in or near Medina itself. The design of the Meccans was to gather all the resources they could, and with an overwhelming force, to crush and annihilate Muhammad and his party. To this end Abū Sufyān was leading a richly-laden caravan from Syria to Mecca. He called for armed aid from Mecca. The battle was fought in the plain of Badr, about 50 miles south-west of Medina. The Muslim force consisted of only about 313 men, mostly unarmed, but they were led by Muhammad, and they were fighting for their Faith. The Meccan army, well-armed and well-equipped, numbered over a thousand and had among its leaders some of the most experienced warriors of Arabia, including Abū Jahl, the inveterate foe and persecutor of Islam. Against all odds the Muslims won brilliant victory, and many of the enemy leaders, including Abū Jahl, were killed.

<sup>353.</sup> It was impossible, without the miraculous aid of God, for such a small and ill-equipped force as was the Muslim band, to defeat the large and well-found force of the enemy. But their firmness, zeal and discipline won them divine aid. Enemy prisoners stated that the enemy ranks saw the Muslim force to be many times larger than it was.

<sup>354.</sup> The pleasures of this world are first enumerated women for love; sons for strength and pride; horded riches, which procure all luxuries, the best and finest pedigree horses; cattle, the measure of wealth in the ancient world, as well as the means and symbols of good farming in the modern world; and broad acres of well-tilled land. By analogy, we may include, for our mechanised age, machines of all kinds,—tractors, motor-tars, aeroplanes, the best internal combustion engines, etc., etc. In "heaped-up hoards of gold and silver," the Arabic word translated hoards is quantity plural of qinfar, which literally means a Talent of 1,200 ounces of gold. That quantity of pure gold would coin into 5,097 sterling gold sovereigns, each containing 123 274 grains of gold 22 carats fine. These at present prices (say, Rs. 20 to the sovereigns) would be worth more than a lakh of rupees. Heaped hoards of quantit would therefore be boundless wealth "as wish can claim".

In nearness to their Lord,
With rivers flowing beneath;
Therein is their eternal home;
With Companions pure (and holy);
And the good pleasure of God.
For in God's sight
Are (all) His servants,—

- 16. (Namely), those who say:
  "Our Lord! we have indeed
  Believed: forgive us, then,
  Our sins, and save us
  From the agony of the Fire;"—
- 17. Those who show patience,
  Firmness and self-control; 356
  Who are true (in word and deed);
  Who worship devoutly;
  Who spend (in the way of God);
  And who pray for forgiveness
  In the early hours of the morning. 357
- 18. There is no god but He:
  That is the witness of God,
  His angels, and those endued
  With knowledge, standing firm 938
  On justice. There is no god but He,
  The Exalted in Power,
  The Wise.
- 19. The Religion before God
  Is Islam (submission to His Will):
  Nor did the People of the Book
  Dissent therefrom except

تَجُرِیْ مِنْ تَحُنِهَا الْاَنْهُرُ خَلِدِیْنَ فِیْهَا وَ اَزْوَاجُ مُّطَهَّرُةً وَدِضْوَانٌ مِّنَ اللهِ \* وَاللّٰهُ بَصِاً رُّا بِالْعِبَادِةَ

۱- اَکُن یُنَ یَقُوُلُوْنَ رَبَّنَا اَکُن یَقُولُوْنَ رَبَّنَا اَکُن یَقُولُوْنَ رَبَّنَا اَکُنَا اَکُنَا اُکُنُوْبَنَا وَقِینَا وَقِینَا اَلْکَارِثَ اللّٰکَارِثَ اللّٰکِرِثِ اللّٰکِرِثِ اللّٰکِرِثِینَ وَاللّٰمِی قِینَ وَالْکُنُوٰقِینَ وَالْکُنُوْفِینَ وَالْکُنُونِ وَالْکُوْنِ وَالْکُونِ وَالْکُونِ وَالْکُوْنِ وَالْکُوْنِ وَالْکُوْنِ وَالْکُونُونِ وَالْکُونُ وَالْکُونِ وَالْکُونُونِ وَالْکُونُونِ وَالْکُونُ وَالْکُونِ وَالْکُونُونِ وَالْکُونُ وَالْکُونُ وَالْکُونُونِ وَالْکُونُ وَالْکُونُ وَالْکُونُونِ وَالْکُونُ وَالْکُونُ وَالْکُونُونِ وَالْکُونُونِ وَالْکُونُ وَالْکُونُ وَالْکُونُ وَالْکُونُ وَالْکُونِ وَالْکُونُ وَالْکُونُ وَالْکُونُونِ وَالْکُونُ وَالْکُونِ وَالْکُونُ وَالِیْکُونُ وَالْکُونُ وَالِولُونُ وَالْک

١٠- شَهِنَ اللهُ آتَهُ لا ٓ إِلَا هُو ۚ
 ١٥- شَهِنَ اللهُ آتَهُ لا ٓ إِلَا هُو ۚ
 ١٤- شَهِنَ اللهُ وَالْوَالْعِلْمِ قَالِمُ مَّا بِالْقِسْطِ ٰ
 ١٤- اللهُ اللهُ هُوَ الْعَزِيْنُ الْعَكَدِيْمُ أَنْ

٩- إِنَّ الرِّيْنَ عِنْكَ اللهِ الْإِسْكَ مُّ سَ وَمَا اخْتَلْفَ الَّذِيْنَ أُوْتُوا الْكِتْبَ وَمَا اخْتَلُفَ الَّذِيْنَ أُوتُوا الْكِتْبَ

<sup>355.</sup> Cf. ii. 25 and n. 44

<sup>356.</sup> Sabr (Ṣābirin) includes many shades of meaning: I have specified three here, viz, patience, firmness, and self-control See 11, 45 and 11, 153 and notes thereon.

<sup>357.</sup> True servants of God are described in iii. 16 and 17. They have faith, humility, and hope (iii 16), add they have certain virtues (iii 17) eig., (1) patience, steadfastness, self-restraint, and ill that goes under the full definition of Sabr, this shows a certain attitude of mind, (2) in all their dealings they are true and sincere as they are also in their promises and words; this marks them out in social conduct; (3) further, their spiritual worship is earnest and deep, an inner counterpart of their outward conduct; (4) their wo ship of God shows itself in their love of their fellow-men, for they are ready and liberal in charity, and (5) their self-discipline is so great that the first thing they do every morning is humbly to approach their God.

<sup>358</sup> God Himself speaks to us through His revelations (through angels) and through His Creation, for all Nature glorifies God. No thinking mind, if it only judges the matter fairly, can fail to find the same witness in his own heart and conscience. All this points to the Unity of God, His evalted nature and His wisdom

Through envy of each other, story After knowledge had come to them. But if any deny the Signs of God, God is swift in calling to account.

20. So if they dispute with thee,
Say: "I have submitted
My whole self 360 to God
And so have those
Who follow me."
And say to the People of the Book
And to those who are unlearned: "Do ye (also) submit yourselves?"
If they do, they are in right
guidance,

But if they turn back, Thy duty is to convey the Message; And in God's sight Are (all) His servants. 362 الله صِنْ بَعُنِ مَا جَمَاءُهُمُ الْعِلْمُ بَعُيْكَا بَعِنَهُمُ وَ الْعِلْمُ بَعْيَكَا بَعِنَهُمُ وَ مَنْ يَكُفُرُ الْمِعَانِينَ اللهِ فَإِنَّ اللهُ سَرِيْعُ الْحِسَانِ

٧- فَإِنْ حَاجُوْكَ فَقُلْ اَسْلَمْتُ وَجْمِيَ
 وَقُلْ لِلْإِيْنَ اُوْتُوا الْكِتٰبَ
 وَقُلْ لِلْإِيْنَ اُوْتُوا الْكِتٰبَ
 وَالْاُمِّتِّنَ ءَاسُلَنتُوْ وَالْكِتٰبَ
 وَالْاُمِّتِّنَ ءَاسُلَنتُو وَالْكِتٰبَ
 وَانْ اَسُلْمُوا فَقَلِ اهْتَكَ وَا
 وَانْ تُولُوا فَإِنْمَا عَلَيْكَ الْبَلَاحُ وَاللّٰهُ مِصِيْرٌ بِالْعِبَادِ قَ
 وَاللّٰهُ بَصِيْرٌ بِالْعِبَادِ قَ

C. 55.—If the People who received

(iii. 21-30.) Earlier revelations confine themselves

To partial truths, and in their pride

Shut their eyes to the whole of the Book

Of God, their day is done:

Let the Muslims seek the society

And friendship of their own, and trust

In God, Who knows all, and holds

Every soul responsible for its own deeds.

Section 3.

21. s to those who deny
The Signs of God, and in defiance

٢١- إِنَّ الَّذِينَ يَكُفُرُونَ بِأَيْتِ اللَّهِ

359. Bagyan: through envy, through selfish contumacy or obstinacy, through sheer contrary-mindedness, or desire to resist or rebel. Cf. ii. 90, and ii. 213.

360. Wajh: whole self. See n. 114 to ii. 112.

361. The People of the Book may be supposed to know something about the previous religious history of mankind. To them the appeal should be easy and intelligible, as all Religion is one, and it is only being renewed in Islam. But the appeal is also made to the Pagan Arabs, who are unlearned, and who can well be expected to follow the example of one of their own, who received divine enlightenment, and was able to bring new knowledge to them. A great many of both these classes did so. But the few who resisted God's grace, and actually threatened and persecuted those who believed, are told that God will look after His own.

362. Note the literary skill in the argument as it proceeds. The mystery of birth faintly suggests that we are coming to the story of Jesus. The exposition of the Book suggests that Islam is the same religion as that of the People of the Book. Next we are told that the People of the Book made their religion one-sided, and through the priesthood of the family of 'Imrān, we are brought to the story of Jesus, who was rejected by a body of the Jews as Muḥammad was rejected by a body of both Jews and Christians.

Of right, <sup>368</sup> slay the Prophets, And slay those who teach Just dealing with mankind, <sup>364</sup> Announce to them a grievous penalty.

- 22. They are those whose works
  Will bear no fruit 833
  In this world
  And in the Hereafter,
  Nor will they have
  Anyone to help.
- 23. Hast thou not turned
  Thy vision to those
  Who have been given a portion 866
  Of the Book? They are
  Invited to the Book of God,
  To settle their dispute,
  But a party of them
  Turn back and decline
  (The arbitration). 367
- 24. This because they say:

  "The Fire shall not touch us
  But for a few numbered days": \*\*
  For their forgeries deceive them
  As to their own religion.
- 25. But how (will they fare)
  When We gather them together

وَيُقَتُكُونَ النَّهِ بِنَ بِغَيْرِحَقٌ وَيَقَتُكُونَ النَّاسِ ﴿
الْذَائِنَ يَامُرُونَ بِالْقِسُطِ مِنَ النَّاسِ ﴿
فَكُشِّرُهُمُ مِ بِعَكَ الْبِ الْمِيْمِ وَ
النَّائِمُ مُ اللَّهُ مُ الذَّنِيْنَ حَمِطَتُ اَعْمَالُهُ مُ وَ
فِ النُّ نُيَا وَ الْأَخِورَةِ وَ
فَ النُّ نُيَا وَ الْأَخِورَةِ وَ
وَ مَا لَهُ مُ مِّنَ تَصِيرِيْنَ وَ

٢٠- ٱلَّهْ تَكُرُ إِلَى الَّذِينَ أَوْتُوُّا نَصِيبُكَا مِّنَ الْكِتْبِ يُنْ عَوْنَ إِلَى كِتْبِ اللهِ لِيُخَكُّدُ بَيْنَهُمُ ثُمَّا يَنَوَلَى فَرِيْنَ مِّنْهُمُ وَهُمْ مُعْرِضُونَ

٢٠- ذالِكَ بِالنَّهُ مُ قَالُوا لَنُ تُسَتَنَا الثَّارُ
 إلَّا اَيَّامًا مَعْ لُ وُذَتِ مَا كَانُوا يَفْتَرُونَ الثَّارُونَ فَكُرُفُونَ ٥
 وَعُرُّ هُمْ رِفْ دِيْنِهِمْ مَّا كَانُوا يَفْتَرُونَ ٥
 ٢٥- قَكَيْعَ إِذَا جَمَعْ لَهُمْ مَا

<sup>363.</sup> Right: hadd has many shades of meaning: (1) right, in the sense of having a right to something: (2) right, in the sense of straight conduct, as opposed to wrong; (3) truth; (4) justice. All these shades are implied here.

<sup>364.</sup> Examples of the Prophets slain were: "the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar": Matt. xxiii. 35. Cf. Q. ii. 61 n. 75. Again, John the Baptist (Yahyā, noble, chaste, a prophet, of the goodly company of the righteous, Q. iii. 39), was bound, imprisoned, and beheaded, and his head presented to a dancing harlot: Matt. xiv. 1-11. An example of a just man in another nation, who taught righteousness and was put to death, was Socrates, the Greek philosopher

<sup>365.</sup> Cf. ii. 217, end.

<sup>366.</sup> A portion of the Book. I conceive that God's revelation as a whole throughout the ages is "The Book". The law of Moses, and the Gospel of Jesus were portions of the Book. The Qur-an completes the revelation and is par excellence the Book of God.

<sup>367.</sup> The Commentators mention a particular incident when a dispute was submitted by the Jews for arbitration to the Holy Apostle. He appealed to the authority of their own books, but they tried to conceal and prevaricate. The general lesson is that the People of the Book should have been the first to welcome in Muhammad the living exponent of the Message of God as a whole, and some of them did so; but others turned away from guilty arrogance relying on corrupted texts and doctrines forged out of their own fancies, though they were not conformable to reason and good sense.

Against a Day about which There is no doubt, And each soul will be paid out Just what it has earned, Without (favour or) injustice?

1.

- 26. Say: "O God!
  Lord of Power (and Rule),
  Thou givest Power
  To whom Thou pleasest,
  And Thou strippest off Power
  From whom Thou pleasest,
  Thou enduest with honour
  Whom Thou pleasest,
  And Thou bringest low
  Whom Thou pleasest:
  In Thy hand is all Good.
  Verily, over all things
  Thou hast power.
- 27. "Thou causest the Night
  To gain on the Day,
  And Thou causest the Day
  To gain on the Night; 370
  Thou bringest the Living
  Out of the Dead,
  And Thou bringest the Dead
  Out of the Living; 871
  And Thou givest sustenance
  To whom Thou pleasest,
  Without measure." 372
- 28. Het not the Believers
  Take for friends or helpers

وُ تَخْزِجُ الْبَيِّتَ مِنَ الْجَيّ

مر- لا يَتُخِذِ الْمُؤْمِ مُؤْنَ الْكَفِي يْنَ اوْلِيَا

<sup>369.</sup> Another glorious passage, full of meaning, both obvious and mystic. The governing phrase in it all is: "In Thy hand is all Good." What is the standard by which we may judge Good? It is God's Will. Therefore when we sumbit to God's Will, and real Islam illuminates us, we see the highest Good. There has been and is much controversy as to what is the Highest Good. To the Muslim there is no difficulty: it is the Will of God. He must ever strive to learn and understand that Will. But once in that fortress, he is secure. He is not troubled with the nature of Evil. Evil is the negation of God's Will. Good is conformity to God's Will. He does not cry with impatience against many things which give him pain and sorrow. He knows that "God is in His world", and that God is Good. God's Will is another name for God's Plan. There is nothing arbitrary or haphazard. We do not see the whole Plan or Will. But we have Faith. All is, will be, must be, right in the end.

<sup>370.</sup> True in many senses. In every twenty-four hours, night merges into day, and day into night, and there is no clear boundary between them. In every solar year, the night gains on the day after the summer solstice, and the day gains on the night after the winter solstice. But further, if light and darkness are viewed as symbols of (a) knowledge and ignorance, (b) happiness and mysery, (c) spritual insight and spiritual blindness, God's Plan or Will works here too as in the physical world, and in His hand is all Good.

<sup>371.</sup> We can interpret Dead and Living in even more senses than Day and Night: death physical, intellectual, emotional, spiritual. Life and Death may also apply to collective, group, or national life. And who has ever solved the mystery of Life? But Faih refers it to God's Will and Plan.

<sup>372.</sup> Again true in all the senses suggested in the two previous notes. The only true Reality is God. All else has its basis and sustenance in Him. Lest our little minds create fear out of "nicely calculated less or more" we are told at once that God's bounty is without measure or account.

Unbelievers rather than
Believers: if any do that,
In nothing will there be help
From God: except by way
Of precaution, that ye may
Guard yourselves from them.<sup>378</sup>
But God cautions you
(To remember) Himself;
For the final goal
Is to God.

- 29. Say: "Whether ye hide
  What is in your hearts
  Or reveal it,
  God knows it all:
  He knows what is
  In the heavens,
  And what is on earth.
  And God has power
  Over all things.
- 30. "On the Day when every soul Will be confronted
  With all the good it has done,
  And all the evil it has done,
  It will wish there were
  A great distance
  Between it and its evil.
  But God cautions you
  (To remember) Himself.
  And God is full of kindness
  To those that serve Him."

مِنْ دُوْنِ الْمُؤْمِزِيُنَ ۚ
وَمَنْ يَّفُعُلْ ذَٰلِكَ فَكَيْسٌ مِنَ اللهِ فِى
شَىٰءً اللّاكَ اَنْ تَتَقَفُّوا مِنْهُمْ وَتُفْلَةً ۚ
وَ يُحُلِّ أَكُمُ اللّهُ نَفْسَهُ ۚ
وَ يُحُلِّ أَكُمُ اللّهُ نَفْسَهُ ۚ
وَ لِكُلِّ اللّهِ الْمُصِيْرُ نَ

٢٩- قُلُ إِنْ تُخُفُواْ مَا فِيْ صُلُ وَرِكُوْ
 اَوْ ثُبُنُ اوْ هُ يَعَلَمُ اللهُ وَ اللهُ اللهُ وَ اللهُ عَلَى اللهُ اللهُ عَلَى عُلِي اللهُ عَلَى عُلَى اللهُ عَلَى عُلِي اللهُ عَلَى عُلَى عُلَى اللهُ عَلَى عُلَى اللهُ عَلَى عُلَى عَلَى عُلْنَا اللهُ عَلَى عُلْنَا اللهُ عَلَى عُلِي اللهُ عَلَى عُلَى اللهُ عَلَى عُلَى اللهُ عَلَى عُلَى عُلِي اللهُ عَلَى اللهُ عَلَى عُلَى عُلَى عُلَى عُلَى اللهُ عَلَى عُلَى عُلَى عُلَى عُلَى عُلَى عَلَى عُلَى عَلَى عُلَى عَلَى عُلَى عَلَى عَلَى عُلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عُلَى عَلَى عُلَى عَلَى عَ

٣٠ ـ يَوْمَ تَجِكُ كُلُّ نَفْسِ مَا عَمِلَتْ مِنْ خَيْرٍ ثَكُخُمَرًا ﴿ مَا عَمِلَتْ مِنْ شُوْءٍ ﴿ وَمَا عَمِلَتْ مِنْ شُوْءٍ ﴿ وَمَا خَمِلَتْ بَيْنَهُا وَبَيْنَكَ اَمَا الْبَعِيْلَا الْهِ وَيُحَرِّلُو لَكُولُوكُ مُواللَّهُ نَفْسَهُ ﴿ وَيُحَرِّلُولُ كُمُواللَّهُ نَفْسَهُ ﴿ وَاللّهُ رَءُوفَ فَيَ بِالْعِبَادِ فَ

C. 56.—God's truth is continuous, and His Apostles

(iii. 31-63.) From Adam, through Noah and Abraham,

Down to the last of the Prophets, Muhammrd,

Form one brotherhood. Of the progeny

Of 'Imrān, father of Moses and Aaron,

Sprang a woman, who devoted

Her unborn offspring to God.

The child was Mary the mother of Jesus.

Her cousin was the wife of the priest

Zakarīya, who took charge of Mary.

<sup>373.</sup> If Faith is a fundamental matter in our lives, our associations and friendships will naturally be with those who share our Faith. "Evil communications corrupt good manners": and evil company may corrupt Faith. In our ordinary everyday affairs of business, we are asked to seek the help of Believers rather than Unbelievers. Only in this way can our community be strong in organisation and unity. But where there is no question of preference, or where in self-defence we have to take the assistance of those not belonging to our Faith, that is permissible. In case we must not weaken our Brotherhood: we must try to make it stronger if possible.

To Zakarīya, in his old age, was born A son Yaḥyā, amid prodigies: Yaḥyā was the herald of Jesus The son of Mary, and was known As John the Baptist. Jesus Was of Virgin birth, And performed many miracles. But those to whom he came as Prophet Rejected him, and plotted for his death. Their plots failed, for God's Plan Is above man's plots. So will it be With Islam, the Truth from all eternity.

#### SECTION 4.

- 31. Say: "If ye do love God, Follow me: God will love you And forgive you your sins: For God is Oft-Forgiving, Most Merciful."
- 32. Say: "Obey God And His Apostle": But if they turn back, God loveth not those Who reject Faith.
- 33. God did choose
  Adam and Noah, the family
  Of Abraham, and the family
  Of 'Imran above all people,—
- 34. Offspring, one of the other; <sup>374</sup> And God heareth And knoweth all things.
- 35. Sehold! a woman of 'Imrān 375 Said: "O my Lord! I do

٣- قَالَ إِنْ كُنْتُمْ نَجُمُونَ اللهَ

فَاتَبِعُوْنَ يُخْبِبُكُمُ اللهُ

وَيَغُوْزِلُكُوْ ذُنُوبَكُمُ اللهُ

وَيَغُوزِلُكُوْ ذُنُوبَكُمُ اللهُ

وَيَغُوزِلُكُوْ ذُنُوبَكُمُ اللهُ

وَاللهُ اللهُ اللهُ اللهُ اللهُ وَالتَّرَسُولُ وَاللهُ وَالتَّرَسُولُ وَالْتَرَسُولُ وَالْتَرَسُولُ وَالْتَرَسُولُ وَالْتَرَسُولُ وَالْتَرَسُولُ وَالْتَرَسُولُ وَالْتَرَسُولُ وَالْتَرَسُولُ وَالْتَرَسُولُ وَاللهُ اللهُ اصْطَفَى ادْمُ وَنُوجًا وَالْ اللهُ اصْطَفَى ادْمُ وَنُوجًا وَالْ اللهُ اللهُ اصْطَفَى ادْمُ وَنُوجًا وَالْ اللهُ ال

<sup>374.</sup> The Prophets in the Jewish-Christian-Muslim Dispensation form one family literally. But the argument is wider. All men of God form spiritually one family. If you love and obey God, love and obey His Messenger who is actually present with you (in the flesh or in his teaching). Your love, obedience, and discipline will be the test of your Faith.

<sup>375.</sup> Now we begin the story of Jesus. As a prelude we have birth of Mary and the parallel story of John the Baptist, Yahyā the son of Zakariya. Yahyā's mother Elisabeth was a cousin of Mary the mother of Jesus (Luke i. 36), and therefore John and Jesus were cousins by blood, and there was a spiritual cousinhood in their birth and career. Elisabeth was one of the daughters of Aaron (Luke i. 5), of a priestly family which went back to Aaron the brother of Moses and son of 'Imrān. Her husband Zakariya was actually a priest, and her cousin Mary was presumably also of a priestly family. By tradition Mary's mother was called Hannah (in Latin, Anna, and in English, Anne), and her father was called 'Imrān. Hannah is therefore both a descendant of the priestly house of 'Imrān and the wife of 'Imrān,—" a woman of 'Imrān" in a double sense.

Dedicate unto Thee
What is in my womb
For Thy special service: 376
So accept this of me:
For Thou hearest
And knowest all thing."

36. When she was delivered, She said: "O my Lord! Behold! I am delivered Of a female child!"— And God knew best What she brought forth—<sup>377</sup> "And nowise is the male Like the female.<sup>378</sup> I have named her Mary, And I commend her And her offspring To Thy protection From the Evil One, The Rejected."

37. Right graciously
Did her Lord accept her:
He made her grow
In purity and beauty:
To the care of Zakariya
Was she assigned.
Every time that he entered
(Her) chamber to see her,
He found her supplied
With sustenance. He said:
"O Mary! Whence (comes) this
To you?" She said:
"From God: for God
Provides sustenance
To whom He pleases,
Without measure." 379

نَكَانُتُ لَكَ مَا فِي بَطْنِي مُحَرَّدًا فَتَكَفَّبَلُ مِـ بِيِّي \* إِنَّكَ اَنْتَ السَّمِيْعُ الْعَــلِيْمُ (

٣٧- فَكُمَّا وَضَعَهُمَا قَالَتُ رَبِّ إِنِّ وَضَعَهُ انْتَىٰ وَاللهُ اَعْلَمُ بِمَا وَضَعَتُ \* وَلَيْسَ النَّ كُو كَالْأُنْتِىٰ \* وَإِنِّ سَتَّيْتُهُا مَرْيَحَ وَإِنِّى اَعِيْنُهُا مَرْيَحَ وَإِنِّى اَعِيْنُهُا مِنَ الشَّيْطِنِ الرَّجِيْمِ

٣- فَتَقَبَّلُهَا رَبُّهَا بِقَبُوْلِ حَسَنِ وَافَّبُهُا كُبُاكَا كُلُهَا وَكُفُّلُهَا زُّكْرِيا الْ كُلْبَادَ خَلَ عَلَيْهَا زُكْرِيكَا الْبِحُرَابُ وَجُنَ عِنْنَ مَا رِزُقًا " قَالَ يَنْ يُمُومِنْ عِنْدِ اللّهِ إِنَّ اللّهَ يُرْزُقُ مَنْ يَشَاؤُ بِغَيْرِ حِسَابٍ ٥ بِغَيْرِ حِسَابٍ ٥

<sup>376.</sup> Muharrar = freed from all worldly affairs and specially dedicated to God's service. She expected a son, who was to be a special devotee, a miraculous son of the old age of his parents, but God gave her instead a daughter. But that daughter was Mary the mother of Jesus, the chosen one among the women: iii. 42.

<sup>377.</sup> The mother of Mary expected a male child. Was she disappointed that it was a female child? No, for she had Faith, and she knew that God's Plan was better than any wishes of hers. Mary was no ordinary girl: only God knew what it was her mother brought forth.

<sup>378.</sup> The female child could not be devoted to Temple service under the Mosaic law, as she intended. But she was marked out for a special destiny as a miracle-child, to be the mother of the miracle-child Jesus. She was content to seek God's protection for her against all evil. There is a certain sense of pride in the girl on the part of the mother.

<sup>379.</sup> Mary grew under God's special protection. Her sustenance, under which we may include both her physical needs and her spiritual food, came from God, and her growth was indeed a "goodly growth", which I have tried to express in the Text by the words "purity and beauty". Some apocryphal Christian writings say that she was brought up in the Temple to the age of twelve like a dove,

Pray to his Loid, saying:
"O my Lord! Grant unto me
From Thee a progeny
That is pure: for Thou
Art He that heareth prayer! 880

39. While he was standing
In prayer in the chamber,
The angels called unto him:
"God doth give thee
Glad tidings of Yaḥyā,
Witnessing the truth
Of a Word from God,<sup>381</sup> and (be Besides) noble, chaste,
And a Prophet,—
Of the (goodly) company
Of the righteous."

40. He said: "O my Lord!
How shall I have a son,
Seeing I am very old,
And my wife is barren?"
"Thus," was the answer,
"Doth God accomplish
What He willeth."

41. He said: "O my Lord!
Give me a Sign!"
"Thy Sign," was the answer,
"Shall be that thou
Shalt speak to no man
For three days
But with signals.
Then celebrate
The praise of thy Lord
Again and again,
And glorify Him
In the evening
And in the morning."

مر- هُنَالِكَ دُعَا رَكْرِقِا رَبَهُ كَالُ رَبِّ هَبُ إِنْ وِنَ لَكُنْكُ ذُرِيَةَ طَيِّبَةً اللهُ سَمِيعُ اللهُ عَآءِ ٥

٣٠- فنادَثُهُ الْمُلَائِكُةُ وَهُو قَا إِنْهُ يُصَرِّئُ فِي الْمِحْرَابِ أَنَّ اللهُ يُبَيِّرُكَ بِيمْنِينَ مُصَدِّبَ قَا بِكُلِمَةٍ مِّنَ اللهِ وَسَيِّكُا وُحَصُورًا وَ يُبيتًا مِّنَ الصَّلِحِيْنَ ٥ ٨٠- قَالَ رَبِ أَنَّى يَكُونُ لِي عُلْمُ وَّ قِنْ بِكُغَنِيَ الْكِبُرُ وامرأتي عاقرو قَالَ كُذَٰ لِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ٥ ١٨- قَالَ رَبِّ اجْعَلْ لِنَ آيَةً " قَالَ أَيُنُكَ ٱلدِّ ثُكَلِّمُ النَّاسَ فلفة أيتامر الأرمنزاط و اذكرُ رُبُكُ كُثِيرًا وَّ سَيِّنْ بِالْعَشِيِّ وَالْإِبْكَارِحُ

<sup>380.</sup> The birth of Mary, the mystic mother of Jesus, of John the Baptist, the precursor of Jesus, and of Jesus, the mystic prophet of Israel, whom Israel rejected, occurred in that order chronologically, and are told in that order. They are all inter-connected. Zakariya prayed for no ordinary son. He and his wife were past the age of parenthood. Seeing the growth of the mystic girl Mary, he proved for some mystic child from God,—"from Thee, a progeny that is pure". Perhaps he had adoption in his mind. Did he want to adopt Mary? To his surprise, he is given a son in the fie h, ushed I in by a mystic Sign.

<sup>381.</sup> Notice: "a Word from God", not "the Word of God", the epithet that mysical Christianity uses for Jesus. As stated in 111, 59 below, Jesus was created by a miracle, by God's word "Be", and he was.

## Section 5.

- 42. Pehold! the angels said:
  "O Mary! God hath chosen thee
  And purified thee—chosen thee
  Above the women of all nations."
- 43. "O Mary! worship
  Thy Lord devoutly:
  Prostrate thyself,
  And bow down (in prayer)
  With those who bow down."
- 44. This is part of the things
  Of the things unseen, 393
  Which We reveal unto thee
  (O Apostle!) by inspiration:
  Thou wast not with them
  When they cast lots
  With arrows, 381 as to which
  Of them should be charged
  With the care of Mary:
  Nor wast thou with them
  When they disputed (the point). 385
- 45. Behold! the angels said:
  "O Mary! God giveth thee
  Glad tidings of a Word
  From Him: his name
  Will be Christ Jesus, 386
  The son of Mary, held in honour
  In this world and the Hereafter
  And of (the company of) those
  Nearest to God; 387

> مه - ذلك مِنْ أَتُكُا الْغَيْبِ نُوْحِيْهِ الْكِكُ وَمَاكُنْتَ لَكَيْهِمْ إِذْ يُلْقُوْنَ أَقُلًا مَهُمُ مُ اَيُّهُمُ يَكُفُّلُ مُرْكِمُ وَمَاكُنْتَ لَكَيْهِمُ

٥٧- إذ قالتِ الْمَلَائِكَةُ لِمُرْمَدُ اِنَّ اللهُ يُمَرُمُ مُرانَ اللهُ يُمَرُمُ مُرانَ اللهُ يُمَرُمُ مُرانَ اللهُ اللهُ الْمَسِيْحُ عِيْسَى ابْنُ مُرْيَمَ مُوكِمَ وَمِنَ اللهُ اللهُ اللهُ اللهُ عَلَيْمَ اللهُ الل

<sup>382.</sup> Mary the mother of Jesus was unique, in that she gave birth to a son by a special miracle, without the intervention of the customary physical means. This of course does not mean that she was more than human, any more than that her son was more than human. She had as much need to pray to God as anyone else. The Christian dogma, in all sects except the Unitarian, holds that Jesus was God and the son of God. The worship of Mary became the practice in the Roman Catholic Church, which calls Mary the Mother of God. This seems to have been endorsed by the Council of Ephesus in 431, in the century before Muhammad was born to sweep away the corruptions of the Church of Christ. For 'âlamīn as meaning all nations, see iii. 96, n. 423.

<sup>383.</sup> Things unseen: mystic, spiritual. The whole story has a mystic meaning, and it would be unseemly to dispute or speculate about it.

<sup>384.</sup> Literally, reeds: aqlam. For the Arab custom of casting lots with arrows, see ii. 219, n. 241.

<sup>385.</sup> Christian apocryphal writings mention the contention between the priests as to the honour of taking charge of Mary, and how it was decided by means of rods or reeds in favour of Zakariya.

<sup>386.</sup> Christ: Greek, Christos = anointed: kings and priests were anointed to symbolise consecration to their office. The Hebrew and Atabic form is Massih.

<sup>387.</sup> Nearest to God: Muqarrabin, Cf. Q. Ivi. 11

- 6. "He shall speak to the people In childhood and in maturity. "Ses And he shall be (of the company) Of the righteous."
- 17. She said: "O my Lord! 389

  How shall I have a son

  When no man hath touched me?"

  He said; "Even so:

  God createth

  What He willeth:

  When He hath decreed

  A Plan, He but saith

  To it, 'Be,' and it is!
- 18. "And God will teach him The Book and Wisdom, The Law and the Gospel,
- 49. "And (appoint him) An apostle to the Children Of Israel, (with this message): 'I have come to you, With a Sign from your Lord, In that I make for you Out of clay, as it were, The figure of a bird, And breathe into it. And it becomes a bird By God's leave: 890 And I heal those Born blind, and the lepers, And I quicken the dead, By God's leave: And I declare to you What ye eat, and what ye store 891 In your houses. Surely Therein is a Sign for you If ye did believe;

٣٠- وَ يُكُلِّمُ التَّاسَ فِي الْمَهْدِ وَكَهْلُا وَ مِنَ الطِّيلِجِيْنَ ۞

٨٠ - قَالَتُ رَبِّ أَثِّي يَكُونُ لِنَ وَلَكُمُ ولكر يكسسني بشروط قَالَ كَانَالِكِ اللَّهُ يَخْلُقُ مَا يَشَأَغُ ٨٧- وَيُعَلِّمُهُ الْكِنْبُ وَالْحِكْمُةُ وَالنَّوْرِٰبِهُ وَالَّإِنِّجِيْلُ ٥ ٢٩- وَرُسُوْلُ إِلَى بَنِي إِنْهُ آغِيْلُ لَا إِنَّ أَخُلُقُ لَكُمْ مِّنَ الطِّينِ كَهُيْءُ قُ فأنفضخ فينيه فنكذن طئرًا وَ أَحْمِي الْمَوْتِي بِأَذُنِ اللَّهِ

<sup>388.</sup> The ministry of Jesus lasted only about three years, from 30 to 33 years of his age, when in the eyes of his enemies he was crucified. But the Gospel of Luke (ii. 46) describes him as disputing with the doctors in the Temple at the age of 12, and even earlier, as a child, he was "strong in spirit, filled with wisdom" (Luke ii. 40). Some apocryphal Gospels describe him as preaching from infancy.

<sup>389.</sup> She was addressed by angels, who gave her God's message. In reply she speaks as to God. In reply, apparently an angel again gives God's message.

<sup>390.</sup> This miracle of the clay birds is found in some of the apocryphal Gospels; those of curing the blind and the lepers and raising the dead are in the canonical Gospels. The original Gospel (see iii. 48) was not the various stories written afterwards by disciples, but the real Message taught direct by Jesus.

<sup>391.</sup> I do not know whether this clause refers to a particular incident, or generally to a prophetic knowledge of what is not known to ordinary people.

50. "'(I have come to you),
To attest the Law
Which was before me.
And to make lawful
To you part of what was
(Before) forbidden to you;
I have come to you
With a Sign from your Lord.
So fear God,
And obey me.

51. "' It is God
Who is my Lord
And your Lord;
Then worship Him.
This is a Way
That is straight.'"

Unbelief on their part
He said: "Who will be
My helpers to (the work
Of) God?" Said the Disciples:
"We are God's helpers:
We believe in God,
And do thou bear witness
That we are Muslims. 362

53. "Our Lord! we believe
In what Thou hast revealed,
And we follow the Apostle;
Then write us down
Among those who bear witness."

54. And (the unbelievers)
Plotted and planned,
And God too planned,
And the best of planners
Is God.

٥٠- وَ مُصَلِّى قُالِمُا بُنِنَ يَكَنَّ مِنَ التَّوْلِيةِ وَلِرُّحِلُ لَكُوْ بَغْضَ الَّذِي وُلِرُّحِلُ لَكُوْ بَغْضَ الَّذِي حُرِّمُ عَلَيْكُوْ وَحِمْ ثَكُوْ بِأَيْةٍ مِّنْ تَلْكُورُ فَاتَّقُوا اللهَ وَالطِيْعُونِ

> اه-اَنَّ اللهُ رَبِّنُ وَرَبُّكُمُ فَاغَبُّنُ وَهُ ۚ هٰذَا صِرَاطٌ مُّسُتَقِيْمٌ ِ

٧٥- فَكَتُمَّا آحَسَّ عِيْسَى مِنْهُمُ الْكُفُّنُ فَالَ مَنْ آنصَارِثُ إلَى اللهِ فَالَ الْحَوَارِيُّوْنَ خَنْ آنصَارُ اللهِ فَالَ الْحَوَارِيُّوْنَ خَنْ آنصَارُ اللهِ عَ امَنَّا بِاللهِ عَ وَاشْهَدُنْ بِانَا مُسْلِمُوْنَ ۞

> ۵۵-رَبُّنَا آمَنَا بِمَا ٱنْوُلْتَ وَاتَّبَغُنَا الرَّسُولِ فَاكْتُبُنَا مَعَ الشِّهِدِيْنَ ٥

> > ٥٠- وَمُكَنُّ وَا وَمُكَرُّ اللهُ عَكَرُاللهُ ۗ إِنَّا وَاللهُ خَيْرُ الْلَكِرِيْنَ ۚ

<sup>392.</sup> The story of Jesus is told with special application to the time of the Apostle Muhammad. Note the word helpers (Anṣār) in this connection, and the reference to plotters in iti. 54. It was the one Religion—the Religion of God, which was in essence the religion of Abraham, Moses, and Jesus. The argument runs: why do ye then now make divisions and reject the living Teacher? Islam is: bowing to the Will of God. All who have faith should bow to the Will of God and be Muslims.

<sup>393.</sup> The Arabic makara has both a bad and a good meaning, that of making an intricate plan to carry out some secret purpose. The enemies of God are constantly doing that. But God—in Whose hands is all good—has His plans also, against which the evil ones will have no chance whatever.

## Section 6.

"O Jesus! I will take thee 393 And raise thee to Myself And clear thee (of the falsehood) 695 Of those who hlaspheme; I will make those Who follow thee superior 306 To those who reject Faith, To the Day of Resurrection: Then shall ye all Return unto Me, And I will judge Between you of the matters Wherein ye dispute. 397

56. "As to those who reject Faith,
I will punish them
With terrible agony
In this world and in the Hereafter,
Nor will they have
Any one to help.

57. "As to those who believe And work righteousness, God will pay them (in full) Their reward; But God loveth not Those who do wrong.

58. "This is what We rehearse Unto thee of the Signs And the Message Of Wisdom."

٥٥- إذْ قَالَ اللهُ لِعِيْنَكَى إِنِّى مُتَوَقِيْكَ وَرَافِعُكَ إِنَّ رَمُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ ا

٥٥- وَ أَمَّا الَّذِيْنَ أَمَنُوْا وَعَمِلُوا الطَّلِحَةِ فَيُوفِيْنِهُمُ أُجُوْرَهُمُ مُرُّ وَ اللّهُ لَا بُحِبُّ الظّلِمِيْنَ ۞

٥٥- ذلك نَتْلُؤهُ عَلَيْك مِنَ اللايتِ
 وَ الذِّكْرِ الْحَكِمْيُورَ

<sup>394.</sup> Read this with iv 157, where it is said that the Jews neither crucified nor killed Jesus, but that another was killed in his likeness. The guilt of the Jews remained, but Jesus was eventually taken up to God.

<sup>395.</sup> Jesus was charged by the Jews with blasphemy as claiming to be God or the son of God. The Christians (except a few early sects which were annihilated by persecution, and the modern sect of Unitatians, who are almost Muslims) adopted the substance of the claim, and made it the cornerstone of their faith. God clears Jesus of such a charge or claim.

<sup>396.</sup> Those who follow thee: The Muslims are the true Christians, for they follow (or should follow) the true teaching of Christ, which did not include the blasphemy that he was God or the son of God in the literal sense. But there is a large body of men, who by birth inherit such teaching nominally, but their hearts do not consent to it. Their real Muslim virtues (which from their point of view they call Christians virtues) entitle them to be called Christians, and to receive the leading position which they at present occupy in the world of men.

<sup>397.</sup> All the controversies about dogma and faith will disappear when we appear before God. He will judge not by what we profess but by what we are.

- 59. The similitude of Jesus
  Before God is as that of Adam; 398
  He created him from dust,
  Then said to him: "Be":
  And he was.
- 60. The truth (comes)
  From God alone;
  So be not of those
  Who doubt.<sup>390</sup>
- In this matter with thee,
  Now after (full) knowledge
  Hath come to thee,
  Say: "Come! let us
  Gather together,—
  Our sons and your sons,
  Our women and your women,
  Ourselves and yourselves:
  Then let us earnestly pray,
  And invoke the curse
  Of God on those who lie!" 400
- 62. This is the true account: 401
  There is no god
  Except God;
  And God—He is indeed

٩٥ - إن مَثَلَ عِنْسَائِي عِنْدَاللهِ كَمَثَلِ أَدَمَرْ خَلَقَةُ مِنْ ثُرَابٍ
 ثُمَّرُ قَالَ لَهُ كُنُ فَيَكُونُ ۞
 ٢٠ - أَنْحَنُ مِنْ رُبِّكَ
 ١٤ - أَنْحَنُ مِنْ رُبِّكَ
 ١٤ - أَنْكُنْ مِنْ رُبِّكَ
 ١٤ - أَنْكُنْ مِنْ أَبْهُمْ تَرِيْنَ ۞
 ١٤ - الْمُمْ مِنْ الْمُمْ تَرِيْنَ ۞

١١- فَهَنْ حَاجَكَ فِيْهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلُ تَعَالَوْا نَكُ حُ اَبُنَكَ أَنَا وَ اَبُنَاءَكُمُ وَنِسَاءَنَا وَ نِسَاءَكُمُ وَانْفُسَنَا وَانْفُسَكُمُ وَ" ثُمَّ نَبْتَهِ لُ فَنَجْعَلْ لَّغَنْتَ اللهِ عَلَى الْكَلْمِيْنِيْنَ ۞ لَّغَنْتَ اللهِ عَلَى الْكَلْمِيْنِيْنَ

> ٩٢-إِنَّ هٰنَ اللَّهُ الْقَصَّصُ الْحَقُّ ۚ وَمَا مِنْ اللَّهِ إِلَّا اللَّهُ ۚ وَ إِنَّ اللَّهُ لَهُوَ

- 398. After a description of the high position which Jesus occupies as a prophet, we have a repudiation of the dogma that he was God, or the son of God, or anything more than a man. If it is said that he was born without a human father, Adam was also so born. Indeed Adam was born without either a human father or mother. As far as our physical bodies are concerned they are mere dust. In God's sight Jesus was as dust just as Adam was or humanity is. The greatness of Jesus arose from the divine command "Be": for after that he was—more than dust—a great spiritual leader and teacher.
- 399. The truth does not necessarily come from priests. or from the superstitions of whole peoples. It comes from God, and where there is a direct revelation, there is no room for doubt.
- 400. In the year of Deputations, 10th of the Hijra, came a Christian embassy from Najrān (towards Yaman, about 150 miles north of Ṣana'ā). They were much impressed on hearing this passage of the Qur-ān explaining the true position of Christ, and they entered into tributary relations with the new Muslim State. But ingrained habits and customs prevented them from accepting Islam as a body. The Holy Apostle, firm in his faith, proposed a Mubāhala i.e., a solemn meeting, in which both sines should summon not only their men, but their women and children, earnestly pray to God, and invoke the curse of God on those who should lie. Those who had a pure and sincere faith would not hesitate. The Christians declined, and they were dismissed in a spirit of tolerance, with a promise of protection from the State in return for tribute, "the wages of rule," as it is called in the Āin-1-Akbarī.
- 401. We are now in a position to deal with the questions which we left over at ii. 87 Jesus is no more than a man. It is against reason and revelation to call him God or the son of God. He is called the son of Mary to emphasise this. He had no known human father, as his birth was mire culous. But it is not this which raises him to his high spiritual position as a prophet, but because God called him to his office. The praise is due to God, Who by His Word gave him spiritual strength—"strengthened him with the holy spirit". The miracles which surround his story relate not only to his birth and his life and death, but also to his mother Mary and his precursor Yaḥyā. These were the "Clear Signs" which he brought. It was those who misunderstood him who obscured his clear Signs and surrounded him with mysteries of their own invention.

The Exalted in Power, The Wise.

63. But if they turn back, God hath full knowledge Of those who do mischief. الْعَزِيْرُ الْعُكِلِيْمُ ٥

٣٠- فَإِنْ تُولُواْ ﴾ فَإِنَّ اللهَ عَلِيْمٌ ۖ بِالْمُفْسِ بِيْنَ نَ

C. 57.—Islam doth invite all people (in. 64-120.) To the Truth: there is no cause For dissembling or disputing. False are the people who corrupt God's truth, or hinder men From coming to God. Let the Muslims Hold together in unity and discipline, Knowing that they have a mission Of righteousness for humanity. No harm can come to them. Though there are good men and true In other Faiths, Muslims must Be true to their own Brotherhood. They should seek help and friendship From their own, and stand firm In constancy and patient perseverance.

Section 7.

64. Say: "O People Of the Book! come To common terms As Between us and you: That we worship None but God: That we associate No partners with Him: That we erect not, From among ourselves, Lords and patrons Other than God." 4')2 If then they turn back, Say: "Bear witness That we (at least) Are Muslims (bowing To God's Will)."

٣٠- قُلُ يَاهُلَ الْكِتْبِ تَعَالَوْا إِلَى كَلِمَةِ سُوَا هِم بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعُبُكَ إِلَّا اللهُ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَثْغِنَ بَعْضُنَا بَعْضًا أَرْبَابًا بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُوْنِ اللهِ فَإِنْ تَوَلَوْا يَاتَا مُسْلِمُونَ ۞

<sup>402.</sup> In the abstract the People of the Book would agree to all three propositions. In practice they fail. Apart from doctrinal lapses from the unity of the One True God, there is the question of a consecrated Priesthood (among the Jews it was hereditary also), as if a mere human being—Cohen, or Pope, or Priest, or Brahman,—could claim superiority apart from his learning and the purity of his life, or could stand between man and God in some special sense. The same remarks apply to the worship of saints. They may be pure and holy, but no one can protect us or claim Lordship over us except God. For Rabb, see 1, 2 n. Abraham was a true man of God, but he could not be called a Jew or a Christian as he lived long before the Law of Moses or the Gospel of Jesus was revealed.

- 65. Ye People of the Book!

  Why dispute ye
  About Abraham,

  When the Law and the Gospel
  Were not revealed

  Till after him?

  Have ye no understanding?
- 66. Ah! Ye are those
  Who fell to disputing
  (Even) in matters of which
  Ye had some knowledge! 608
  But why dispute ye
  In matters of which
  Ye have no knowledge?
  It is God Who knows,
  And ye who know not!
- 67. Abraham was not a Jew
  Nor yet a Chiistian;
  But he was true in Faith,
  And bowed his will to God's,
  (Which is Islam),
  And he joined not gods with God. 404
- 68. Without doubt, among men
  The nearest of kin to Abraham,
  Are those who follow him,
  As are also this Apostle
  And those who believe:
  And God is the Protector
  Of those who have faith.
- 69. It is the wish of a section
  Of the People of the Book
  To lead you astray.
  But they shall lead astray.
  (Not you), but themselves,
  And they do not perceive!
- 70. Ye People of the Book! Why reject ye

مه من من ربروبير ويه ويه وُلانصُرُانِيًّا وُلان كان حزيثِ فَا مُشْدِليًا \* وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ۞

١٥ اَوْلَى التَّاسِ بِإِبْرِهِ يَمَ
 لكّذِيْنَ التَّبَعُونَةُ وَهِنَ النَّبِيُّ
 وَ النَّذِيْنَ الْمَعْنُونَةُ وَهِنَ النَّبِيُّ
 وَ اللَّهُ وَلِيُّ الْمُؤْمِنِيْنَ ۞
 وَ اللَّهُ وَلِيُّ الْمُؤْمِنِيْنَ ۞
 وَ اللَّهُ وَلِيُّ الْمُؤْمِنِيْنَ ۞
 وَ يَخْفِ الْوُنَاكُمُ وَمَا يُضِلُونَ إِلَّا الْمُقْسَلِهُمُ الْمُؤْمِنِيْنَ وَمَا يَضِلُونَ إِلَّا النَّفْسَلَهُمُ وَمَا يَضِلُ اللَّهُ الللَّهُ اللَّهُ اللْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِنِ اللَّهُ اللَّهُ اللْمُلْلِمُ اللَّهُ اللْمُولُ اللَّهُ اللْمُلْلِمُ الللْمُلْمُ اللللْمُ الللَّهُ اللَّهُ اللَّلْمُ اللللْمُ الللْمُلْمُ اللَّهُ اللَّهُ اللْمُؤْمِنِ الللْم

٠٠- يَاهُلَ الْكِتْبِ لِمَ تَكُفُّونَ

<sup>403.</sup> The number of sects among the Jews and Christians shows that they wrangled and disputed even about some of the matters of their own religion, of which they should have had some knowledge But when they talk of Father Abraham, they are entirely out of court, as he lived before their peculiar systems were evolved.

<sup>404.</sup> Cf ii. 135 and the whole argument in that passage.

The Signs of God. Of which we are (Yourselves) witnesses?

71. Ye People of the Book!
Why do ye clothe
Truth with falsehood,
And conceal the Truth,
While ye have knowledge? 403

## Section 8.

- 72. section of the People
  Of the Book say:
  "Believe in the morning \*\*\*
  What is revealed
  To the Believers,
  But reject it at the end
  Of the day; perchance
  They may (themselves)
  Turn back:
- 73. "And believe no one Unless he follows Your religion." Say: "True guidance Is the guidance of God: (Fear ye) lest a revelation 407 Be sent to someone (else) Like unto that which was sent Unto you? Or that those (Receiving such revelation) Should engage you in argument Before your Lord?" 408 Say: "All bounties Are in the hand of God: He granteth them To whom He pleaseth:

بِالْبَتِ اللهِ وَانْنَاهُمْ تَشْهَدُ وَنَ دَ اللهُ قَالِمَا الْكِتْفِ لِمَ تَلْمِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكُمُّذُونَ الْحَقَّى دَانَةُ مُرْتَعْلَمُونَ فَ وَتَكُمُّذُونَ الْحَقَّى دَانَةُ مُرْتَعْلَمُونَ فَ

٧-- و تَالَتُ طَالِيفَةٌ ثِن اَهْلِ الْكَتْجِ الْمُنْوَا بِالْكِرِي الْمُنْوَا بِالْكِرِي الْمُنْوَا بِكَرِي الْمُنْوَا وَجُهُ النَّهُ إِن الْمُنْوَا وَجُهُ النَّهُ إِن الْمُنْوَا وَجُهُ النَّهُ الْمُكَافِّمُ بِرَجْعُونَ أَنَّ الْمُنْوَا الْجَرَةُ لَعَلَّاكُمُ بِرَجْعُونَ أَنَّ اللَّهُ الْمُنْوَا الْجَرَةُ لَعَلَّالُمُ مِن اللَّهِ اللَّهُ الْمُؤْمُ اللَّهُ الْمُنْ الْمُؤْمُ اللْهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الللَّهُ الْمُؤْمُ الللَّهُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الللَّهُ الْمُؤْمُ اللْمُؤْمُ الللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللْهُ الللَّهُ الللْمُ اللَّهُ الللْمُ اللَّهُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الللَّهُ اللَّهُ الْمُؤْمُ اللللْمُ الللَّهُ اللْمُؤْمُ

<sup>405.</sup> There are many ways of preventing the access of people to the truth. One is to tamper with it, or trick it out in colours of falsehood: halt-truths are often more dangerous than obvious talsehoods. Another is to conceal it altogether. Those who are jealous of a man of God, whom they actually see before them, do not allow his credentials or virtues to be known, or viltry him, or conceal facts which would attract people to him. When people do this of set purpose, against their own light ("or which ye are yourselves wintnesses"), they are descending to the lowest depths of degradation, and they are doing more harm to themselves than to anyone else.

<sup>406.</sup> Wajh here has the sense of "beginning", "early part". The cynics who plotted against Islam actually asked their accomplices to join the Behevers and then repudiate them.

<sup>407.</sup> The two clauses following have been variously construed, and some translations leave the sense ambiguous. I have construed the conjunction "an" to mean "lest", as it undoubtedly does in vii. 172, "an taquiu", etc.

<sup>408.</sup> Cf., ii. 76. The People of the Book were doubly annoyed at the Muslims: (1) that they should (being outside their ranks) receive God's revelations, and (2) that having received such revelations, they should be able to convict them out of their own scriptures before their Lord!

And God careth for all, And He knoweth all things."

- 74. For His Mercy He specially
  chooseth
  Whom He pleaseth;
  For God is the Lord
  Of bounties unbounded.
- 75. Among the People of the Book Are some who, if entrusted With a hoard of gold, 409 Will (readily) pay it back; Others, who, if entrusted With a single silver coin, 410 Will not repay it unless Thou constantly stoodest Demanding, because, They say, "there is no call On us (to keep faith) With these ignorant (Pagans)." 411 But they tell a lie against God, And (well) they know it.
- 76. Nay.—Those that keep Their plighted faith And act aright,—verily God loves those Who act aright.
- 77. As for those who sell
  The faith they owe to God
  And their own plighted word
  For a small price,413
  They shall have no portion
  In the Hereafter:

وَاللَّهُ وَاسِعٌ عَلِيْدٌ ﴿

٧٥- يَكُ نْمَنَّصُّ بِرَحْمَتِهِ مَنْ يَشَا لَهِ طُ وُاللَّهُ ذُو الْفَضَٰرِلِ الْعَظِيْمِ ِ

۵۷- وَمِنْ أَهْلِ الْكِتْبِ مَنْ إِنْ تَأْمَنُهُ بِقِنْطَارِ يُؤَوِّهُ إِلَيْكَ وَمِنْهُمْ مِّنْ إِنْ تَامَنُهُ بِرِينَنَادِ لَا يُؤَوِّهُ وَمِنْهُمْ مِّنْ إِنْ تَامَنُهُ مِيدِينَا لَا يُؤَوِّهُ الْيُكَ الرَّمِّ بِنَ مَا يُمْنَ عَلَيْهِ قَالِماً لَا فِلْكَ بِالْمُهُمُ فَالْوَالْمُنِى عَلَيْنَا فَيُفُولُونَ عَلَى الْوِالْكَنِى بَوَهُمْ يَعُكُونَى

> ٢٠- بَكُلْ مُنُ أَوُفَىٰ بِعَنْ لِهِ وَاللَّهِٰ وَالتَّفِٰ فَإِنَّ اللَّهُ يُحْجِبُ الْمُتَّقِيْنَ ۞ ٤٠- إِنَ اللَّهِ إِنْ يَشْتَرُونَ بِعَلْمِ اللهِ وَايْمَانِهِ مُرْثَكُمُنَا فَلِيْ لَا أُولَائِكَ لَا خَلَاقَ لَهُ مُرْفِى الْاَخِرَةِ اُولَائِكَ لَا خَلَاقَ لَهُ مُرْفِى الْاَخِرَةِ

<sup>409.</sup> Hoard of gold: qințār: a talent of 1,200 ounces of gold, more than a lakh of rupees. See 111 14, n. 354.

<sup>410.</sup> Silver coin: dinar. In the later Roman Empire, the denarius was a small silver coin, about the size of a four-anna piece. It must have been cuurrent in Syria and the markers of Arabia in the time o our Apostle. It was the coin whose name is translated in the English Bible by the word penny, Matt xxii. 19: hence the abbreviation of penny is d (=denarious). The later Arabian coin dinar coined by the Umaiyads, was a gold coin after the pattern of the Byzantine (Roman) denarius aureus and weighed about 66'349 grains troy, just a little more than a half-sovereign.

<sup>411.</sup> Every race imbued with race arrogance resorts to this kind of moral or religious subterfuge Even if its members are usually honest or just among themselves, they are contemptuous of those outside their circle, and cheat and deceive them without any qualms of conscience. This is a "lie against God"

<sup>412.</sup> All our duties to our fellow-creatures are referred to the service and faith we owe to God. But in the matter of truth an appeal is made to our own self-respect as responsible beings: is it becoming that we should be false to our own word, to ourselves? And then we are reminded that the utmost we can gain by falsifying God's word or being untrue to ourselves is but a miserable price. We get at best something very paltry as the price for selling our very souls.

Nor will God (Deign to) speak to them Or look at them On the Day of Judgment, Nor will He cleanse them 418 (Of sin): they shall have A grievous Penalty.

78. There is among them
A section who distort
The Book with their tongues.
(As they read) you would think
It is a part of the Book,
But it is no part
Of the Book; and they say,
"That is from God,"
But it is not from God:
It is they who tell
A lie against God,
And (well) they know it!

79. It is not (possible
That a man, to whom
Is given the Book,
And Wisdom,
And the prophetic office,
Should say to people:
"Be ye my worshippers
Rather than God's": 414
On the contrary
(He would say):
"Be ye worshippers
Of Him Who is truly
The Cherisher of all:
For ye have taught
The Book and ye
Have studied it earnestly."

80. Nor would he instruct you
To take angels and prophets 115
For Lords and Patrons.
What! would he bid you

وَلَا يُكِلِّنُهُمُ اللهُ وَلَا يُنْظُرُ الِيُهِمْ يَوْمُ الْقِيمَةِ وَلَا يُزَكِّيْهِمْ وَلَا يُزَكِّيْهِمْ وَلَهُمُ عِنَاكِ الِيُمُ

٥٤- وَإِنَّ مِنْهُمُ لَفَرْ أَيْكًا يَكُونَ ٱلسِّنَتَهُ مُر بِالْكِتْفِ لِتَحْسَبُوءُ مِنَ الْكِتْفِ وَمَا هُومِنَ الْكِتْفِ وَيَقُولُونَ هُومِنَ عِنْدِاللهِ وَمَا هُومِنْ عِنْدِاللهِ عَنْدِاللهِ وَكَيْقُولُونَ عَلَى اللهِ وَكَيْقُولُونَ عَلَى اللهِ الْكَذِب وَيُعْدَلُونَ وَهُومِنَ عِنْدِ اللهِ الْكَذِب وَكَيْقُولُونَ عَلَى اللهِ الْكَذِب وَهُمُ مِيغَ لَكُونَ وَ وَهُمُ مُنِعَ لَكُونَ وَ وَهُمُ مُنِعَ لَكُونَ وَ وَهُمُ مُنْ عَنْدُ اللهِ الْكَذِب وَهُمُ مُنْ عَنْدُ لَكُونَ وَ وَهُمُ مُنْ عَنْدُ لَكُونَ وَ وَهُمُ مُنْ عَنْدُونَ وَ وَهُمُ مُنْ عَنْدُ لَكُونَ وَلَيْ اللهِ اللهِ الْكَذِب وَ مَنْ عَنْدُونَ وَ وَاللهِ اللهِ اللهُ اللهِ اللهُ اللهِ ال

٥٠- مَا كَانَ لِهُ اللهُ الله

٠٠- وَلَا يَاْمُرُكُمْ إَنْ تُتَخِفُ نُواالْمُكَافِكَةَ وَالنَّرِبِيِّنَ اَرْبَاجًا لَكِامُوكُمْ وَبِالتُكُفُو

<sup>413.</sup> Even on sinners—ordinary sinners—God will look with compassion and mercy; He will speak words of kindness and cleanse them of their sins. But those who are in active rebellion against God and sin against their own light,—what mercy can they expect?

<sup>414.</sup> It is not in reason or in the nature of things that God's messenger should preach against God. 
— Jesus came to preach the true God.,

<sup>415.</sup> Jesus was a prophet, and the Holy Spirit "with which he was strengthened" was the Angel who brought the revelations to him.

To unbelief after ye have Bowed your will (To God in Islam)?

# SECTION 9.

- 81. Behold! God took
  The Covenant of the Prophets, 16
  Saying: "I give you
  A Book and Wisdom;
  Then comes to you
  An Apostle, confirming
  What is with you;
  Do ye believe in him
  And render him help."
  God said: "Do ye agree,
  And take this My Covenant
  As binding on you?"
  They said: "We agree."
  He said: "Then bear witness,
  And I am with you
  Among the witnesses."
- 82. If any turn back
  After this, they are
  Perverted transgressors.
- 83. Do they seek
  For other than the Religion
  Of God?—while all creatures
  In the heavens and on earth
  Have, willing or unwilling,<sup>417</sup>
  Bowed to His Will
  (Accepted Islam),
  And to Him shall they
  All be brought back.

# بعُكَ إِذْ أَنْ تُمْرُ مُّ سُلِمُونَ حَ

١٨- وَ إِذْ كَفَّنَ ٱللَّهُ مِنْ مَنْ النَّيِبِينَ لَكَا ٱلنَّكُ مُكُمُّ قِنْ كِتَا وَ مُكْمَةً ثُمَّرَ جَاءَ ذُوْرَسُولَ مُصُّرِقُ فَى لِمَا مَعَكُمُ لَنُوْمِ مُنَّ بِهِ وَلَتَنْصُرُ ثِنَا قَالَ ءَا فَهَارُنْكُمْ وَ آخَلُ ثُورُ وَمَنِى \* قَالُوا افْرَرُنَا \* وَمَنِى \* قَالُوا افْرَرُنَا \* وَانَا مَعَكُمُ قِنْ الشّيهِ لِمِينَ ٥

> م. فَمَنْ تَوَلَّى بَعْنَ ذَلِكَ فَأُولَٰ عِنْكَ هُمُ الْفُسِتْقُونَ ۞

٩٠- أفغنير دين الله ينبغون وللا أشكير
 من في التكموت والزرض
 وكوعًا وكؤهًا
 والشه يُرْجعُون ٥

<sup>416.</sup> Cf. ii. 63, n. 78. The argument is: You (People of the Book) are bound by your own oat sworn solemnly in the presence of your own Prophets. In the Old Testament as it now exis Muhammad is foretold in Deut. xviii. 18; and the rise of the Arab nation in Isaiah, xlii. 11, for Kee was a son of Ismā'il and the name is used for the Arab nation: in the New Testament as it nexists. Muhammad is foretold in the Gospel of St. John, xiv. 16, xv. 26, and xvi. 7: the future Comfor cannot be the Holy Spirit as understood by Christians, because Holy Spirit already was prese helping and guiding Jesus. The Greek word translated "Comforter" is "Paracletos", which is easy corruption from "Periclytos", which is almost a literal translation of "Muhammad" or "Ahmad see Q. kxi. 6. Further, there were other Gospels that have perished, but of which traces still rems which were even more specific in their reference to Muhammad; e.g., the Gospel of St. Barnat of which an Italian translation is extant in the State Library at Vienna. It was edited in 1907 was an English translation by Mr. Lonsdale and Laura Ragg.

<sup>417.</sup> God's Truth is manifest, and all that is good and true and sane and normal accepts it w joy. But even where there is "disease in the heart" (Q il. 10), or judgment is obscured by pervers every creature must eventually see and acknowledge God and His power (ii. 167). Cf. R. Bridg "Testament of Beauty": iv. 1419-22:—"For God's love is unescapable as nature's environment, whif a man ignore or think to thrust it off, he is the ill-natured fool that runneth blindly on death." Nature adores God, and Islam asks for nothing peculiar or sectarian; it but asks that we follow a nature and make our will comformable to God's Will as seen in Nature, history, and revelation.

- 84. Say: "We believe
  In God, and in what
  Has been revealed to us
  And what was revealed
  To Abraham, Ismā'il,
  Isaac, Jacob, and the Tribes,
  And in (the Books)
  Given to Moses, Jesus,
  And the Prophets,
  From their Lord:
  We make no distinction
  Between one and another
  Among them, and to God do we
  Bow our will (in Islam)."
- 85. If anyone desires
  A religion other than
  Islam (submission to God), 418
  Never will it be accepted
  Of him; and in the Hereafter
  He will be in the ranks
  Of those who have lost
  (All spiritual good).
- 86. How shall God
  Guide those who reject
  Faith after they accepted it
  And bore witness
  That the Apostle was true
  And that Clear Signs
  Had come unto them?
  But God guides not
  A people unjust.
- : 87. Of such the reward

  Is that on them (rests)

مه- قُلُ امَنَا بِاللهِ وَمَا أُنْوِلَ عَلَيْنَا وَمَا اُنْوِلَ عَلَى إِبْرِهِ يَمَرُوا شَمْعِيُلَ وَ السَّحَقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَا اُوْقَ مُولِى وَعِيْلَى وَ النَّرِبِيُّوْنَ مِنْ تَرِّهِمْ لَا نُفَرِقُ مِنْ تَرِّهِمْ لَا نُفَرِقُ بَنْنَ آحَدٍ مِنْ الْمُونَ وَ نَعْنُ لَا فَا مُسْلِمُونَ وَ

> هه- و مَنْ يَبُسَتَخ عَيْرُ الْاسُلامِ دِيْنَا فَكُنْ يُغْبَلَ مِنْهُ \* وَهُو فِي الْاخِرَةِ مِنَ الْخسِرِيْنَ ۞

۸-كىف يۇرى الله قۇماً كَفُرُوا بِعُكَ اِيْمَانِهِ مُر دُشُهِ كُوَّا كَنَّ الْرَسُولِ حَقَّ كَا بُوهُمُ الْبَيِّنْ عُنْ دُاللهُ لايهُ بِي الْفَوْمَ الطَّلِي بَنَ ٥ دُاللهُ لايهُ بِي الْفَوْمَ الطَّلِي بَنَ ٥

٥٠- أُولَائِكَ جَزَا وُهُمْ

<sup>418.</sup> The Muslim position is clear. The Muslim does not claim to have a religion peculiar to himself. Islam is not a sect or an ethnic religion. In its view all Religion is one, for the Truth is one. It was the religion preached by all the earlier Prophets. It was the truth taught by all the inspired Books. In essence it amounts to a consciousness of the Will and Plan of God and a joyful submission to that Will and Plan. If any one wants a religion other than that, he is false to his own nature, as he is false to God's Will and Plan. Such a one cannot expect guidance, for he has deliberately renounced guidance.

The curse of God, Of His angels, And of all mankind;—

- 88. In that will they dwell;
  Nor will their penalty
  Be lightened, nor respite
  Be their (lot);—118-A
- 89. Except for those that repent (Even) after that,
  And make amends;
  For verily God
  Is Oft-Forgiving,
  Most Merciful.
- 90. But those who reject
  Faith after they accepted it,
  And then go on adding
  To their defiance of Faith,—
  Never will their repentance
  Be accepted; for they
  Are those who have
  (Of set purpose) gone astray.
- 91. As to those who reject
  Faith, and die rejecting,—
  Never would be accepted
  From any such as much
  Gold as the earth contains,
  Though they should offer it
  For ransom. For such
  Is (in store) a penalty grievous
  30 And they will find no helpers.

أَنَّ عَلَيْهِ مَ لَعُنَةَ اللهِ وَالْمَكَائِكَةِ وَالتَّاسِ ٱجْمَعِيْنَ ﴿

٨٠- الحلويْن فِيهَا الْا يُحَقَّفُ عَنْهُ مُوالَّعُ أَنْ الْهُ مُولِدُهُ مُنْ الْحُونَ نَ اللهُ مُولِدُهُ مُؤلِدُهُ مُولِدُهُ مُولِدُهُ مُولِدُهُ مُولِدُهُ مُولِدُهُ مُولِدُهُ مُولِدُهُ مُؤلِدُهُ مُولِدُهُ مُولِدُهُ مُولِدُهُ مُؤلِدُ مُؤلِدُ مُؤلِدُهُ مُؤلِدُهُ مُؤلِدُهُ مُؤلِدُهُ مُؤلِدُ مُ

٩٠- الآل الذين تابُوا مِنْ بَعْدِ ذَٰلِكَ مِنْ بَعْدِ ذَٰلِكَ مَنْ بَعْدِ ذَٰلِكَ مَنْ الله عُنْ وُرَّ رَحِم بُرُرَ مَنْ الله عُنْ وُرَّ رَحِم بُرُرَ مَنْ
 وَ الله عَنْ وُرَّ رَحِم بُرُرَ مَنْ الله عَنْ وُرَّ رَحِم بُرُرَ مَنْ

٩٠- إِنَّ الْآنِيْنَ كَفَرُوْا
 بعن ايمكنوم
 ثمر ازدادؤاكفرا
 ثور ثفيل تؤبئهمُوْ
 وَأُولَائِكُ هُمُرالطَّلَاثُونَ
 وَأُولَائِكُ هُمُرالطُّلَاثُونَ

١٥- إنَّ الذِيْنَ كَفَهُوْا وَمَانُوْا وَهُمْ كُفَّارٌ فَكُنْ يُقِبُلُ مِنْ أَحَدِهِمْ
 قَكَنْ يُقْبُلُ مِنْ أَحَدِهِمْ
 مِّلُ الْكَرْضِ ذَهِبًا وَلَوِافْ تَكَنى بِهِ مُؤْلِكِ لَوَافْ تَكَنى بِهِ مُؤْلِكِ لَهُمْ مَنَ الْكِائِمُ
 وَمَا لَهُمُ مِنْ تَصِرِينَ فَ إِلَيْمَ
 وَمَا لَهُمُ مِنْ تَصِرِينَ فَ إِلَيْمَ

## SECTION 10.

- 92. By no means shall ye
  Attain righteousness unless
  Ye give (freely) of that 410
  Which ye love; and whatever
  Ye give, of a truth
  God knoweth it well.
- 93. Il food was lawful
  To the Children of Israel,
  Except what Israel 420
  Made unlawful for itself,
  Before the Law (of Moses)
  Was revealed. Say:
  "Bring ye the Law
  And study it,
  If ye be men of truth."
- 94. If any, after this, invent A lie and attribute it To God, they are indeed Unjust wrong-doers.
- 95. Say: "God speaketh
  The Truth: follow
  The religion of Abraham,
  The sane in faith; he
  Was not of the Pagans." 421
- 96. The first House (of worship)
  Appointed for men
  Was that at Bakka:

  Full of blessing

﴿ ٩٠- لَنَ تَنَالُوا الْبِرَحَتَّى ثُنُوفَقُوْ أَمِمَا تَصِّبُونَ مُ وُمَا تُنُفِقُوا مِنْ شَيْءً فَإِنَّ اللهَ يه عَـلِيُمُّ

عاد - كُلُّ الطَّعَامِ كَانَ حِلَّا لِبُنِيَ إِسْرَاءِيُلُ الْامَاحَدَمُ الْسُرَاءِيُلُ عَلَى نَفْسِهِ مِنْ قَبْلِ آنْ ثُنْزُلُ التَّوْرِيةُ ثُ قُلُ فَاتَوُا بِالتَّوْرِيةِ فَاتَلُوْهَا فَلُ فَاتَوُا بِالتَّوْرِيةِ فَاتَلُوْهاَ إِنْ كُنْتُمُ صلى قِيْنَ ٥ إِنْ كُنْتُمُ صلى قِيْنَ ٥ مه قِمَنِ افْتَرَى عَلَى اللهِ الْكَنِ بَمِنُ بَعْلِها ذلك فَأُولِتُكَ هُمُ الظّلِمُونَ ٥ ذلك فَأُولِتِكَ هُمُ الظّلِمُونَ ٥

هه- قُلُ صَكَ قَ اللَّهُ وَ عَلَى صَكَ قَ اللَّهُ وَ عَلَى صَكَ قَ اللَّهُ وَ عَلَيْهُ وَ عَلَى اللَّهُ عَلَى الْكَ عَلَى الْمُشْرِكِينَ ۞
 وما كان مِن المُشْرِكِينَ ۞
 وما قَلَ بَيْتٍ وُضِعَ لِلتَّاسِ لَلْمِن فَضِعَ لِلتَّاسِ لَلْمَانِ فَضِعَ لِلتَّاسِ لَلْمَانِ فَضِعَ لِلتَّاسِ لَلْمَانِ فَي بِمَكَّةً مُلْرَكًا

<sup>419.</sup> The test of charity is: do you give something that you value greatly, something that you love? If you give your life in a Cause, that is the greatest gift you can give. If you give yourself, that is, your personal efforts, your talents, your skill, your learning, that comes next in degree. If you give your earnings, your property, your possessions, that is also a great gift; for many people love them even more than other things. And there are less tangible things, such as position, reputation, the well-being of those we love, the regard of those who can help us, etc. It is unselfishness that God demands, and there is no act of unselfishness, however small or intangible, but is well within the knowledge of God.

<sup>420.</sup> The Arabs are the flesh of the camel, which is lawful in Islam, but it was prohibited by the Jewish Law of Moses (Leviticus, xi. 4). But that Law was very strict because of the "hardness of heart" of Israel, because of Israel's insolence and iniquity (Q, vi. 146). Before it was promulgated Israel was free to choose its own food. I take "Israel" here to stand for the people of Israel

<sup>421.</sup> The greater freedom of Islam in the matter of the ceremonial law, compared with the Mosaic Law, is not a reproach but recommendation. We go back to an older source than Judaism,—the institutions of Abraham. By common consent his faith was sound, and he was certainly not a Pagan, a term contemptuously applied to the Arabs by the Jews.

<sup>422.</sup> Bakka: same as Mecca; perhaps an older name. The foundation of the Ka'ba goes back to Abraham, but there are place associations in the sacred territory with the names of Adam and Eve, e.g., at 'Arafāt, the Mount of Mercy (see n. 217 to ii. 197).

And of guidance For all kinds of beings: 428

97. In it are Signs
Manifest; (for example),
The Station of Abraham; 424
Whoever enters it
Attains security; 425
Pilgrimage thereto is a duty
Men owe to God,—
Those who can afford
The journey, but if any
Deny faith, God stands not
In need of any of His creatures.

98. Say: "O People of the Book!
Why reject ye the Signs
Of God, when God
Is Himself witness
To all ye do?"

99. Say: "O ye People of the Book!
Why obstruct ye
Those who believe,
From the Path of God,
Seeking to make it crooked,
While ye were yourselves
Witnesses (to God's Covenant)? 426
But God is not unmindful
Of all that ye do."

100. O ye who believe!

If ye listen

To a faction

Among the People of the Book,

They would (indeed)

Render you apostates

After ye have believed!

101. And how would ye
Deny Faith while unto you
Are rehearsed the Signs
Of God, and among you

وُهُكَى لِلْعٰلَمِيْنَ ٥

٩٠- فِيْهِ الْبِكَ بَيِّنْكَ مَقَامُ اِبْرَهِ يُمَةً وَمَنَ دُخُلَهُ كَانَ امِنَا وَلِلْهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَن اسْتَطَاعَ إلَيْهِ سَبِيلًا وَمَنْ كَفَرُ وَمَنْ كَفَرُ فَاكُ اللَّهُ عَنِيُّ عَنِ الْعَلَيْدِينَ ٩٠- قُلْ يَاهُلَ الْمُنْتِ لِمَ تَكُفُّرُونَ بِالْبِ اللَّهِ وَاللَّهُ شَهِيْنٌ عَلَى مَا نَعُمُ الْوُنَ

٥٠- قُلْ يُاهُلُ الْكِتْبِ
 لِمَ تَصُلُ وَنَ عَنْ سَجِيْلِ اللهِ
 مَنْ أَمَنَ تَبُغُونَهَا عِوْجًا
 مَنْ أَمَنُ تَبُغُونَهَا عِوْجًا
 وَمَا اللهُ بِغَافِلِ عَمَّاتَعُمَلُونَ •
 وَمَا اللهُ بِغَافِلِ عَمَّاتَعُمَلُونَ •
 الدُيْنَ الْمَنْ فَوْلَا الْكِتْبَ
 مَنْ الّذِيْنَ أَوْنُوا الْكِتْبَ
 مِنْ الّذِيْنَ أُونُوا الْكِتْبَ
 مِنْ الّذِيْنَ أُونُوا الْكِتْبَ
 مُنْ الّذِيْنَ أُونُوا الْكِتْبَ
 مُنْ اللهِ يُعْدُلُ اللهِ وَفِيْ
 وَانَ تُمُ نَتُمُ نَتُلُ عَلَيْكُمُ اللهِ وَفِيْ
 وَانَ تُمُ نَتُمُ اللهِ وَفِيْ
 وَانَ تُمُ اللهِ وَفِيْ

<sup>423. &#</sup>x27;Alamin: all the worlds (i. 2. n.); all kinds of beings; all nations (iii. 42); all creatures (iii. 97;

<sup>424.</sup> Station of Abraham: see il. 125 and n. 125.

<sup>425.</sup> See reference in last note.

<sup>426.</sup> Cf. ili. 81.

Lives the Apostle?
Whoever holds
Firmly to God
Will be shown
A Way that is straight.

## SECTION 11.

- 102. ye who believe!
  Fear God as He should be 427
  Feared, and die not
  Except in a state 428
  Of Islam.
- 103. And hold fast. All together, by the Rope 429 Which God (stretches out For you), and be not divided Among vourselves: And remember with gratitude God's favour on you; For ye were enemies 480 And He joined your hearts In love, so that by His Grace. Ye became brethren: And ye were on the brink Of the Pit of Fire. And He saved you from it. Thus doth God make His Signs clear to you: That ye may be guided.
- 104. Let there arise out of you A band of people Inviting to all that is good, Enjoining what is right,

رَسُوْلُهُ \* وَمَنْ يَعْتَصِمُ بِاللهِ

﴿ فَقَلُ هُٰدِى إِلَى صِرَاطٍ مُسْتَقِيمٍ ۚ ﴿

<sup>427.</sup> Fear is of many kinds: (1) the abject fear of the coward; (2) the fear of a child or an inexperienced person in the face of an unknown danger; (3) the fear of a reasonable man who wishes to avoid harm to himself or to people whom he wishes to protect; (4) the reverence which is akin to love, for it fears to do anything which is not pleasing to the object of love. The first is unworthy of man; the second is necessary for one spiritually immature; the third is a manly precaution against evil as long as it is unconquered; and the fourth is the seed-bed of righteousness. Those mature in faith cultivate the fourth; at earlier stages, the third or the second may be necessary; they are fear, but not the fear of God. The first is a feeling of which anyone should be ashamed.

<sup>428.</sup> Our whole being should be permeated with Islam; it is not a mere veneer or outward show.

<sup>429.</sup> The simile is that of people struggling in deep water, to whom a benevolent Providence stretches out a strong and unbreakable rope of rescue. If all hold fast to it together, their mutual support adds to the chance of their safety.

<sup>430.</sup> Yathrib was torn with civil and tribal feuds and dissensions beform the Apostle of God set his sacred feet on its soil. After that, it became the City of the Prophet, Medina, an unmatched Brotherhood, and the pivot of Islam. This poor quarrelsome world is a larger Yathrib: can we establish the sacred feet on its soil, and make it a new and larger Medina?

And forbidding what is wrong: They are the ones
To attain felicity. 481

105. Be not like those
Who are divided
Amongst themselves
And fall into disputations
After receiving
Clear Signs:
For them
Is a dreadful Penalty,—

106. On the Day when

Some faces will be (lit up

With) white, and some faces

Will be (in the gloom of) black: 492

To those whose faces

Will be black, (will be said):

"Did ye reject Faith

After accepting it?

Taste then the Penalty

For rejecting Faith."

107. But those whose faces
Will be (lit with) white,—
They will be in (the light
Of) God's mercy: therein
To dwell (for ever).

108. These are the Signs
Of God: We rehearse them
To thee in Truth:
And God means
No injustice to any
Of His creatures.

109. To God belongs all That is in the heavens

وَيُنْهُوْنَ عَنِ الْمُثَكَرِّ
وَ يُنْهُونَ عَنِ الْمُثَكَرِّ
وَ أُولِئِكَ هُمُ الْمُثَلِكُونَ
هـ١-وَلَا تَكُوْنُوا كَالَّذِينَ تَقَرَّقُوا
وَ اخْتَكَفُوا
مِنْ بَعْدِهِ مَا جَاءُهُمُ الْبِيّنَ ثُعْرَفُونَ
وَ أُولِئِكَ لَهُمْ عَنَ ابْ عَظِيْمٌ فَ

٧٠١- تَوْمُ تَبْيُضُ وُجُوْهٌ وَ تَسُودٌ وُجُوهٌ فَامَّا الَّهِ بَنِ الْسُودَّتُ وُجُوهُهُ الْمُرَّ الكَفُرُتُمْ بَعُكَ إِيْمَانِكُمُ فَكُوْتُو الْعَكَ ابْ بِمَا كُنُ تُمْ تِكَفُرُونَ ۞

٥ - وَ اَمَّا الّذِنْ نَنْ الْيُضَتْ وُجُوْهُهُمْ
 هُ فَيْ رَحْمُةُ اللّهِ فَيْ رَحْمُةُ اللّهِ هُ مُدَوْيَهُمَا خَلِلُ وَنَ ٥
 ٨٠٠- تِلْكَ اللّهِ اللهِ نَتْ لُؤُهَا عَلَيْكَ إِللّهُ اللّهِ نَتْ لُؤُهَا عَلَيْكَ إِللّهَ اللّهِ وَمُمَا اللّهُ يُرِيْنُ ظُلْمًا لِللّهَ لَلِينَ نَنْ طُلْمًا لِللّهَ لَلِينَ نَنْ وَهُمَا اللّهُ يُرِيْنُ ظُلْمًا لِللّهَ لِللّهَ لَيْنَ نَنْ طُلْمًا لِللّهُ لَيْنَ نَنْ طُلْمًا لِللّهُ لِينَ نَنْ اللّهُ لَيْنَ نَنْ اللّهُ لَيْنَ نَنْ اللّهُ لَيْنَ نَا اللّهُ لَيْنَ نَنْ اللّهُ لَيْنَ مَنْ اللّهُ لَيْنَ نَنْ اللّهُ لَيْنَ نَنْ اللّهُ لَيْنَ نَا اللّهُ لَيْنَ اللّهُ لَيْنَ نَنْ اللّهُ لَيْنَ  لِلللّهُ لَيْنَ اللّهُ لَيْنَ اللّهُ لَيْنَ اللّهُ لَلْهُ لَيْنَ اللّهُ لَيْنَ اللّهُ لَيْنَ اللّهُ لَيْنَ اللّهُ لَيْنَا لِللّهُ لَيْنَ اللّهُ لَيْنَ اللّهُ لَيْنَ اللّهُ لَيْنَا لِللّهُ لَيْنَا لِللّهُ لَيْنَ اللّهُ لَهُ لَكُونُ لَيْنَا لِللّهُ لَيْنَا لِللّهُ لَيْنَا لِللّهُ لَلْهُ لَيْنَا لِيْنَا لِلْهُ لَكُونَ لَكُونَا عَلَيْكُ اللّهُ لَيْنَا لِللّهُ لَلْهُ لَا لَيْنَا لِللّهُ لَيْنَا لَهُ لَهُ لَيْنَا لِلللّهُ لَيْنَا لِلللّهُ لَلْهُ لَيْنَا لَلْهُ لَلْلِهُ لَيْنَا لِلللّهُ لَيْنَا لِللْهُ لَيْنَا لِلللّهُ لَلْلِهُ لَيْنَا لِلللّهُ لَلْهُ لَيْنَا لِلللّهُ لَيْنَا لِلللّهُ لَلْهُ لَلْهُ لَلْمُ لَلّهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْمُ لَلّهُ لَيْنَا لِلللّهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَا لَهُ لِلللّهُ لِلْهُ لِللْهُ لِلْهُ لَلْهُ لَا لِللّهُ لَا لِللّهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لِلللّهُ لَلْهُ لَهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلّهُ لَلْهُ لَلْلِهُ لَلْهُ لِلْمُ لَلْهُ لَلْهُ لَلْهُ لَلْمُ لَلْهُ لَلْهُ لَلّ

و.١- وَ لِلَّهِ مَا فِي التَّكُمُوٰتِ

<sup>431.</sup> Muflih, aflaha, falah: the root idea is attainment of desires; happiness, in this world and the next; success; prosperity; freedom from anxiety, care, or a disturbed state of mind;—the or posite of 'aṣāb in the next verse, which includes: failure; misery; punishment or penalty; agony or anguish.

The ideal Muslim community is happy, untroubled by conflicts or doubts, sure of its-lf, strong, united, and prosperous: because it invites to all that is good; enjoins the right; and forbids the wrong,—a master-stroke of description in three clauses.

<sup>432.</sup> The "face" (wajh) expresses our Personality, our inmost being. White is the colour of Light; to become white is to be illumined with Light, which stands for felicity, the rays of the glorious light of God. Black is the colour of darkness, sin, rebellion, misery; removal from the grace and light of God. These are the Signs of heaven and hell. The standard of decision in all questions is the justice of God.

And on earth: to Him Do all questions Go back (for decision). 483

### SECTION 12.

Of Peoples, evolved
For mankind,
Enjoining what is right,
Forbidding what is wrong,
And believing in God,
If only the People of the Book
Had faith, it were best
For them: among them
Are some who have faith,
But most of them
Are perverted transgressors.

111. They will do you no harm
Barring a trifling annoyance;
If they come out to fight you,
They will show you their backs,
And no help shall they get.

(Like a tent) wherever
They are found,
Except when under a covenant
(Of protection) from God
And from men; they draw
On themselves wrath from God,
And pitched over them
Is (the tent of) destitution.
This because they rejected
The Signs of God, and slew
The Prophets in defiance of
right: 436

وَمَا فِي الْأَرْضِ \* عُ وَإِلَىٰ اللّهِ ثُنْرَجُهُ الْأُمُوْرُ أَ

١١- كُنْنَثْمُ خَيْر أُمِّةٍ أُخْرِجَتْ لِلتَّاسِ
 تَامُرُونَ بِالْمُعَمُّوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
 وَتُؤْمِنُونَ بِاللهِ
 وَتُؤُمِنُونَ جَالِمُ الْمِثْنِ لِكَانَ خَيْرًا لَهُمُورً وَمَنْكُونَ مِنْكُمُ الْمُؤْمِنُونَ
 مِنْهُمُ الْمُؤْمِنُونَ
 وَاكْنُرُ هُمُ الْفُلْسِقُونَ أَنْ
 وَاكْنُرُ هُمُ الْفُلْسِقُونَ أَنْ

ااا- كَنُ يُّضُرُّوْكُمُّرُ إِلَّا اَذَّى ْ وَإِنْ يُقَالِّالُّوْكُرُ يُولُوْكُمُ الْاَدْبَارَ ۖ ثُمُّ لَا يُنْصَرُّوْنَ ۞

١١٠- صُرِيَتُ عَلَيْهِمُ النِّالَةُ آيُنَ مَا تُقِفُوَّا (آكِ بِحَبُّلٍ مِّنَ اللهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُو بِغَضَبِ مِّنَ اللهِ وَضُرِيَتُ عَلَيْهِمُ الْمَسْكَنَةُ \* ذَٰلِكَ بِالنَّهُ مُ كَانُوا يَكْفُرُونَ الْكَنِّبِيَاءَ بِغَيْرِحَقٍّ \* وَيَقْتُلُونَ الْكَنِّبِيَاءَ بِغَيْرِحَقٍّ \*

<sup>433.</sup> Cf. ii. 210.

<sup>434.</sup> The logical conclusion to the evolution of religious history is a non-sectarian, non-racial, non-loctrinal, universal religion, which Islam claims to be. For Islam is just submission to the Will of God. This implies (1) Faith, (2) doing right, being an example to others to do right, and having the power to see that the right prevails, (3) eschewing wrong, being an example to others to eschew wrong, and having the power to see that wrong and injustice are defeated. Islam therefore lives, not for itself, but for mankind. The People of the Book, if only they had faith, would be Muslims, for they have been prepared for Islam. Unfortunately there is Unfaith, but it can never harm those who carry the banner of Faith and Right, which must always be victorious.

<sup>435.</sup> Dhuribat: I think there is a simile from the pitching of a tent. Ordinarily a man's tent is a place of tranquility and honour for him. The tent of the wicked wherever they are found is ignominy, shame, and humiliation. It is pity from God or from men that gives them protection when their pride has a fall. Using the same simile of a tent in another way, their home will be destitution and misery.

<sup>436.</sup> Cf. iii. 21, n. 363.

This because they rebelled And transgressed beyond bounds.

- 113. Not all of them are alike:
  Of the People of the Book
  Are a portion that stand
  (For the right); they rehearse
  The Signs of God all night long,
  And then prostrate themselves
  In adoration.
- 114. They believe in God
  And the Last Day;
  They enjoin what is right,
  And forbid what is wrong;
  And they hasten (in emulation)
  In (all) good works:
  They are in the ranks
  Of the righteous.
- 115. Of the good that they do,
  Nothing will be rejected
  Of them; for God knoweth well
  Those that do right.
- 116. Those who reject Faith,—
  Neither their possessions
  Nor their (numerous) progeny
  Will avail them aught against
  God:

They will be Companions Of the Fire,—dwelling Therein (for ever). 438

In the life
Of this (material) world
May be likened to a Wind
Which brings a nipping frost:
It strikes and destroys the harvest
Of men who have wronged

ولك بِماعَصُوا وَكَانُوا يَعْتُ لُونَ

مرا لَيْسُوُا سَوَاءً في اَهُلِ الْكِتْبِ الْمُدَّ قَالِمَكُ الْمُدَّ قَالِمِكُ يَتُلُونَ أَيْتِ اللهِ إِنَاءُ الْيُلِ وَهُمْ يَسُمُ كُنُونَ ٥

١١٠- يُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الْلاِحِرِ وَيَأْمُرُونَ بِالْمَعْرُوْفِ وَيَثْمُونَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَتِ \* وَاُولِئِكَ مِنَ الصّلِحِيْنَ ۞

٥١١- وَمَا يَفْعَلُوْا مِنْ خَيْرِ فَكُنُ يُكُفَرُوْهُ \* وُاللهُ عَلِيْمٌ يَالْمُتَّقِيْنَ ٥

١١٦- إِنَّ الَّذِرِيْنَ كَفَرُوْا لَنَ تُغْفِيَ عَنْهُمُ اَمُوَالْهُمُ وَلَا اَوْلَادُهُمُمُ مِّنَ اللهِ شَيْئًا وْ أُولَائِكَ اَصْحَبُ التَّارِ \* هُمُرْفِيْهَا خُلِلُونَ۞ هُمُرْفِيْها خُلِلُونَ۞

١١٠- مَثَلُ مَا يُنْفِقُونَ فِي هٰذِهِ الْحَيْوةِ النَّهُ الْكَا كَنْتُلِ دِيْمِ فِيهُمَا صِتَّ أَسَابَتْ حَرْثَ قَوْمِ ظِلَنْوَ انْفُسُهُمْ فَاهْلَكَتْهُ وَ Their own souls: it is not God That hath wronged them, but They wrong themselves.<sup>439</sup>

Take not into your intimacy
Those outside your ranks:
They will not fail
To corrupt you. They
Only desire your ruin:
Rank hatred has already
Appeared from their mouths:
What their hearts conceal
Is far worse.
We have made plain
To you the Signs,
If ye have wisdom.

119 Ah! ye are those
Who love them,
But they love you not,—
Though ye believe
In the whole of the Book. 440
When they meet you,
They say, "We believe": 141
But when they are alone,
They bite off the very tips
Of their fingers at you
In their rage. Say:
"Perish in your rage;
God knoweth well
All the secrets of the heart."

120. If aught that is good
Befalls you, it grieves them;
But if some misfortune
Overtakes you, they rejoice

وَمَا ظَلَمُهُمُ اللهُ وَلَكِنْ اَنْفُسُهُمُ اللهُ مدا- يَاكِنُهُ اللّٰهِ الْهِنْ اَمَنُوْا لا تَالُوْنَكُمُ خَبَالًا وَدُوا مَا عَنِتُمُ لا يَالُوْنَكُمُ خَبَالًا وَدُوا مَا عَنِتُمُ قَلُ بِكَاتِ الْبَغْضَاءُ مِنْ اَفْوَا هِهِمْ عَنَ وَمَا تُغُنِفَى صُلُورُهُمُ الْأَبْدِ وَمَا تُغُنِفَى صُلُورُهُمُ الْأَبْدِ وَمَا تُغُنِفَى صُلُورُهُمُ الْأَبْدِ

٥١١- هَانْتُمْ أُولاَ عَنَّمْ بُونَهُمْ وَلا يُحِبُّوْنَكُمْ وَنُوْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا الْمِنَا الْحَ وَإِذَا خَلُوا عَضُّوا عَلَيْكُمُ الْاَنَامِلَ مِنَ الْعَيْظِ فَلْ مُونُوا بِعَيْظِكُمْ ف مِنَ الْعَيْظِ قُلْ مُونُوا بِعَيْظِكُمْ ف الله عَلِيْطُ بِنَاتِ الصَّلُورِ ١٠- إِنْ تَنْسَسُكُمْ حَسَنَةٌ تَسُوهُ هُمُ اللهَ عَلَيْمُ اللهَ عَلَيْمُ اللهَ عَلِيْمُ اللهَ عَلَيْمُ اللهَ عَلَيْمُ اللهَ عَلَيْمُ اللهَ الصَّلُو وَاللهَ اللهَ عَلَيْمُ اللهَ عَلَيْمُ اللهَ عَلَيْمُ اللهَ عَلَيْمُ اللهُ عَلَيْمُ اللهَ عَلَيْمُ اللهُ اللهَ عَلَيْمُ اللهَ عَلَيْمُ اللهُ اللهُ عَلَيْمُ اللهُ اللهُ عَلَيْمُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْمُ اللهُ اللهُ اللهُ اللهُ عَلَيْمُ اللهُ 
<sup>439.</sup> False "spending" may be either in false "charity" or in having a "good time" For the man who resists God's purpose, neither of them is any good. The essence of charity is faith and love. Where these are wanting, charity is no charity. Some baser motive is there: ostentation, or even worse, getting a person into the giver's power by a pretence of charity: something that is connected with the life of this grasping, material world. What happens? You expect a good harvest. But "while you think, good easy man, full surely your greatness is a ripening," there comes a nipping frost, and destroys all your hopes. The frost is some calamity, or the fact that you are found out! Or perhaps it is "High blown pride," as in Shakespeare's Henry VIII, ii. 3. In your despair you may blame blind Fate or you may blame God! Blind Fate does not exist, for there is God's Providence, which is just and good. The harm or injustice has come, not from God, but from your own soul. You wronged your soul, and it suffered the frost. Your base motive brought you no good: it may have reduced you to poverty, shame and disgrace. All the brave show of the wicked in this life is but a wind charged with evil to themselves.

<sup>440.</sup> Islam gives you the complete revelation, "the whole of the Book," though partial revelations, have come in all ages. (Cf. iii. 23, and n. 366.)

At it. But if ye are constant And do right, Not the least harm Will their cunning Do to you; for God Compasseth round about All that they do. وُ إِنْ تَصْبِرُوْا وَتَتَقَفُّوْا لَا يَضْرُّكُمْ كَيْنُ هُمْ شَيْكًا ﴿ إِنَّ اللهَ بِمَا يَعْمَلُوْنَ مُحِيْظً هُ ﴿

C. 58,—God's help comes to those who strive

(iii. 121-148.) With firmness, as it did at Badr.

Much can be learnt from the misfortunes

At Uhud. It is not for us

To question God's Plan, which is full

Of wisdom and mercy for all. Our duty

Is to stand firm and unswerving,

To obey, and in steadfast courage

To persevere, to retrieve our mistakes,

Not in grief and despair, but in firm hope

In God and in contempt of pain and death.

SECTION 13.

121. Remember that morning
Thou didst leave
Thy household (early)
To post the Faithful
At their stations for battle: 442
And God heareth
And knoweth all things:

١٢١- وَ إِذْ غَلَ وَتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِيُنَ مُقَاعِلَ لِلُقِتَالِ \* وَ اللّٰهُ سَمِينَةً عَدِيْدً \*

442. The battle of Uhud was a great testing time for the young Muslim community. Their mettle and the wisdom and strength of their Leader were shown in the battle of Badr (iii. 13 and note), in which the Meccan Pagans suffered a crushing defeat. The Meccans were determined to wipe off their disgrace and to annihilate the Muslims in Medina. To this end they collected a large force and marched to Medina. They numbered some 3,000 fighting men under Abū Sufyān, and they were so confident of victory that their women-folk came with them, and showed the most shameful savagery after the battle. To meet the threatened danger the Muslim Leader, Muḥammad Muṣṭafā with his usual foresight, courage, and initiative, resolved to take his station at the foot of Mount Uhud, which dominates the city of Medina some three miles to the north. Early in the morning, on the 1th of Shawwāl A.H. 3 (January, 625), he made his dispositions for battle. Medina winters are notoriously rigorous, but the warriors of Islam (700 to 1000 in number) were up early. A torrent bed (Nullah) was to their south, and the passes in the hills at their back were filled with 50 archers to prevent the enemy attack from the rear. The enemy were set the task of attacking the walls of Medina, with the Muslims at their rear. In the beginning the battle went well for the Muslims. The enemy wavered, but the Muslim archers, in disobedience of their orders, left their posts to join in the pursuit and share in the booty. There was also treachery on the part of 300 "Hypocrites" had by "Abdullāhibi Ubai, who deserted The enemy rook advantage of the opening left by the archers, and there was severe hand-to-hand fighting, in which numbers told in favour of the enemy. Many of the Companions and Helpers were killed. But there was no rout. Among the Muslim mattyrs was the gallant Hamzi, a brother of the Apostle's father. The graves of the martyrs are still shown at Uhud. The Apostle himself was wounded in his head and face, and one of his front teeth was knocked off. Had it n

- 122. Remember two of your parties 448 Meditated cowardice;
  But God was their protector,
  And in God should the Faithful
  (Ever) put their trust.
- 123. God had helped you
  At Badr, when ye were
  A contemptible little force;
  Then fear God; thus
  May ye show your gratitude. 441
- 124. Remember thou saidst
  To the Faithful: "Is it not
  enough
  For you that God should help you
  With three thousand angels
  (Specially) sent down?
- 125. "Yea,—if ye remain=firm,
  And act aright, even if
  The enemy should rush here
  On you in hot haste,
  Your Lord would help you
  With five thousand angels
  Making a terrific onslaught." 446
- 126. God made it but a message Of hope for you, and an

assurance

To your hearts: (in any case)
There is no help
Except from God,
The Exalted, the Wise: 447

۱۲۱- إذْ هَنَّتُ طَّآنِفَ أَن مِنْكُمُّ آنُ تَفْشَلًا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهُ وَعَلَى اللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهُ وَعَلَى اللَّهُ مِنْوَن و ۱۲۱- وَلَقَلْ نَصَرُّكُمُ اللَّهُ بِبَكْلٍ وَانْ تُمُو اللَّهُ لَكُمُّ مُنْفَالُهُ اللَّهُ بِبَكْلٍ مَا اللَّهُ اللَّهُ لَكُمُّ مُنْفَالُ اللَّهُ وَمِنْ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ وَمِنْ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُو اللَّهُ عَلَيْكُمُ اللَّ

م١٥- بَكِلْ إِنْ تَصْبِرُوْا وَتَتَقَوُّا وَيَاتَوُكُمْ مِّنْ فَوْرِهِمْ هٰذَا يُمُنْ دَكُمْ رَبُّكُمُ بِخَنْسُةِ الْنِ مِّنَ الْمَلَّ عِنْكَةِ مُسَوِّمِينَ ۞ مِنَ الْمُلَا عِنْكَ اللهُ ا

<sup>443.</sup> The two parties wavering in their minds were probably the Banū Salma Kharraji and the Banū Hāritha, but they rallied under the Apostle's inspiration. That incident shows that man may be weak, but if he allows his weak will to be governed by the example of men of God, he may yet tetrieve his weakness.

<sup>444.</sup> Gratitude to God is not to be measured by words. It should show itself in conduct and life. If all the Muslims had learnt the true lesson from the victory at Badr, their archers would not have left the posts appointed for them, nor the two tribes mentioned in the last note ever wavered in their faith.

<sup>445.</sup> Read verse 124 with the following five verses, to get its full signification.

<sup>446.</sup> Musawwim: this is the active voice of the verb, not to be confused with the passive voice in iti-14, which has a different signification.

<sup>447.</sup> Whatever happens, whether there is a miracle or not, all help proceeds from God. Min should not be so arrogant as to suppose that his own resources will change the current of the world plan. God helps those who show constancy, courage, and discipline, and use all the numan means at their disposal, not those who fold their hands and have no faith. But God's help is determined on considerations exalted far above our petty human motive, and by perfect wisdoms, of which we can have only faint glimpses.

- 127. That he might cut off
  A fringe of the Unbelievers 448
  Or expose them to infamy,
  And they should then
  Be turned back,
  Frustrated of their purpose.
- 128. Not for thee, (but for God),
  Is the decision:
  Whether He turn in mercy
  To them, or punish them;
  For they are indeed wrongdoers. 449
- 129. To God belongeth all
  That is in the heavens
  And on earth.
  He forgiveth whom He pleaseth
  And punisheth whom He pleaseth;
  But God is Oft-Forgiving,
  Most Merciful.

## SECTION 14.

- 131. Fear the Fire, which is prepared For those who reject Faith:

۱/۱- لِيُقْطَعُ طَرُفًا مِّنَ الْكِرِيْنَ كَفَرُّقًا اوْ يَكُذِتَهُمْ فَيَـنْقَلِبُوْا خَآبِدِيْنَ ۞

١٢٨- كَيْسَ لَكَ صِنَ الْأَمْرِ ثَمَى الْأَمْرِ ثَمَى الْأَمْرِ ثَمَى الْأَمْرِ ثَمَى الْأَمْرِ ثَمَى الْأَمْر وَيْنُونُ كَالْمُونَ عَلَيْهِمُ فَإِنَّهُمُ خُلِلْمُونَ ٥ اوْ يُعَانِّ بَهُمُ مُ فَإِنَّهُمُ مُظْلِمُونَ ٥

194- وَبِلْهِ مَا فِي الشَّمُوٰتِ وَمَا فِي الْوَرُضِ يَغْفِرُ لِمَنْ يُشَاءُ وَيُعَذِّرُبُ مَنْ يُشَاءُ وَاللَّهُ عَنْفُوْرٌ رُحِيهُمٌ ۚ ﴿ وَاللَّهُ عَنْفُورٌ رُحِيهُمٌ ۚ ﴿

٣٠- يَا يُهُا الَّنِ بَنَ امَنُوْا لَا تَأْكُوُا الرِّيُوا اَضْعَافًا مُّضْعَفَةً " وَاتَّقُوا اللهَ لَعَلَّكُمْ تُفْلِحُونَ أَنْ اللهِ وَاتَّقُوا اللهَ لَعَلَّكُمْ تُفْلِحُونَ أَنْ اللهِ فَهُ أُولَاكُمْ لِلْكِفِرِيْنَ أَ

<sup>448.</sup> A fringe of the Unbelievers: an extremity, an end, either upper or lower. Here it may mean that the chiefs of the Meccan Pagans, who had come to exterminate the Muslims with such confidence, went back frustrated in their purpose. The shameless cruelty with which they and their women mutilated the Muslim corpses on the battle-field will stand recorded to their eternal infamy. Perhaps it also exposed their real nature to some of those who fought for them, e.g., Khālid ibn Walid, who not only accepted Islam afterwards, but became one of the most notable champions of Islam. He was with the Muslims in the conquest of Mecca, and later on, won distinguished honours in Syria and Iraq.

<sup>449.</sup> Uhud is as much a sign-post for Islam as Badr. For us in these latter days it carries an even greater lesson. God's help will come if we have faith, obedience, discipline, unity, and the spirit of acting in righteousness and justice. If we fail, His mercy is always open to us. But it is also open to our enemies, and those who seem to us His enemies. His Plan may be to bring sinners to repentance, and to teach us righteousness and wisdom through those who seem in our eyes to be rebellious or even defiant. There may be good in them that He sees and we do not,—a humbling thought that must lead to our own self-examination and self-improvement.

<sup>450.</sup> Cf. 11 275 and note. The last verse spoke of forgiveness, even to enemies. If such mercy is granted by God to erring sinners, how much more is it incumbent on us, poor sinners to refrain from oppressing our fellow-beings in need, in matters of mere material and ephemeral wealth? Usury is the opposite extreme of charity, unselfishness, striving, and giving of ourselves in the service of God and of our fellow-men.

<sup>451.</sup> Real prosperity consists, not in greed, but in giving,—the giving of ourselves and of our substance in the cause of God and God's truth and in the service of God's creatures.

- 132. And obey God
  And the Apostle;
  That ye may obtain mercy.
- 133. Be quick in the race
  For forgiveness from your Lord,
  And for a Garden whose width
  Is that (of the whole)
  Of the heavens
  And of the earth,
  Prepared for the righteous,—
- 134. Those who spend (freely), 453
  Whether in prosperity,
  Or in adversity;
  Who restrain anger,
  And pardon (all) men;
  For God loves those
  Who do good;
- Having done something
  To be ashamed of,
  Or wronged their own souls, 455
  Earnestly bring God to mind,
  And ask for forgiveness
  For their sins,—
  And who can forgive
  Sins except God?—
  And are never obstinate
  In persisting knowingly
  In (the wrong) they have done

١٣٢- و أطعوالته و الرسول لَعُالِكُ ثُرُ حُدُنَ أَنْ عَنْضُهَا السَّمَانِكُ وَالْأَرْضُ النائن يُنْفِقُون في السَّرّاء والصَّرّاء و الْعَافِيْنَ عَنِ النَّاسِ \* وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ ٥ ه، و الذبينَ إذا فَعَلُواْ فَاحِشَةٌ أوْظَلَبُوا أَنْفُسُهُمْ ذَكُرُوااللَّهُ 0624426

<sup>452.</sup> The Fire (iii. 131) is, as always, contrasted with the Garden in a spiritual sense,—in other words, Hell contrasted with Heaven. Lest we should think that heaven is a sort of enclosed material Garden somewhere in the skies, we are told that its width alone is that of the whole of the heavens and the earth,—all the creation we can imagine. In other words our spiritual felicity covers not merely this or that part of our being, but all life and all existence. Who can measure its width, or length, or depth?

<sup>453.</sup> Another definition of the righteous (w. 134-35). So far from grasping material wealth, they give freely, of themselves and their substance, not only when they are well-off and it is easy for them to do so, but also when they are in difficulties, for other people may be in difficulties at the same time. They do not get ruffled in adversity, or get angry when other people behave badly, or their own good plans fail. On the contrary they redouble their efforts. For the charity—or good deed—is all the more necessary in adversity. And they do not throw the blame on others. Even where such blame is due and correction is necessary, their own mind is free from a sense of grievance, for they forgive and cover other men's faults. This as far as other people are concerned. But we may be ourselves at fault, and perhaps we brought some calamity on ourselves. The righteous man is not necessarily perfect. In such circumstances his behaviour is described in the next verse.

<sup>454.</sup> The righteous man, when he finds he has fallen into sin or error, does not whine or despair, but asks for Gcd's forgiveness, and his faith gives him hope. If he is sincere, that means that he abandons his wrong conduct and makes amends.

<sup>455.</sup> Sin is a sort of oppression of ourselves by ourselves. This follows from the doctrine of personal responsibility, as opposed to that of blind fate or of an angry God or gods lying in wait for revenge or injury on mankind.

136. For such the reward
Is forgiveness from their Lord,
And Gardens with rivers
Flowing underneath,—
An eternal dwelling:
How excellent a recompense
For those who work (and strive)!

137. Sany were the Ways of Life 456

That have passed away
Before you: travel through
The earth, and see what was
The end of those
Who rejected Truth.

- 138. Here is a plain statement To men, a guidance And instruction to those Who fear God!
- 139. So lose not heart, Nor fall into despair: For ye must gain mastery If ye are true in Faith.
- 140. If a wound hath touched you, 457
  Be sure a similar wound
  Hath touched the others.
  Such days (of varying fortunes)
  We give to men and men
  By turns: that God may know
  Those that believe,
  And that he may take
  To Himself from your ranks
  Martyr-witnesses (to Truth).
  And God loveth not
  Those that do wrong.

٣١- أولائك جَزَآؤُهُمُ مَعْفَفِرَةٌ مِّن رَّتِهِمْ وَجَنْكَ بَخِرِي مِم مَعْفِورَةٌ مِّن رَّتِهِمْ وَجَنْكَ بَخِرِي مِم عَنْهِ كَالْوَنُهُورُ خُلِلِيْنَ فِيهُا عاد فَلْ خَلَتْ مِنْ قَبْلِكُمْ مُسْنَى \* فَسِيْرُوْا فِي الْوَرْضِ فَانْظُرُوْا مَا حَلْمَا بَيْكَ كَالِتَكَاسِ مُومْكَى قَرْمَوْعِظَةٌ لِلْمُتَّقِينَ وَ وَهُكَى قَرْمَوْعِظَةٌ لِلْمُتَّقِينِينَ وَ وَهُكَى قَرْمَوْعِظَةٌ لِلْمُتَّقِينِينَ وَ

٣٩- وَلَا تَهِنُوْا وَلَا تَعْزَنُوْا وَانْتُدُ الْاَعْلَوْنَ إِنْ كُنْتُدُ مُّؤْمِنِيْنَ ۞

١٩٠- إَنْ يُنْسُسُكُمُ قَرْحُ فَقُلُ مَسَ الْقَوْمُ قَرْحُ مِّثْلُهُ وَتِلْكَ الْاَيَّامُ نُكَ اوِلُهَا بَيْنَ النَّاسِ وَلِيعُلَمَ اللهُ الْإِيْنَ امْنُوْا وَيَتَّخِنَ مِنْكُمُ شُهُكَ آءَ وَاللهُ لا يُحِبُ الظّلِمِيْنَ فَ

<sup>456.</sup> Cf. Tennyson (In Memoriam): "Our little systems have their day. They have their day and cease to be: They are but broken lights of Thee. And Thou, O Lord! art more than they." Only God's Truth will last, and it will gain the mastery in the end. If there is defeat, we must not be dejected, lose heart, or give up the struggle. Faith means hope, activity, striving steadfastly on to the goal.

<sup>457.</sup> These general considerations apply in particular to the disaster at Uhud. (1) In a fight for truth, if you are hurt, be sure the adversary has suffered hurt also, the more so as he has no faith to sustain him. (2) Success or failure in this world comes to all at varying times; we must not grumble, as we do not see the whole of God's Plan. (3) Men's true mettle is known in adversity as gold is assayed in fire; Cf. slso iii. 154, n. 467. (4) Martyrdom is in itself an honour and a privilege: how glorious is the fame of Hamza the Martyr, and in later times, of Hasan and Husain? (5) If there is any dross in us, it will be purified by resistance and struggle. (6) When evil is given rope a little, it works out its own destruction; the orgies of cruelty indulged in by the Pagans after what they supposed to be their victory at Uhud, filled up their cup of iniquity; it lost them the support and adherence of the best in their own ranks, and hastened the destruction of Paganism from Arabia. Cf. iii. 127 and n. 448.

- 141. God's object also is to purge 458
  Those that are true in Faith
  And to deprive of blessing
  Those that resist Faith.
- 142. Did ye think that ye
  Would enter Heaven 459
  Without God testing
  Those of you who fought hard
  (In His Cause) and
  Remained steadfast?
- Wish for Death
  Welfore ye met him:
  Now ye have seen him
  With your own eyes,
  (And ye flinch!)

#### SECTION 15.

144. Juhammad is no more 460
Than an Apostle: many
Were the Apostles that passed

away

Before him. If he died
Or were slain, will ye then
Turn back on your heels?
If any did turn back
On his heels, not the least
Harm will he do to God;
But God (on the other hand)
Will swiftly reward those
Who (serve him) with gratitude.

· 145. Nor can a soul die Except by God's leave, الله النه النه النه النه المنوا المنوا المنوا المنوا المنوا المناوية المنا

۱۳۰- أَمُرْحَسِبُنْهُ إِنْ تَـٰنُ خُلُوا الْجَنْهُ وَلَكَا يَعْلَمِ اللَّهُ الْزِنْيَنَ جَهَلُ وَامِنْكُمْ وَيَعْلَمُ الصّٰبِرِيْنَ ۞

٣٣- وَلَقَانُ كُنُ ثُوْتِكُمْ ثُونَ الْمُوْتَ مِنْ قَبْلِ أَنْ تَلْقَوُهُ " فَقَلْ رَأَيْتُمُوْهُ وَأَنْ تُوْرِ تَنْظُرُونَ خَ

٣٨٠- وَمَا مُحُدُّكُ الْآرَسُولُ \*
قَلْ خَلَتُ مِنْ قَبْلِ والرُّسُولُ \* اَكَابِنُ مَاتَ
الْقُلْبُ تُحْرَ عَلَى اَحُقَابِ كُمُّ \*
الْقُلْبُ تُحْرَ عَلَى اَحُقَابِ كُمُ \*
وُمَنْ يَنْفَرِبُ عَلَى عَقِبَيْ و فَكُنْ يَنْفَرُ اللّهُ شَيْكًا \*
وُمَنْ يَنْفُرُ اللّهُ شَيْكًا \*
وُسَيَجُزى اللّهُ الشَّكِرِيْنَ ٥ وسَيَجُزى اللّهُ الشَّكِرِيْنَ ٥

<sup>458.</sup> The purge or purification was in two senses. (1) It cleared out the Hypocrites from the ranks of the Muslim warriors (2) The testing-time strengthened the faith of the weak and wavering; for suffering has its own mission in life. The Apostle's example—wounded but staunch, and firmer than ever—put new life into the Community.

<sup>459.</sup> Cf. ii, 214.

<sup>460.</sup> This verse primarily applies to the battle of Uhud, in the course of which a cry was raised that the Apostle was slain. He had indeed been severely wounded, but Talha, Abū Bakr, and 'Ali were at his side, and his own unexampled bravery saved the Muslim army from a rout. This verse was recalled again by Abū Bakr when the Apostle actually died a natural death eight years later, to remind people that God, Whose Message he brought, lives for ever. And we have need to remember this now and often for two reasons: (1) when we feel inclined to pay more than human honour to one who was the truest, the purest, and the greatest of men, and thus in a sense to compound for our forgetting the spirit of his teaching, and (2) when we feel depressed at the chances and changes of time, and forget that the eternal God lives and watches over us and over all His creatures now as in all history in the past and in the future.

The term being fixed
As by writing. If any
Do desire a reward
In this life, We shall give it 461
To him; and if any
Do desire a reward
In the Hereafter, We shall
Give it to him.
And swiftly shall We reward
Those that (serve us with)
gratitude.

146. How many of the Prophets
Fought (in God's way),
And with them (fought)
Large bands of godly men?
But they never lost heart
If they met with disaster
In God's way, nor did
They weaken (in will)
Nor give in. And God
Loves those who are
Firm and steadfast.

147. All that they said was:
"Our Lord! forgive us
Our sins and anything
We may have done
That transgressed our duty:
Establish our feet firmly,
And help us against
Those that resist
Faith."

148. And God gave them
A reward in this world,
And the excellent reward
Of the Hereafter. For God
Loveth those who do good.

وُ مَن يُرد ثواب الزخرة وَ كَاكِينُ مِّنْ تُبِيِّ قَتَلُ **'مُعَهُ** رتبيون كثار فنأ وهنوا ١٨٠- وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رتنااغفزلنا ذُنُونِنا وَإِسْرَافِنا فِي أَمْرِنا وَثِيتُ أَفْدُا مِنا وانضرناعلى القوم الكف ١٣٨- فَاتُنْهُمُ اللَّهُ ثُواكِ اللَّهِ ثواب اللخرة والله يُ

C. 59.—Uhud showed how dangerous it was

(iii. 149-180.) To lend ear to enemy suggestions,

To disobey orders, dispute, lose courage,

Or seek selfish ends: some even followed

<sup>461.</sup> There is a slight touch of irony in this As applied to the archers at Uhud, who deserted their posts for the sake of plunder, they might have got some plunder, but they put themselves and the whole of their army into jeopardy. For a little worldly gain, they nearly lost their souls. On the other hand, those who took the long view and fought with staunchness and discipline,—their reward was swift and sure. If they died, they got the crown of martyrdom. If they lived, they were heroes honoured in this life and the next.

The evil course of turning back.
But great is God's mercy: where He helps,
No harm can come. Trust your Leader.
The Hypocrites, in withdrawing from battle
Were really helping the Unbelievers,
But glorious were those who knew
No fear: those killed in the Cause of God
Yet live and thrive and do rejoice;
And never can those who fight against Faith
Hurt in the least the Cause of God.

## SECTION 16.

- 149. ge who believe!

  If ye obey the Unbelievers,

  They will drive you back

  On your heels, and ye

  Will turn back (from Faith)

  To your own loss.
- 150. Nay, God is your Protector, And He is the best of helpers.
- 151. Soon shall We cast terror
  Into the hearts of the Unbelievers,
  For that they joined companions
  With God, for which He had sent
  No authority: their abode
  Will be the Fire: and evil
  Is the home of the wrong-doers!
- 152. God did indeed fulfil

  His promise to you

  When ye with His permission

  Were about to annihilate

  Your enemy,—until ye flinched

  And fell to disputing

  About the order,

  And disobeyed it

  After He brought you in sight

  (Of the Booty) which ye covet.

  Among you are some

  That hanker after this world

  And some that desire

  The Hereafter. Then did He

٣٩- يَالَيُّهُ الْكُنِيْنَ الْمُنْوَّالِنَ تُطِيعُوا الَّذِيْنَ كَفَرُوْا يُرُدُّوُ وَكُمْرِعَ لَى اَعْقَالِ كُمْرُ فَتَنْقَلِبُوْا لِحْسِرِيْنَ نَ

٥٠- بُلِ اللهُ مُؤلكُمُ وَهُو خَيْرُ النَّصِرِينَ

462 The order was, not to run after booty, but strictly to maintain discipling. Uhud was in the beginning a victory for the Muslims. Many of the enemy were slain, and they were retiring when a part of the Muslims, against orders, ran in pursuit, attracted by the prospects of booty. See note to it. 121.

Divert you from your foes In order to test you. 463 But He forgave you: For God is full of grace To those who believe.

153. Behold! ye were climbing up
The high ground, without even
Casting a side glance
At any one, and the Apostle
In your rear was calling you
Back. There did God give you
One distress after another
By way of requital, 464
To teach you not to grieve
For (the booty) that had escaped
you
And for (the ill) that had befallen
you.

For God is well aware Of all that ye do.

Of the distress, He sent down
Calm on a band of you
Overcome with slumber, 465
While another band
Was stirred to anxiety
By their own feelings,
Moved by wrong suspicions
Of God—suspicions due
To Ignorance. They said:
"What affair is this of ours?" 466
Say thou: "Indeed, this affair

عَنْهُمُ لِينْتَلِيكُمُ ۚ وَلَقَيْنَ عَفَا عَنْكُمُ ۗ وُاللَّهُ ذُوْ فَضُلِّ عَلَى الْمُؤْمِنِيْنَ ٥ ١٥٣- إِذْ تُصْعِدًا وُنَ الماكة غتابغة نَقُولُونَ هَالُ لِنَا مِنِ الْأَمْرِ

<sup>463.</sup> The disobedience seemed at first pleasant: they were chasing the enemy, and there was the prospect of booty. But when the gap was noticed by the enemy, they turned the flank round the hill and nearly overwhelmed the Muslims. Had it not been for God's grace, and the firmness of their Leader and his immediate Companions, they would have been finished.

<sup>464.</sup> It would seem that a party of horsemen led by the dashing Khālid ibn Walid came through the gap in the passes where the Muslim archers should have been, and in the confusion that arose, the retreating foe rallied and turned back on the Muslims. From the low ground on the bank of the Nullah the Muslims retreated in their turn and tried to gain the hill. They had a double loss: (1) they were baulked of the booty they had run after, and (2) their own lives and the lives of their whole army were in danger, and many lives were actually lost from their ranks. Their own lives being in danger, they had hardly time to grieve for the loss of booty or the general calamity. But it steadled them, and some of them stood the test.

<sup>465.</sup> After the first surprise, when the enemy turned on them, a great part of the Muslims did their best, and seeing their mettle, the enemy withdrew to his camp. There was a lull; the wounded had rest; those who had fought the hard fight were visited by kindly Sleep, sweet Nature's nurse. In contrast to them was the band of Hypocrites, whose behaviour is described in the next note.

<sup>466.</sup> The Hypocrites withdrew from the fighting. Apparently they had been among those who had been counselling the defence of Medina within the walls instead of boldly coming out to meet the enemy. Their distress was caused by their own mental state: the sleep of the just was denied them: and they continued to murmur of what might have been. Only fools do so: wise men face actualities.

Is wholly God's." They hide In their minds what thev Dare not reveal to thee. They say (to themselves): "If we had had anything To do with this affair, We should not have been In the slaughter here." Say: "Even if you had remained In your homes, those For whom death was decreed Would certainly have gone forth To the place of their death"; But (all this was) 467 That God might test What is in your breasts And purge what is In your hearts. For God knoweth well The secrets of your hearts.

Who turned back
On the day the two hosts
Met,—it was Satan
Who caused them to fail,
Because of some (evil)
They had done. But God
Has blotted out (their fault):
For God is Oft-forgiving,
Most Forbearing.

#### SECTION 17.

Be not like the Unbelievers,
Who say of their brethren,
When they are travelling
Through the earth or engaged
In fighting: "If they had stayed
With us, they would not
Have died, or been slain."

كُلْهُ لِلْهِ ْ يُخْفُوْنَ فِيَ اَنْفُسِهِمْ مُالَا يُبْدُلُونَ لَكَ ۚ يَفُولُونَ مُالَا يُبْدُلُنَا هِ لَمُنَا ۚ قُلْ لَوْكُنْ تَمْ مُا قُبْدُلُنَا هِ لَهُنَا ۚ قُلْ لَوْكُنْ تَمْ فَى بُيُوْتِكُمُ فَى بُيُوتِكُمُ الْقَتُلُ إِلَى مَضَاجِعِهِمْ الْقَتُلُ إِلَى مَضَاجِعِهِمْ وَلِيُبُتْتِلَى اللّهُ مَا فِي صُدُورِكُمْ وَلِيُبُتِّمِنَ مَا فِي قُلُورِكُمْ وَلِيُبَتِّمِنَ مَا فِي قُلُورِكُمْ وَلِيُبَتِّمِنَ مَا فِي قُلُورِكُمْ وَالنّهُ عَلِيْمُ رَبْنَاتِ الصَّدُورِ وَ

هها- إِنَّ الْمَانِينَ تُولَوَّا مِنْكُوْ يَوْمُ الْتَغَى الْجُمُعُنِ ﴿ إِنَّهُا الْمُتَزَلَّهُمُ الشَّيْطِيُ بِبَعْضِ مَا كَسَبُوْا وَلَقَلْ عَفَا اللهُ عَنْهُمُ وَ إِنَّ اللهُ عَنْفُورٌ حَلِيْمٌ أَ

٥٥١-يَايَّهُا الَّذِيْنَ أَمَنُواْ لَا تَكُونُواْ كَالَّذِيْنَ كَفُرُواْ وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضِرَبُواْ فِي الْكَرْضِ أَوْ كَانُواْ عُرَّى لِوَكَانُواْ عِنْكَ نَا مَامَانُوا وَمَا ثُرِيُّواً \* لَوْكَانُوْا عِنْكَ نَا مَامَانُوا وَمَا ثُرِيْوِا

<sup>467.</sup> That testing by God is not in order that it may add to His knowledge, for He knows all. It is in order to help us subjectively, to mould our will, and purge us of any grosser motives, that will be scarched out by calamity. If it is a hardened sinner, the test brings conviction out of his own self. Cf. also iii. 140.

<sup>468.</sup> It was the duty of all who were able to fight, to fight in the sacred cause at Uhud. But a small section were tunid: they were not quite as bad as those who railed against God, or those who thoughtlessly disobeyed orders. But they still failed in their duty. It is our inner motives that God regards. These timorous people were forgiven by God. Perhaps they were given another chance: perhaps they rose to it and did their duty then.

This that God may make it A cause of sighs and regrets In their hearts. It is God That gives Life and Death, 469 And God sees well All that ye do.

- 157. And if ye are slain, or die, In the way of God, Forgiveness and mercy From God are far better Than all they could amass. 470
- 158. And if ye die, or are slain, Lo! it is unto God That ye are brought together.
- Of God that thou dost deal Gently with them. 471
  Wert thou severe
  Or harsh-hearted,
  They would have broken away
  From about thee: so pass over
  (Their faults), and ask
  For (God's) forgiveness
  For them; and consult
  Them in affairs (of moment).
  Then, when thou hast
  Taken a decision,
  Put thy trust in God.

لِيَجْعَلَ اللهُ ذَلِكَ حَسُرَةً فِي قُلُوْمِهِمْ وَاللهُ يُخْمِى وَيُمِينِتُ وَ اللهُ بِمَا تَعْمَلُوْنَ بَضِيْرً ۞

٥٥١- وَكُنِنَ فَتَلْتُوْ فِي سَيِيْلِ اللهِ

اَوْمُ تُّوُ لَهَ فَعُورَةٌ مِّنَ اللهِ

٥٥- وَكَنِنَ مُّ تُّوُ اَوْ فَتِلْتُوْ

١٥٥- وَكَنِنَ مُّ تُورُاوُ فَتِلْتُوُ

١٥٥- وَكَنِنَ مُّ تُورُاوُ فَتِلْتُو ١٥٥- وَكِنَا اللهِ تَحْسَرُوْنَ ٥ ١٥٥- وَمِكَارَحْمَةً مِّنَ اللهِ لِنْتَ لَهُمُو ١٥٤- وَمِكَارَحْمَةً مِّنَ اللهِ لِنْتَ لَهُمُو وَلَوْ كُنْتَ فَظُّا عَلِيْظُ الْقَلْبِ

وَلَوْ كُنْتُ فَظُّوا مِنْ حَوْلِكَ مَا اللهِ لِنْتَ لَهُمُو وَلَوْ كُنْتُ عَنْمُ مَنْ اللهِ الْكُمْرِ

وَ السَّتَغُفِرُ لَهُمُ فِي الْكُمْرِ

وَ شَاوِرُهُمْ فِي الْكُمْرِ

وَ الْمَا عَنْمُتَ فَتَوْكُلُ عَلَى اللهِ

<sup>469.</sup> It is want of faith that makes people afraid (1) of meeting death, (2) of doing their duty when it involves danger, as in travelling in order to earn an honest living, or fighting in a sacred cause. Such fear is part of the punishment for want of faith. If you have faith, there is no fear in meeting death, for it brings you nearer to your goal, nor in meeting danger for a sufficient cause, because you know that the keys of life and death are in God's hands. Nothing can happen without God's Will. If it is God's Will that you should die, your staying at home will not save you. If it is His Will that you should live, the danger you incur in a just cause brings you glory. Supposing it is His Will that you should lose your life in the danger, there are three considerations that would make you eager to meet it. (1) dying in doing your duty is the best means of reaching God's Mercy, (2) the man of faith knows that he is not going to an unknown country of which he has no news, he is going nearer to God; and (3) he is being 'brought together' unto God, ie, he will meet all his dear ones in faith: instead of the separation which the souls without faith fear, he looks forward to a surer reunion than is possible in this life.

<sup>470</sup> Notice a beautiful little literary touch here. At first sight you would expect the second person here ("you could amass"), to match the second person in the earlier clause. But remember that the second person in earlier clause refers to the man of faith, and the third person in the last line refers to the Unbelievers, as if it said. "Of course you as a man of faith would not be for hoarding riches your wealth,—duty and the mercy of God,—is far more procious than anything the Unbelievers can amass in their selfish lives."

<sup>471.</sup> The extremely gentle nature of Muhammad endeared him to all, and it is reckoned as one of the Mercies of God One of the Apostle's titles 19 "A Mercy to all Creation" At no time was this gentleness, this mercy, this long-suffering with human weaknesses, more valuable than after a disaster like that at Uhud It is a God-like quality, which then, as always, bound and binds the souls of countless men to him.

For God loves those Who put their trust (in Him).

- 60. If God helps you,
  None can overcome you:
  If He forsakes you,
  Who is there, after that,
  That can help you?
  In God, then,
  Let Believers put their trust.
- Be false to his trust.

  If any person is so false,
  He shall, on the Day
  Of Judgment, restore
  What he misappropriated;
  Then shall every soul
  Receive its due,—
  Whatever it earned,—
  And none shall be
  Dealt with unjustly.
- 162. Is the man who follows
  The good pleasure of God
  Like the man who draws
  On himself the wrath
  Of God, and whose abode
  Is in Hell?—
  A woeful refuge!
- 163. They are in varying grades In the sight of God, And God sees well All that they do.
- 164. God did confer A great favour

إِنَّ اللَّهُ يُحِبُّ الْمُتَوَكِّلِينَ

١٦٠- إِنْ يَتَنْصُرُكُمُ اللَّهُ فَالإِغَالِدَ وُعَلَى اللهِ فَلَيْتُوكِلُ الْمُؤْمِنُونَ ١٢١- وَمَا كَانَ لِنَبِيّ أَنْ يَعْلُلُ \* يَأْتِ بِمَاغَلٌ يُؤْمُ الْقِيهُةِ كُلُّ نَفْسٍ مِّ كَسُيَتُ وَهُمْ لَا يُظْلَبُونَ ١٦٢- أفكن اتنبع رضوان الله كُمُنَّ بَاءُ بِسَخَطِ مِّنَ اللهِ

١١١٠- لَقُلُ مَنْ اللَّهُ

<sup>472.</sup> Besides the gentleness of his nature, Mustafā was known from his earliest life for his trustworthiness. Hence his title of Al-Amin. Unscrupplous people often read their own low motives into other men, and their accusation, which is meant to injure, fastens on the various virtues for which the man they attack is well known. Some of the Hypocrites after Uhud raised some doubts about the division of the spoils, thinking to sow the seeds of poison in the hearts of the men who about the division of the spoils, thinking to sow the seeds of poison in the hearts of the men who had deserted their posts in their craving for booty. Those low suspicions were never believed in had deserted their posts in their craving for booty. Those low suspicions were never believed in by any sensible people, and they have no interest for us now. But the general principles here by any sensible people, and they have no interest for us now. But the general principles here be act from such motives are spiritually the lowest of creatures, and they will make no profit. (3) A set from such motives are spiritually the lowest of creatures, and they will make no profit. (3) A set from such motives are spiritually the lowest of creatures, and they will make no profit. (3) A set from such motives are spiritually the lowest of creatures, and they will make no profit. (3) A set from such motives are spiritually the lowest of creatures, and they will make no profit. (4) In God's eyes there man of God is not to be judged by the same standard as a greedy creature. (4) In God's eyes there man of God is not to be judged by the same standard as a greedy creature. (4) In God's eyes there man of God is not to be judged by the same standard as a greedy creature. (4) In God's eyes there man of God is not to be judged by the same standard as a greedy creature. (4) In God's eyes there man of God is not to be judged by the same standard as a greedy creature.

On the Believers 478
When He sent among them
An Apostle from among
Themselves, rehearsing
Unto them the Signs
Of God, sanctifying them,
And instructing them
In Scripture and Wisdom,
While, before that,
They had been
In manifest error.

Disaster smites you,
Although ye smote (your enemies)
With one twice as great,
Do ye say?—
"Whence is this?"
Say (to them):
"It is from yourselves:
For God hath power
Over all things." 474

166. What ye suffered
On the day the two armies
Met, was with the leave
Of God, in order that
He might test 475 the Believers,—

167. And the Hypocrites also. 476
These were told: "Come,
Fight in the way of God,
Or (at least) drive
(The foe from your city)."
They said: "Had we known
How to fight, we should
Certainly have followed you."

عَلَى الْمُؤْمِنِيْنَ إِذْ بَعَثَ فِيهُ رَسُولًا قِنَ أَنْفُسِهِمْ وَإِنْ كَانُوْا مِنْ قَبُلُ إِ لَفِيْ ضَلْلِ مُبِينِ ۞ إِنَّ اللَّهُ عَلَى كُلِّ شَيْءٍ قُ ١٢١- و منآ أصابكة يذم الته تَعَالُوا قَاتِلُوا فِي سَبِيْلِ الألائك التناك وتناكر كرافتنا

<sup>473.</sup> Cf. ii. 151.

<sup>474.</sup> If Uhud was a reverse to the Muslims, they had inflicted a reverse twice as great on the Meccans at Badr. This reverse was not without God's permission, for He wanted to test and purify the faith of those who followed Islam, and to show them that they must strive and do all in their power to deserve God's help. If they disobeyed orders and neglected discipline, they must attribute the disaster to themselves and not to God.

<sup>475.</sup> Test: literally know. See n. 467 to iii. 154.

<sup>476.</sup> The testing of the Hypocrites was the searching out of their motives and exposing them to the sight of their brethren, who might otherwise have been taken in. In the first place they gave counsels of caution: in their minds it was nothing but cowardice. In the second place, what they wished was not the good of the community but its being placed in a contemptible position. When others were for self-sacrifice, they were for ease and fair words. Pretending to be Muslims, they were nearer to Unbelief. Ironically they pretended to know nothing of fighting, and left their devout brethren to defended their faith and ideals. If that devout spirit did not appeal to them, they might at least have defended their city of Medina when it was threatened,—defended their hearths and homes as good citizens.

They were that day
Nearer to Unbelief
Than to Faith,
Saying with their lips
What was not in their hearts.
But God hath full knowledge
Of all they conceal.

- 168. (They are) the ones that say,
  (Of their brethren slain),
  While they themselves
  Sit (at ease): "If only
  They had listened to us,
  They would not have been slain."
  Say: "Avert death
  From your own selves,
  If ye speak the truth."
- 169. Think not of those
  Who are slain in God's way
  As dead. Nay, they live, 477
  Finding their sustenance
  In the Presence of their Lord;
- 170. They rejoice in the Bounty
  Provided by God:
  And with regard to those
  Left behind, who have not
  Yet joined them (in their bliss),
  The (Martyrs) glory in the fact
  That on them is no fear,
  Nor have they (cause to) grieve. 478
- 171. They glory in the Grace
  And the Bounty from God,
  And in the fact that
  God suffereth not

هُمْ لِلْكُفْرِ يَوْمَ إِنِ آفَرُبُ مِنْهُمْ لِلْإِيْمَانِ يَقُولُوْنَ بِأَفْوَاهِهِمْ مَّا لَيُسَ فِى قُلُوْهِمْ مَّا لَيُسَ فِى قُلُوْهِمْ مَا اللهُ أَعْلَمُ بِمَا يَكُنْهُمُونَ ۚ مَا - اللهُ أَعْلَمُ بِمَا يَكُنْهُمُونَ ۚ وَقَعُلُوْ الْوَاطَاعُوْنَا مَا قُرِنُوهِمْ وَقَعُلُوا وَلَوْاطَاعُوْنَا مَا قُرِنُوهُمْ وَقَعُلُوا فَاعَنْ آنَفُومُ لَا مَا قُرِنُوا وَلَا كُنْ نَهُمُ صَدِقِيْنَ ۞

١٩٥- وَلَا تَحْسَبُنَّ الَّذِيْنَ فَنْتِلُوا فِيْ سَرِيبْ لِ
اللهِ امْوَاتًا اللهِ الْمُواتَّا اللهِ الْمُواتَّا اللهِ الْمُواتَّا اللهِ اللهُ مُنْ اللهُ مِنْ فَضَلِه اللهُ مَنْ اللهُ مُنْ اللهُ مَنْ مَنْ اللهِ وَ فَضَلِ اللهُ مَنْ اللهِ وَ فَضَلِ اللهِ مَنْ اللهِ وَ فَضَلِ اللهِ مَنْ اللهِ وَ فَضَلِ اللهِ وَ فَضَلِ اللهِ وَ فَضَلِ اللهِ وَ فَضَلٍ اللهِ وَ فَضَلْ إِلْ اللهُ وَ فَضَلًا اللهِ وَ فَضَلًا اللهُ وَ فَضَلًا اللهِ وَ فَضَلًا اللهِ وَ فَضَلًا اللهِ وَ فَضَلًا اللهُ وَ فَضَلْ إِلْ اللهُ الله

<sup>477.</sup> A beautiful passage about the Martyrs in the cause of Truth. They are not dead: they live,—and in a far higher and deeper sense than in the life they have left. Even those who have no faith in the Hereafter honour those that die in their cause, with the crown of immortality in the minds and memorics of generations unborn. But in Faith we see a higher, truer, and less relative immortality. Perhaps "immortality" is not the right word in this connection, as it implies a continuation of this life. In their case, through the gateway of death, they enter the true real Life, as opposed to its shadow here. Our carnal life is sustained with carnal food, and its joys and pleasures at their best are those which are projected on the screen of this material world. Their real Life is sustained from the ineffable Presence and Nearness of God. Cf. ii. 154, and see how the idea is further developed here.

<sup>478.</sup> The Martyrs not only rejoice at the bliss they have themselves attained. The dear ones left behind are in their thoughts: it is part of their glory that they have saved their dear ones from fear, sorrow, humiliation, and grief, in this life, even before they come to share in the glories of the Hereafter.

Note how the refrain: "on them shall be no fear, nor shall they grieve": comes in here with a new and appropriate meaning. Besides other things, it means that the dear ones have no cause to grieve at the death of the Martyrs; rather have they cause to rejoice.

The reward of the Faithful To be lost (in the least).

SECTION 18.

- 172. Of those who answered
  The call of God
  And the Apostle,
  Even after being wounded,
  Those who do right
  And refrain from wrong
  Have a great reward;—
- 173. Men said to them:

  "A great army is gathering
  Against you":
  And frightened them:
  But it (only) increased
  Their Faith: they said:

  "For us God sufficeth,
  And He is the best
  Disposer of affairs."
- 174. And they returned
  With Grace and Bounty
  From God: no harm
  Ever touched them:
  For they followed
  The good pleasure of God:
  And God is the Lord
  Of bounties unbounded.
- 175. It is only the Evil One That suggests to you The fear of his votaries:

  Be ye not afraid Of them, but fear Me, If ye have Faith.
- Who rush headlong
  Into Unbelief:
  Not the least harm
  Will they do to God:
  God's Plan is that He

# المُ لَا يُضِيْعُ أَجْرَالْمُوْمِنِيْنَ وَاللَّهُ مِنِينَ وَاللَّهُ مِنْ إِنْ وَاللَّهُ مِنْ إِنَّ اللَّهُ مِن

١٤١- اَلَّذِيْنَ اللَّهِ عَكَابُوْا لِللَّهِ وَالرَّسُوْلِ عَمِنُ بَعْدِ مَا آصَابَهُ مُ الْقَرْمُ الْ لِلَّذِيْنَ اَحْسَنُوْا مِنْهُ مُ وَاتَّقَوْا اَجْرَّ عَظِيْمٌ قَالَ لَهُمُ النَّاسُ ١٤٠- الدَّيْنِ قَالَ لَهُمُ النَّاسُ

ساد-الزين قال لهُ مُ النّاسُ انَّ النَّاسُ قَلُ جَمَعُوْا لَكُ مُ فَاخَشُوهُمْ مِ الْبَمَاكَاتُ فَرَادَهُمْ الْبُمَاكَاتُ وَقَالُوا حَسْبُنَا اللّهُ وَنِعْمَ الْوَصِيْلُ وَقَالُوا حَسْبُنَا اللّهُ وَنِعْمَ اللّهِ وَ فَضْرِلَ ساد- فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّهِ وَ فَضْرِلَ لَكُمْ يَمُسُسُمُهُمُ مُسُوّعٌ \* وَالتَّبُعُوْا رِضْوَانَ اللّهِ

٥٥- اِنْكَا ذَٰلِكُمُّ الشَّيْطُنُ يُخَوِّفُ اَوْلِيَاءَهُ ۗ فَلَا تَخَافُوْهُمُ وَخَافُوْنِ إِنْ كُنْ تُمُرِّهُمُّوْمِنِيْنِ ۞

۱۰۲- وَلَا يَحُزُنُكَ الَّانِيْنَ يُسَارِعُونَ فِي الْكُفُرِ ۚ إِنَّهُ مُرِكُنُ يَكُثُرُوا اللهَ شَيْئًا ۚ يُرِيْنُ اللهُ

<sup>479.</sup> After the confusion at Uhud, men ralized round the Apostle. He was wounded, and they were wounded, but they were all ready to fight again. Abū Sufyān with his Meccans withdrew, but left a challenge with them to meer him and his army again at the fair of Badr Sugrā next year. The challenge was accepted, and a picked band of Muslims under their intrepid Leader kept the tryst, but the enemy did not come. They returned, not only unhar med, but enriched by the trade at the fair, and (it may be presumed) strengthened by the accession of new adherents to their cause.

Will give them no portion In the Hereafter, But a severe punishment.

177. Those who purchase
Unbelief at the price
Of faith,—
Not the least harm
Will they do to God,
But they will have
A grievous punishment.

Think that Our respite
To them is good for themselves:
We grant them respite
That they may grow 480
In their iniquity:
But they will have
A shameful punishment.

179. Sod will not leave The Believers in the state In which ye are now, Until He separates What is evil From what is good. 481 Nor will He disclose To you the secrets Of the Unseen. 482 But He chooses Of His Apostles (For the purpose) Whom He pleases. So believe in God And His Apostles: And if ye believe And do right, Ye have a reward Without measure.

الا يَجُعُلُ لَهُ مُحَظَّا فِي الْاَخِرَةِ \* وَلَهُ مُعَنَّاكُ عَظِيْدً ﴿ وَلَهُ مُعَنَّاكِ عَظِيْدً ﴿ الْكُفْرُ بِالْإِيْمَانِ الْكُفْرُ بِالْإِيْمَانِ الْكُفْرُ بِالْإِيْمَانِ مَا- وَلَا يُحْسَبُنَ الْإِيْمَ ﴿ مَا- وَلَا يَحْسَبُنَ الْإِيْمَ ﴿ الْكُنْ لَكُمْ عَنَاكِ الْإِيْمَ ﴿ الْكُنْ الْمُعْمَى عَنَاكِ اللّهِ مَا اللّهِ اللهِ اللّهِ اللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ ال

وُلَهُمْ عَنَاكِ مُهِينًا ٥

٩٠١- مَا كَانَ اللهُ لِيُ نَدَ الْمُؤْمِدِيْنَ عَلَى مَا اَنْتُمْ عَلَيْهِ حَتَّى يَمِيئِزُ الْخَبِيْثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللهُ وَمَا كَانَ اللهُ يَخْتَبِى مِنْ رُسُولِهِ مَنْ يَثِمًا وَ<sup>مُ</sup> يَخْتَبِى مِنْ رُسُولِهِ مَنْ يَثِمًا وَ<sup>مُ</sup> فَامِنُواْ يَاللهِ وَ رُسُولِهِ مَنْ يَثِمًا وَ<sup>مُ</sup> وَ إِنْ تُؤْمِنُواْ وَتَتَقَوُا فَكُنْمَ إَجْرُعَظِيْمٌ ٥

<sup>480.</sup> That the cup of their iniquity may be full. The appetite for sin grows with what it feeds on. The natural result is that the sinner sinks deeper into sin. If there is any freedom of will, this naturally follows, though God's Grace is always ready for the repentant. If the Grace is rejected, the increase of iniquity makes the nature of iniquity plainer to those who might otherwise be attracted by its glitter. The working of God's Law is therefore both just and merciful. See also the next verse.

<sup>481.</sup> The testing of good men by calamities and evil men by leaving them in the enjoyment of good things is part of the Universal Plan, in which some freedom of choice is left to man. The psychological and subjective test is unfailing, and the separation is effected partly by the operation of the human wills, to which some freedom is allowed. But it must be effected, if only in the interests of the good.

<sup>482.</sup> Man in his weak state would be most miserable if he could see the secrets of the Future or the secrets of the Unseen. But things are revealed to him from time to time, as may be expedient for him, by Apostles chosen for the purpose. Our duty is to hold fast by faith and lead a good life.

180. And let not those Who covetously withhold Of the gifts which God Hath given them of His Grace. 483 Think that it is good for them: Nay, it will be the worse For them: soon shall the things Which they covetously withheld Be tied to their necks Like a twisted colour. 484 On the Day of Judgment. To God belongs the heritage 485 Of the heavens and the earth; And God is well-acquainted With all that ye do.

C. 60.—Regard, unmoved, the taunts of those (iii. 181-200.) Who laugh at faith; nor let their falsehood Nor their seeming prosperity, raise Questions in your minds. All Who can read the signs of God in Nature . Know His wisdom, goodness, power, And justice. They know His promise Is sure, and in humble prayer, Wholly put their trust in Him.

SECTION 19.

181. God hath heard The taunt of those Who say: "Truly, God 498 Is indigent and we Are rich!"-We shall Certainly record their word

483. The gifts are of all kinds: material gifts, such as wealth, property, strength of limbs, etc., or intangible gifts, such as influence, birth in a given set, intellect, skill, insight, etc. or spiritual gifts of the highest kind. The spending of all these things (apart from what is necessary for ourselves) for those who need them, is charity, and purifies our own character. The withholding of them (apart from our needs) is similarly greed and selfishness, and is strongly condemned.

484. By an apt metaphor the miser is told that his wealth or the other gifts which he hoarded will cling round his neck and do him no good. He will wish he could get rid of them, but he will not be able to do so. According to the Biblical phrase in another connection they will hang like a millstone round his neck (Matt., xviii. 6). The metaphor here is fuller. He hugged his wealth or his gifts about him. They will become like a heavy collar, the badge of slavery, round his neck. They will be tied tight and twisted, and they will give him pain and anguish instead of pleasure. Cf. also xvii. 13.

485. Another metaphor is now introduced. Material wealth or property is only called ours during our short life here: it then descends to heirs and heirs until it goes to the ultimate heir, the State. So all gifts are ours in trust only: they ultimately revert to God, to Whom belongs all that is in the Leavens or on earth.

486. In ii. 245 we read: "who is he that will loan to God a beautiful loan?" In other places charity or spending in the way of God is metaphorically described as giving to God. The holy Apostle often used that expression in appealing for funds to be spent in the way of God. The scoffers mocked and said: "So God is indigent and we are rich!" This blasphemy was of a piece with all their conduct in history, in slaying the Prophets and men of God.

And (their act) of slaying Their Prophets in defiance 487 Of right, and We shall say: "Taste ye the Penalty Of the Scorching Fire!

- 182. "This is because
  Of the (unrighteous deeds)
  Which your hands
  Sent on before ye: 488
  For God never harms
  Those who serve Him."
- 183. They (also) said: "God took
  Our promise not to believe
  In an apostle unless
  He showed us a sacrifice
  Consumed by fire 489
  (From heaven)." Say:
  "There came to you
  Apostles before me,
  With Clear Signs
  And even with what
  Ye ask for: why then
  Did ye slay them,
  If ye speak the truth?"
- 184. Then if they reject thee,
  So were rejected apostles
  Before thee, who came
  With Clear Signs,
  Books of dark prophecies,
  And the Book of Enlightenment<sup>490</sup>

وَقَتُلَهُمُ الْكَثِّمِيكَاءِ الْمُعَلِّمِينَ وَعِنْدِحَقِّ ` يِغَيْرِحَقِّ ` وَنَقُوْلُ ذُوْقُوْا عَنَابَ الْحَرِيْقِ ۞ ١٨١- ذلك بِمَا قَتُلَمَتُ أَيْدِيكُمُ وَأَنَّ اللهُ لَيْسَ بِظَلَامِ لِلْعَبِيْدِي ۞

مرا-الآن فَيْ الْوَالِنَّ اللهُ عَلِمَ الْهُ الْهُ الْمُنْ الْهُ عَلَمْ الْهُ الْمُنْ الْهُ عَلَمْ الْهُ الْمُنْ الْم

<sup>487.</sup> For the expression "slaying in defiance of right," Cf. iii. 21, and iii. 112.

<sup>488.</sup> Cf. ii. 95 and note.

<sup>489.</sup> Burnt sacrifices figured in the Mosaic Law, and in the religious ceremonies long before Moses but it is not true that the Mosaic Law laid down a fire from heaven on a burnt sacrifice as a test of the credentials of Prophets. Even if it had been so, did the Jews obey the Prophets who showed this Sign? In Leviticus, ix. 23-24, we are told of a burnt offering prepared by Moses and Aaron: "and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat" Yet the people rebelled frequently against Moses, and rebellion against a Prophet is spiritually an attempt to kill him. Abel's offering (sacrifice) was probably a burnt offering: it was accepted by God, and he was killed by Cain out of jealousy: Gen. iv. 3-8. Mosaic sacrifices were no longer needed by the people of Jesus or the people of Muḥammad.

<sup>490.</sup> The three things mentioned in the Text are: (1) Clear Signs (baiyināt); (2) (zubūr; and (3) kitāb-il-Munīr. The signification of (1) I have explained in the note to iii. 62, as far as they relate to Jesus. In a more general sense, it means the clear evidence which God's dealings furnish about a man of God having a true mission: e.g., Moses in relation to Pharaoh. I have translated (2) as Books of Dark Prophecies, as the root zabara implies something hard. The Commentators are not agreed, but the Prophetic writings which seemed to contemporaries difficult to understand may well come under this description. David's Psalms (Zabūr, iv. 163) may also come under this description. As to (3), there is no doubt about the literal meaning of the words, "the Book of Enlightenment." But what does it precisely refer to? I take it to mean the fundamental guide to conduct,—the clear rules laid down in all Dispensations to help men to lead good lives.

A taste of death: 401
And only on the Day
Of Judgment shall you
Be paid your full recompense.
Only he who is saved
Far from the Fire
And admitted to the Garden
Will have attained
The object (of Life):
For the life of this world
Is but goods and chattels
Of deception. 402

186. Ye shall certainly Be tried and tested In your possessions And in your personal selves; 498 And ye shall certainly Hear much that will grieve you. From those who received The Book before you And from those who Worship many gods. But if ve persevere Patiently, and guard Against evil,—then That will be A determining factor In all affairs.

187. And remember
God took a Covenant
From the People of the Book, 494
To make it known
And clear to mankind,
And not to hide it:

هما- كُلُّ نَقْسٍ ذَآيِقَةُ الْمَوْتِ وُّ إِنْكَا تُوْفُونَ أُجُوْرَكُوْ يَوْمَ الْقِيكَةِ فَكُنْ زُحْزِحَ عَنِ النَّارِ وَايُونِلَ الْكِنَّةُ فَكُلُّ كَارُ وَهَ } الْحَيْرَةُ النَّائِمُ الْكَارِ إِلَا مُتَاعُ الْفُرُورِ ٥

۱۰۰- كَتْبُكُونَ فِي آمُولِكُمْ وَانْفُسِكُمْ وَانْفُسِكُمْ وَانْفُسِكُمُّ وَانْفُسِكُمُّ وَانْفُسِكُمُّ وَانْفُسِكُمُّ وَانْفُسِكُمُّ وَانْسُكُمُّ وَالْفَالْكِمْ وَمِنَ الْأَرْيُنَ وَمِنَ الْأَرْيُنَ وَمِنَ الْأَرْيُنَ وَمِنَ الْأَرْيُنَ وَمِنَ الْأَرْيُنَ وَمِنَ الْأَرْدُنِ وَمِنَ الْأَرْدُ وَالْمُورِ وَمِنَ الْأَمُورِ وَمِنْ وَزُهِ الْأَمُورِ وَمِنْ وَلَهُورُ وَالْمُؤْمِرُ وَمِنْ وَلَائِكُونَا الْمُؤْمِرُ وَالْمُؤْمِرِ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرِ وَالْمُؤْمِرِ وَالْمُؤْمِرِ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرِ وَالْمُؤْمِرِ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرِ وَالْمُؤْمِرِ وَالْمُؤْمِرُ وَالْمُؤْمِرِ وَالْمِيْرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرِ وَالْمُؤْمِرِ وَالْمُؤْمِرُ وَالْمُؤْمِرِ وَالْمِلْمُؤْمِرِ وَالْمُؤْمِرِ وَالْمُؤْمِرِ وَالْمُؤْمِرِ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمِلْمُؤْمِرِ وَالْمُؤْمِرُ وَالْمُؤْمِرِ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمِلْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمِلْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرِ وَالْمُؤْمِرُ وَالْمِلْمِيرُالْمُؤْمِرُ وَالْمِلْمِلِمُ لِلْمُؤْمِرِ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمِلْمُؤْمِرُومِ وَالْمُؤْمِرُ وَالْمُؤْمِرُومِ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُؤْمِرُ وَالْمُ

١٥٠- وَإِذْ أَخَنَ اللَّهُ مِينَثَاقَ الّذِيْنَ اوْتُوا الْكِتْبَ لَتُنْبِيّنُتُكُ لِلنَّاسِ وَ لَا تَكُمْ أُوْنَكُ ۖ

<sup>491.</sup> The soul will not die; but the death of the body will give a taste of death to the soul when the soul separates from the body. The soul will then know that this life was but a probation. And seeming inequalities will be adjusted finally on the Day of Judgment.

<sup>492.</sup> Cf. Longfellow's Psalm of Life: "All this world's fleeting show, For man's illusion given. The only Reality will be when we have attained our final goal."

<sup>· 493.</sup> Not wealth and possessions only (or want of them), are the means of our trial. All our personal talents, knowledge, opportunities and their opposites,—in fact everything that happens to us and makes up our personality is a means of our testing. So is our Faith: we shall have to put up for it many insults from those who do not share it.

<sup>494.</sup> Truth—God's Message—comes to any man or nation as a matter of sacred trust It should be broadcast and published and taught and made clear to all within reach. Privileged priesthood at once erects a barrier. But worse,—when such priesthood tampers with the truth, taking what suits it and ignoring the rest, it has sold God's gift for a miserable ephemeral profit; how miserable, it will an then Nemesia com

But they threw it away Behind their backs, 495 And purchased with it Some miserable gain! And vile was the bargain They made!

- 188. Think not that those Who exult in what they Have brought about, and love To be praised for what They have not done,—496 Think not that they Can escape the Penaltv. For them is a Penalty Grievous indeed.
- 189. To God belongeth The dominion Of the heavens And the earth; And God hath power Over all things.

#### SECTION 20.

- Mehold! In the creation Of the heavens and the earth, And the alternation Of Night and Day,-497 There are indeed Signs For men of understanding,—
- 191. Men who celebrate The praises of God, Standing, sitting, And lying down on their sides, 498 And contemplate The (wonders of) creation

واشترؤابه ثكناً قبليه فيكث ماكشة يكون

بمألم يفعلوا فلاتحك ينهم بِمُفَأَزُةً مِّنَ الْعَنَ ابِ وَ لَهُمْ عَنَاتُ آلِنَهُ ٥ ٩٨١- ويله مُمْ آكُ التَّكُمُ إِنِّ وَ الْزَرُضِ يًا وَاللَّهُ عَلَى كُلِّى شَيْءٌ قَرِيْرُونَ

١٩٠ رانٌ فِي خَلْقِ التَّكُمُوٰتِ وَالْأَرْضِ وَانْخِتِلَافِ الْكِيْلِ وَالنَّهَارِ

١٩١- الَّذِيْنَ يَـنُكُرُوْنَ اللَّهُ وَيَلَّمَّا

<sup>495</sup> Cf. ii. 101.

<sup>496.</sup> A searching picture of the worldly wise! They may cause mischief and misery to others, but gloat over any glory it may bring them! They may trample down God's truth, and enthrone false standards of worship. They may take credit for virtues they do not possess and seeming success that come in spite of their despicable deceptions.

The two items mentioned here are just brief symbols recalling the six or seven mentioned in the other passage. And those too are but brief symbols and reminders of the glorious majesty of God and His goodness to man.

<sup>498.</sup> That is, in all postures, which again is symbolical of all circumstances, personal, social, economic, historical and other.

In the heavens and the earth, (With the thought):
"Our Lord! not for naught
Hast Thou created (all) this!
Glory to Thee! Give us 499
Salvation from the Penalty
Of the Fire.

- 192. "Our Lord! any whom Thou
  Dost admit to the Fire,.
  Truly Thou coverest with shame,
  And never will wrong-doers
  Find any helpers!
- 193. "Our Lord! we have heard
  The call of one calling
  (Us) to Faith, 'Believe ye
  In the Lord,' and we
  Have believed. Our Lord!
  Forgive us our sins,
  Blot out from us
  Our iniquities, and take
  To Thyself our souls
  In the company of the righteous.
- 194. "Our Lord! Grant us
  What Thou didst promise
  Unto us through Thine Apostles,
  And save us from shame
  On the Day of Judgment:
  For Thou never breakest
  Thy promise."
- 195. And their Lord hath accepted Of them, and answered them:
  "Never will I suffer to be lost The work of any of you,

التكماوت و الأرْضِ رُبِّنَا مَا خَلَقْتُ هٰ نَا ا بَاطِلًا \* سُبُطِنَكَ فَقِنَا عَنَابَ الثَّادِ ۞

۱۹۰- رُبُّنَا َ إِنَّكَ مَنْ تُكُخِلِ الثَّالُرُ فَقَلُ الْخُزَيْتَكُ ۚ وَمَا لِلطَّلِمِيْنَ مِنْ اَنْصَالِا<sup>©</sup>

١٩٣- رُبُنَا إِثْنَا سَمِعُنَا مُنَادِيًا يُنَا رِثُنَا الْمِعُنَا مُنَادِيًا يُنَادِ فَ لِلْإِيْمَانِ الْمَنَا وَالْمِنَا الْمِنَا وَالْمِنَا وَالْمِنَا وَالْمِنَا وَالْمَنَا وَالْمُنَا وَلَا مُنَا الْمُنْفِقِينَا مَعُ الْمُنْفِرَادِ قُلْمُنَا وَلَا مُنْفَا الْمُنْفِقِينَا مَعُ الْمُنْفِرَادِقُ

۱۹۳- رُبُّنَا وَاٰتِنَا مَا وَعَنُ ثُنَا عَلَى رُسُلِكَ وَلَا تُخُزِنَا يَوْمَ الْقِيْمَةُ إِنَّكَ لَا تُخُلِفُ الْمِيْعَادُ۞

ه۱۰- فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّى لَا أُخِيْعُ عَمَلَ عَامِلٍ

<sup>499.</sup> It is the thought of Salvation that connects all these glories with man. Otherwise man would be a miserable, contemptible creature in these beauties and wonders of Nature. With his high destiny of Salvation he can be lifted even higher than these glories! The Fire is a symbol of penalty. We pray for salvation from the penalty.

Be he male or female: Ye are members, one of

another: 500

Those who have left their homes, Or been driven out therefrom, Or suffered harm in My Cause, Or fought or been slain,—Verily, I will blot out From them their iniquities, And admit them into Gardens With rivers flowing beneath;—A reward from the Presence 501 Of God, and from His Presence Is the best of rewards."

196. Set not the strutting about
Of the Unbelievers
Through the land
Deceive thee:

197. Little is it for enjoyment:

Their ultimate abode

Is Hell: what an evil bed

(To lie on)!

198. On the other hand, for those Who fear their Lord,
Are Gardens, with rivers
Flowing beneath; therein
Are they to dwell (for ever),—
A gift from the Presence
Of God; and that which is
In the Presence of God
Is the best (bliss)
For the righteous.

199. And there are, certainly,
Among the People of the Book,

قِنْكُوْرِ مِنْ ذَكْرِ أَوْ أُنْثَىٰ وَالْبَانِينَ هَاجُرُوْا وَالْمَانِينَ هَاجُرُوْا وَالْمَانِ وَيَارِهِمُ وَالْمَنْ وَيَارِهِمُ وَالْمَنْ وَيَارِهِمُ وَالْمَنْ وَيَارِهِمُ وَالْمَنْ وَيَارِهِمُ وَالْمَنْ وَيَارِهِمُ وَالْمَنْ وَيَارِهِمُ وَالْمُؤْوَا وَقُ تِلُوْا " وَقَتْلُوْا وَقُ تِلُوْا " وَقَتْلُوا وَقُ تِلُوا اللهِ مَا يَالِهِمْ وَلَا وُخَلِقُهُمُ وَلَا كُوْرَتُ عَنْهُ اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهِ مَا اللهُ وَاللهُ عِنْدُنَ اللهِ مَا اللهِ اللهِ مَا اللهِ مَا اللهِ مَا اللهِ اللهِ مَا اللهِ اللهِ مَا اللهُ وَاللهِ مَا اللهِ اللهِ مَا اللهُ وَاللهِ مَا اللهِ اللهِ مَا اللهِ اللهِ اللهِ اللهِ اللهِ مَا اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ الل

عه-مَتَاعٌ قَلِيْكُ ثُمَّرَ مَأُوعُ مُرجَهَنَّمُ وَبِنْسُ الْبِهَادُ ٥

٩٠٠- لَكِن الَّذِيْنَ اتَّقَوْا رَبَّهُمْ
 لَهُمْ جَنْتُ تُجُرِى مِنْ تَحُتِهَا الْاَنْهُرُ
 خُلِدِيْنَ فِيْهَا
 ثُرُلُ قِبِنَ عِنْدِ اللهِ
 وُما عِنْدَ اللهِ خَيْرٌ لِّلْا بَرَادِ آ

١٩٩- وُ إِنَّ مِنْ أَهُلِ الْكِتْبِ

<sup>500.</sup> In Islam the equal status of the sexes is not only recognised but insisted on. If sex distinction, which is a distinction in nature, does not count in spiritual matters, still less of course would count artificial distinctions, such as rank, wealth, position, race, colour, birth, etc

<sup>501.</sup> Here, and in iii. 198 and in many places elsewhere, stress is laid on the fact that whatever gift, or reward, or bliss will come to the righteous, its chief ment will be that it proceeds from the Presence of God Himself. "Nearness to God" expresses it better than any other symbol.

Those who believe in God,
In the revelation to you,
And in the revelation to them,
Bowing in humility to God:
They will not sell
The Signs of God
For a miserable gain!
For them is a reward
With their Lord,
And God is swift in account.

200. O ye who believe!

Persevere in patience 502

And constancy: vie
In such perseverance;

Strengthen each other;

And fear God;

That ye may prosper. 508

لَكُنْ يُؤُمِنْ بِاللهِ وَمَآ أَنُزِلَ اِلنَّكُمُ مَا النَّزِلَ اِلنَّكُمُ مَا أَنْزِلَ اِلنَّكُمُ مَا أَنْزِلَ اِلنَّكُمُ مَا أَنْزِلَ اِلنَّاتِ اللهِ خُشِعِيْنَ رَلِيهِ لَا يَشْتَرُونَ رِبَايْتِ اللهِ ثَمْنُنَا قَدِينَ لَا أُولَاعِكَ لَهُمُ مُ اللهُ عَرْدُهُ مُ عَنْ لَا رَبِّهِ مَرْ اللهُ سَرِيْحُ الْحِسَابِ ٥ اللهُ سَرِيْحُ الْحِسَابِ ٥

- يَأْيُّهُا الَّذِينَ امْنُوا اصْبِرُوا وَصَابِرُوا وَصَابِرُوا وَصَابِرُوا وَصَابِرُوا وَصَابِرُوا وَصَابِرُوا وَصَابِرُوا وَالله وَالله وَالله لَعَلَّا الله وَالله وَاله وَالله وَال



<sup>502.</sup> The full meaning of Sabr is to be understood here, viz.: Patience, perseverance, constancy, self-restraint, refusing to be cowed down. These virtues we are to exercise for ourselves and in relation to others; we are to set an example, so that others may vie with us, and we are to vie with them, lest we fall short; in this way we strengthen each other and bind our mutual relations closer, in our common service to God.

<sup>503.</sup> Prosperity (falah) here and in other passages is to be understood in a wide sense, including prosperity in our mundare affairs as well as in spiritual progress. In both cases it implies happiness and the attainment of our wishes, purified by the love of God.

# INTRODUCTION TO SURA IV (Nisãa)

This Sura is closely connected chronologically with Sura III. Its subject-matter deals with the social problems which the Muslim community had to face immediately after Uhud. While the particular occasion made the necessity urgent, the principles laid down have permanently governed Muslim Law and social practice.

Broadly speaking, the Sūra consists of two parts: (1) that dealing with women, orphans, inheritance, marriage and family rights generally, and (2) that dealing with the recalcitrants in the larger family, the community at Medina, viz., the Hypocrites and their accomplices.

Summary.—It begins with an appeal to the solidarity of mankind, the rights of women and orphans, and the implications of family relationship, including an equitable distribution of property after death. (iv. 1-14 and C. 61.)

While the decencies of family life should be enforced, women should be held in honour and their rights recognized, in marriage, property, and inheritance; and this principle of goodness should be extended to all beings, great and small. (iv. 15-42, and C. 62.)

The sections in Medina, not yet in the Muslim community, should not go after false gods, but should accept the authority of the Apostle, and obey him. Then it will be their privilege to be admitted to a great and glorious Fellowship. (iv. 43-70, and C. 63.)

The Believers should organize in self-defence against their enemies, and beware of the secret plots and mischiefs of the Hypocrites; how deserters should be treated. (iv. 71-91, and C. 6‡.)

Caution about the taking of life; recommendations for leaving places inimical to Islam; religious duties in the midst of war. (1v. 92-104, and C. 65.)

Treachery and the lute of evil. (iv. 105-126, and C. 66.)

Women and orphans to be justly dealt with; Faith must go with justice, sincerity, and moderation in speech. (iv. 127-152, and C. 67.)

Where People of the Book went wrong, with honourable exceptions, (iv. 153-176, and C. 68.)

C. 61.—All mankind are one, and mutual rights

(iv. 1-14.) Must be respected: the sexes

Must honour, each the other;

Sacred are family relationships

That rise through marriage

And women bearing children;

Orphans need especial loving care;

In trust is held all property;

With duties well-defined;

And after death, due distribution

Should be made in equitable shares

To all whose affection, duty,

And trust shed light and joy

On this our life below.

Sūra IV.

Nisāa, or The Women.

In the name of God, Most Gracious, Most Merciful.

- Your Guardian-Lord,
  Who created you
  From a single Person, 504
  Created, of like nature,
  His mate, and from them twain
  Scattered (like seeds)
  Countless men and women;—
  Reverence God, through Whom 505
  Ye demand your mutual (rights),
  And (reverence) the wombs 5'16
  (That bore you): for God
  Ever watches over you.
- 2. To orphans restore their property

  (When they reach their age),

  Nor substitute (your) worthless

  things

  For (their) good ones; and devour

  not

  Their substance (by mixing it up) 507



يشم والله الرَّحْسُ الرَّحِس يُور

- يَائِيُهُا التَّاسُ التَّقُوْارَبُكُوُ الْنِي خَلَقَكُوْ مِّنْ نَفْسِ وَاحِلَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَ مِنْهُمُا رِجَالًا كَثِنْ مِنْهَا زَوْجَهَا وَبَثُ مِنْهُمُا وَالْكَثِنْ يَلَا وَنِسَاءً وَالْكَرْحَامُرُ اِنَّ الله كَانَ عَلَيْكَ مُرَالِهُمُ اِنَّ الله كَانَ عَلَيْكَ مُرَالِهُمُ وَلَا تَنْبُكُ لُواالْيَالَّي الْمُوالَهُمُ وَلَا تَنْبُكُ لُواالْيَحْمِينَكُ وِالطَّيِّتِ مِنْ وَلَا تَنْبُكُ لُواالْيَحْمِينَكُ وِالطَّيِّتِ مِنْ

<sup>504.</sup> Nafs may mean: (1) soul; (2) self; (3) person, living person; (4) will, good pleasure, as in iv. 4 below,  $Minh\bar{a}:I$  follow the construction suggested by Imām Rāzi. The particle min would then suggest here not a portion or a source of something else, but a species, a nature, a similarity. The pronoun  $h\bar{a}$  refers of course to Nafs. The Biblical story of the creation of Eve from a rib of Adam may be allegorical, but we need not assume it in Quranic teaching.

<sup>505.</sup> All our mutual rights and duties are referred to God. We are His creatures; His Will is the standard and measure of Good; and our duties are measured by our conformity with His Will. "Our wills are ours, to make them Thine," says Tennyson (In Memoriam). Among ourselves (human beings) our mutual rights and duties arise out of God's Law, the sense of Right that is implanted in us by Him.

<sup>506.</sup> Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt, in the pride of his physical strength, to forget the all-important part which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The wife, through whom we enter parentage, must have our reverence. Sex, which governs so much of our physical life, and has so much influence on our emotional and higher nature, deserves—not our fear, or our contempt, or our amused indulgence, but—our reverence in the highest sense of the term. With this fitting introduction we enter on a discussion of women, orphans, and family relationships.

<sup>507.</sup> Justice to orphans is enjoined, and three things are particularly mentioned as temptations in the way of a guardian: (1) He must not postpone restoring all his ward's property when the time comes; subject to iv. 5 below. (2) If there is a list of property, it is not enough that that list should be technically followed: the property restored must be of equal value to the property received: the same principle applies where there is no list. (3) If property is managed together, or where perishable goods must necessarily be consumed, the strictest probity is necessary when the separation takes place, and this is insisted on. See also ii. 220 and note.

With your own. For this is . Indeed a great sin.

- 3. If ye fear that ye shall not Be able to deal justly With the orphans, 508 Marry women of your choice, Two, or three, or four; But if ye fear that ye shall not Be able to deal justly (with them), Then only one, or (a captive) That your right hands possess. That will be more suitable, To prevent you From doing injustice. 509
- 4. And give the women (On marriage) their dower As a free gift; but if they, Of their own good pleasure, Remit any part of it to you, Take it and enjoy it With right good cheer.
- o those weak of

  understanding 510

  Make not over your property, 511

  Which God hath made

  A means of support for you,

  But feed and clothe them

  Therewith, and speak to them

  Words of kindness and justice.

إِلَى اَمُوَالِكُوْ ۚ إِنَّهُ كَانَ مُحُوبًا كَمِيْرًا ۞ ٣- وَإِنْ خِفْتُهُ آلُا ثُقْسِطُوا فِي الْمِكْمَٰى

٣- وَإِنْ خِفْتُمْ ٱلَّاثُقُسِطُوّا فِي الْيَكُمُ فَانَكِئُواْ مَا طَابَ لَكُمْ قِمْنَ النِّسَاءِ مَثْنَى وَثُلْثَ وَرُلِعَ \* فَإِنْ خِفْتُمُ آلَا تَعُدِ الْوَافَوَاحِكَ ةً اوْمَا مَلَكِتُ ايُمَاثُكُمُ أَ ذلِكَ ادُنَى آلَا تَعُوْلُوَا هُ ذلِكَ ادُنَى آلَا تَعُوْلُوَا هُ

م- وَ اَتُوَالِنِّسَاءَ صَكُافَةِ ثَنَ رَخُلَةً ` فَإِنْ طِبْنَ لَكُوْعَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِيْكًا هُرِيْكًا ه- وَلَا تُؤْتُوا الشُّفَهَاء مُوَالْكُمُ الَّتِي جَعَلَ اللهُ لَكُمْ قِيمًا وَارُزُقُوهُمْ وَيُها وَاكْسُوهُمُ وَارُزُقُوهُمْ وَيُها وَاكْسُوهُمُ

<sup>508.</sup> Notice the conditional clause about orphans, introducing the rules about marriage. This reminds us of the immediate occasion of the promulgation of this verse. It was after Uhud, when the Muslim community was left with many orphans and widows, and some captives of war. Their treatment was to be governed by principles of the greatest humanity and equity. The occasion is past, but the principles remain. Marry the orphans if you are quite sure that you will in that way protect their interests and their property, with perfect justice to them and to your own dependents if you have any. If not, make other arrangements for the orphans.

<sup>509.</sup> The unrestricted number of wives of the "Times of Ignorance" was now strictly limited to a maximum of four, provided you could treat them with perfect equality, in material things as well as in affection and immaterial things. As this condition is most difficult to fulfil, I understand the recommendation to be towards monogamy

<sup>510.</sup> This applies to orphans, but the wording is perfectly general, and defines principles like, those of Chancery in English Law and the Court of Wards in Indian Law. Property has not only its rights but also its responsibilities. The owner may not do just what he likes absolutely; his right is limited by the good of the community of which he is a member, and if he is incapable of understanding it, his control should be removed. This does not mean that he is harshly dealt with. On the contrary his interests must be protected, and he must be treated with special kindness because of his incapacity.

<sup>511.</sup> Your property: Ultimately all property belongs to the Community, and is intended for the support of you, i.e., the community. It is held in trust by a particular individual. If he is incapable, he is put aside but gently and with kindness. While his incapacity remains, the duties and responsibilities devolve on his guardian even more strictly than in the case of the original owner; for he may not take any of the profits for himself unless he is poor, and in that case his remuneration for his trouble must be on a scale that is no more than just and reasonable.

wake trial of orphans Until they reach the age 512 Of marriage; if then ye find Sound judgment in them, Release their property to them; But consume it not wastefully. Nor in haste against their growing

If the guardian is well-off, Let him claim no remuneration. But if he is poor, let him Have for himself what is Just and reasonable. When we release their property To them, take witnesses In their presence: But all-sufficient Is God in taking account. 518

- 7. From what is left by parents And those nearest related 514 There is a share for men And a share for women. Whether the property be small Or large,—a determinate share.
- 8. But if at the time of division Other relatives, or orphans, Or poor, are present, Feed them out of the (property), And speak to them Words of kindness and justice.
- 9. Let those (disposing of an estate) Have the same fear in their minds If they had left a helpless family Let them fear God, and speak Words of appropriate (comfort). 515

As they would have for their own behind:

ر- و انتكالوالكِتْمَى حَتَّى إِذَا يُكَفُّواالنَّكُاحُ

الواليان والأقريون

ذْرِّتُهُ ضَعَفًا خَافُهُ اعْدُهُ

512. The age of marriage is the age when they reach their majority.

513 It is good to take human witnesses when you faithfully discharge your trust; but remember that, however fully you satisfy your fellow-men when you give your account to them, there is a stricter account due from you to God. If you are rightcous in God's eyes, you must follow these stricter standards.

515. It is a touching argument addressed to those who have to divide an estate. 'How anxious would you be if you had left a helpless family behind?' If others do so, help and be kind-

<sup>514.</sup> I have resisted the temptation to translate "next of kin," as this phrase has a technical meaning in Indian Law, referring to certain kinds of heirs, whereas here the people meant are those whose inheritance is to be divided. The shares are specified. Here the general principles are laid down that females inherit as well as males, and that relatives who have no legal shares, orphans, and indigent people are not to be treated harshly, if present at the division. Their "feed" may be charged to the property as part of the funeral expenses.

10. Those who unjustly Eat up the property Of orphans, eat up A Fire into their own Bodies: they will soon Be enduring a blazing Fire!

# Section 2.

11. God (thus) directs you As regards your children's 516 (Inheritance): to the male, A portion equal to that Of two females: if only Daughters, two or more, 517 Their share is two-thirds Of the inheritance; If only one, her share Is a half.

> Mor parents, a sixth share Of the inheritance to each, If the deceased left children: If no children, and the parents Are the (only) heirs, the mother Has a third; if the deceased Left brothers (or sisters), The mother has a sixth. (The distribution in all cases is) after the payment Of legacies and debts. Ye know not whether Your parents or your children Are nearest to you In benefit. These are Settled portions ordained 518

٠-إِنَّ الَّذِينَ يَأْكُلُونَ ٱمْوَالَ الْيَكُمُّى ظُلْمًا اتُمَا يَأْكُلُونَ فِي بُطُونِهِ مُنَادًا " وسيصُلُون سَعِارًا حَ

١١- يُوْصِيْكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلنَّكَرِمِثُلُ حَظِّ الْأُنْثَ فَإِنْ كُنَّ رِنْسُاءٌ فُوْقَ اثْ فكهاالتِصْفُ وَلِابُوْيُهِ لِكُلِّ وَاحِدِ مِنْهُمَا الشُّلُ وَلَكُ وَ وَرِنْكَ آبُوهُ فَلا مِنْ الثُّلُثُ فَانَ كَانَ لَكَ إِخْوَةً يُوْصِيٰ بِهِأَ أَوْ دَيْنِ وَكُو وَ النَّا وَكُوْ لَا يَانُونُو

516. The principles of inheritance law are laid down in broad outline in the Qur-ān; the precise details have been worked out on the basis of the Apostle's practice and that of his Companions, and by interpretation and analogy. Muslim jurists have collected a vast amount of learning on this subject, and this body of law is enough by itself to form the subject of life-long study. Here we shall deal only with the broad principles to be gathered from the Text, as interpreted by the Jurists.

(1) The power of testamentary disposition extends over only one-third of the Property; the remaining two-thirds are distributed among heirs as laid down. (2) All distribution takes place after the legacies and debts (including funeral expenses) have first been paid. (3) Legacies cannot be left to any of the heirs included in the scheme of distribution: or it will amount to unsetting the shares

left to any of the heirs included in the scheme of distribution; or it will amount to upsetting the shares and undue preference of one heir to another. (4) Generally, but not always, the male takes a share double that of a female in his own category.

517. At first sight, the Arabic words seem to mean: "if more than two daughters." But the alternative in the next clause is: "if only one daughter." Logically, therefore, the first clause must mean: "if daughters, two or more." This is the general interpretation, and is confirmed by the supplementary provision in 176 at the end of the Sura, which should be read along with this

<sup>518.</sup> This verse deals with the portions allotted to (a) children, and (b) parents. The next verse deals with the portions allotted to (c) husband or wife of the deceased, and (d) collaterals. The children's shares are fixed, but their amount will depend upon what goes to the parents. If both parents are living, and there are also children, both father and mother take a sixth each; if only one parent is living, he or she takes his or her sixth; and the rest goes to the children. If the parents are living, and there is no child or other heir, the mother gets a third (and the father the remaining two-thirds); if there are no children, but there are brothers or sisters (this is interpreted strictly in the plural), the mother has a sixth, and the father apparently the residue, as the father excludes collaterals. This is far from being an exhaustive statement, but it establishes the proposition that children and parents have always some share if they survive, but their shares are affected by the existence and number of the heirs in these categories.

By God; and God is All-knowing, All-wise.

Your share is a half,
If they leave no child;
But if they leave a child,
Ye get a fourth; after payment
Of legacies and debts.
In what ye leave,
Their share is a fourth,
If ye leave no child;
But if ye leave a child,
They get an eighth; after payment
Of legacies and debts.

If the man or woman

If the man or woman
Whose inheritance is in question,
Has left neither ascendants nor
descendants, 540

But has left a brother <sup>521</sup>
Or a sister, each one of the two' Gets a sixth; but if more
Than two, they share in a third;
After payment of legacies
And debts; so that no loss <sup>522</sup>
Is caused (to any one).
Thus is it ordained by God;
And God is All-knowing,
Most Forbearing.

مِّنَ اللهِ إِنَّ اللهُ كَانَ عَلِيمًا حَكِيمًا وَ اللهُ كَانَ عَلِيمًا حَكِيمًا

٣- وَ لَكُمْ نِصْفُ مَا تَرُكُ أَزُوا هِكُمْ وَ لَكُ يَكُنُ لَهُنَّ وَلَكُ فَإِنْ كَانَ لَهُنَّ لَهُنَّ وَلَكُ فَإِنْ كَانَ لَهُنَّ لَهُنَّ وَلَكُ فَإِنْ كَانَ لَهُنَّ لَهُنَّ وَلَكُ فَإِنْ كَانَ كَانَ لَهُنَّ الْأَنْ فَلَكُمُ الدَّرُبُ مِنَ الْمُكُو وَلَكُ فَلَمُنَ الْوُبُهُ مِتَا تَرُكُنُ وَلَكُ فَلَمُنَ الْوُبُهُ مِتَا تَرُكُنُ لَكُمُ وَلَكُ فَلَمُنَّ الْوُبُونُ مَتَا تَرَكُنُ لَكُمُ وَلَكُ فَلَمُنَّ المُنْ كُنُ كُلُمُ اللَّهُ وَلَكُ فَلَمُنَ المُؤْلِقُ وَلَكُ فَلَمُنَ اللَّهُ وَاللَّهُ وَالْمُولَا لَا لَلْكُولُكُونُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ اللَّهُ وَلَا لِلْكُولُولُولُولُكُولُولُولُكُولُولُولُكُولُولُولُولُولُولُكُولُولُكُولُولُولُكُولُولُكُولُولُولُولُولُولُولُ وَلِي اللَّهُ وَلَا لِلْكُولُكُولُولُكُولُولُولُكُولُولُولُولُول

The shares of collaterals generally are calculated on a complicated system which cannot be described in a brief note. For these, and the rules about Residuaries ('Aşaba) reference should be made to special legal treatises.

<sup>519.</sup> The husband takes a half of his deceased wife's property if she leaves no child, the rest going to residuaries; if she leaves a child, the husband gets only a fourth. Following the rule that the female share is generally half the male share, the widow gets a fourth of her deceased husband's property, if he leaves no children, and an eighth if he leaves children. If there are more widows than one, their collective share is a fourth or an eighth as the case may be; inter se they divide equally.

<sup>520.</sup> The word in Arabic is kalālat, which is so construed usually. But it was nowhere defined authoritatively in the lifetime of the Apostle. This was one of the three terms about which Hadhrat 'Umar wished that the Apostle had defined them in his lifetime, the other two being Khilāfat, and ribā (usury). On the accepted definition, we are concerned with the inheritance of a person who has left no descendant or ascendant (however distant), but only collaterals, with or without a widow or widower. If there is a widow or widower surviving, she or he takes the share as already defined, before the collaterals come in

<sup>521.</sup> A "brother or sister" is here interpreted to mean a uterine brother or sister, i.e., a brother or sister by the same mother but not by the same father, as the case of full brothers and sisters or brothers and sisters by the same father but different mothers is understood to be dealt with later, in the last verse of this Sūra. The uterine brother or sister, if only one survives, takes a sixth; if more than one survive, they take a third collectively, and divide among themselves; this on the supposition that there are no descendants or ascendants, however remote. There may, however, be a widow or widower surviving: she or he takes her or his share, as already specified.

<sup>522.</sup> Debts (in which funeral expenses take first rank) and legacies are the first charge on the estate of a deceased person, before distribution takes place. But equity and fair dealing should be observed in all matters, so that no one's interests are prejudiced. Thus funeral expenses should be reasonable; debts must be genuine and not reckless debts; and the shares must be calculated with fairness.

- 13. Those are limits

  Set by God: those who

  Obey God and His Apostle

  Will be admitted to Gardens

  With rivers flowing beneath,

  To abide therein (for ever)

  And that will be

  The Supreme achievement. 522-4
- 14. But those who disobey
  God and His Apostle
  And transgress His limits
  Will be admitted
  To a Fire, to abide therein:
  And they shall have
  A humiliating punishment.

٣- تِلْكَ حُكُوْدُ اللَّهِ ۗ وَمَنْ يُطْعِ اللَّهَ وَرَسُوْلَهُ يُكْرِخُلُهُ جَنَّتٍ تَجْرِى مِنْ تَخْتِهَا الْأَنْهُ رُخْلِرِيْنَ فِيهَا \* وَذَٰلِكَ الْفَوْزُ الْعَظِيْمُ ۞

> ٣٠- وَمَنْ يَعْضِ اللهُ وَرَسُولُهُ وَيُتَعَكَّ حُلُّ وَدَهُ يُلْخِلُهُ نَارًّا خَالِكًا فِيهَا وَلَهُ عَنَ اجَ هُمِهِ يُنَّ أَ

٤

C. 62.—What can be a holier cement to Society
(iv. 15-42.) Than that women should be chaste and pure,
And crimes against sex rooted out?
Let decency, kindness, and justice
Prevail in all sex relationships;
Let marriage be cherished and carefully guarded;
Women's rights secured; family jars
Adjusted; and all life lived
In faith, charity, and kindness sincere
To all our fellow-creatures.

#### Section 3.

15. If any of your women
Are guilty of lewdness, 523
Take the evidence of four 524
(Reliable) witnesses from amongst

Against them; and if they testify, Confine them to houses until Death do claim them, ۵۱- وَالَّاتِيُ يَأْتِيُنَ الْفَاحِشَةَ مِنُ نِّسَالِكُمْ فَاسُتَثُمِ كُوْاعَلَيْ ثَالَابُكَةً مِّنْكُثُرَ فَإِنْ شَهِٰكُوْا فَأَمْسِكُوْهُنَّ فِى الْبُيُّوْتِ حَتَّى يَتُوفُّ مِثْنَ الْمَوْتُ

522-A. Cf. xliv. 57, n. 4733; also App. XII, 15, p. 1469.

523. Most commentators understand this to refer to adultery or fornication; in that case they consider that the punishment was altered to 100 arripes by the later verse, xxiv. 2. But I think it refers to unnatural crime between women, analogous to unnatural crime between men in iv. 16 below: because (1) no punishment is specified here for the man, as would be the case where a man was involved in the crime; (2) the word al-lati, the purely feminine plural of al-lati, is used for the parties to the crime; (3) the punishment is indefinite; see the next note but one

524. To protect the honour of women, stricter evidence is required, i.e., the evidence of four instead of the usual two witnesses. It is the same for adultery (see xxiv. 4).

Or God ordain for them Some (other) way. 525

- 16. If two men among you
  Are guilty of lewdness,
  Punish them both.
  If they repent and amend,
  Leave them alone; for God
  Is Oft-returning, Most Merciful.
- 17. God accepts the repentance
  Of those who do evil
  In ignorance and repent
  Soon afterwards; to them
  Will God turn in mercy;
  For God is full of knowledge
  And wisdom.
- 18. Of no effect is the repentance
  Of those who continue 526
  To do evil, until Death
  Faces one of them, and he says,
  "Now have I repented indeed;"
  Nor of those who die
  Rejecting Faith: for them
  Have We prepared
  A punishment most grievous.
- 19. . ye who believe! Ye are forbidden to inherit Women against their will. 527 Nor should ye treat them

أَوْ يَجْعُلُ اللَّهُ لَهُنَّ سَرِينَالُانَ

٢٠- وَاللَّهٰ نِ يَأْتِيلِنِهَا مِنْكُمْ فَاذُوْهُمَا, فَإِنْ تَابَا وَأَصْلَكِما فَاعْرِضُوْا عَنْهُمَا إِنَّ اللهَ كَانَ ثَوَّا إِلَا رَحِيْمًا ٥

٥- يَا يُنْهَا الَّذِيْنَ إَمَنُوا لَا يَجِلُّ لَكُوْ أَنْ تَرِثُوا الزِّسَآءَ كُرُها \* وَلاَ تَعْضُلُوْهُنَّ

<sup>525.</sup> Keep them in prison until some definite order is received. Those who take the crime to be adultery or fornication construe this definite order ("some other way") to mean some definite pronouncement by the Prophet under inspiration; this was the punishment of flogging under xxiv. 2. If we understand the crime to be unnatural crime, we might presume, in the absence of any definite order ("some other way") that the punishment would be similar to that for men in the next verse. That is itself indefinite, and perhaps intentionally so, as the crime is most shameful, and should be unknown in a well-regulated society. The maximum punishment would of course be imprisonment for life.

<sup>526.</sup> Note the fine touch. A sin may be fashionable, and people may sin together without compunction. When one of them is faced with Death, he repents, but that sort of repentance is no good.

<sup>527.</sup> Among many nations, ir cluding Arabs in the Days of Ignorance, a step-son or brother took possession of a dead man's widow or widows along with his goods and chattels. This shameful custom is forbidden. See also iv. 22 below.

With harshness, that ye may
Take away part of the dower 528
Ye have given them,—except
Where they have been guilty
Of open lewdness;
On the contrary live with them
On a footing of kindness and
equity.

If ye take a dislike to them
It may be that ye dislike
A thing, and God brings about
Through it a great deal of good.

- 20. But if ye decide to take
  One wife in place of another,
  Even if ye had given the latter
  A whole treasure for dower,
  Take not the least bit of it back:
  Would ye take it by slander
  And a manifest wrong?
- 21. And how could ye take it
  When ye have gone in
  Unto each other, and they have
  Taken from you a solemn
  covenant?
- 22. Ind marry not women
  Whom your fathers married,—
  Except what is past:
  It was shameful and odious,—
  An abominable custom indeed. 530

لِتَنْهُ هُبُوا بِبَعْضِ مَا اَتَكُ هُبُوا بِبَعْضِ الله اَن يَالْتِيْنَ بِفَاحِشَةٍ مُّبَرِيْنَةٍ وَعَاشِرُوْهُنَ يِالْمَعْرُوْفِ وَعَاشِرُوْهُنَ يَالْمَعُوْوَفِ فَكَنَ كُرِهُ مُمُوْهُنَ فَعَسَى أَنْ تَكْثَرَهُوْ اَشْئِنًا وَيَجْعَلُ اللهُ فِيهُ وَخَيْرًا كَثِيرًا

٢٠- وَ إِنْ اَرَدْتُمُ السَّتِبُكَ الْ زَوْجِ مُكَانَ
 دُوْجٍ ﴿ وَ اٰتَكِ نَمُ إِخْلُ سُلْنَ وَنَطَارًا
 فَكُرْ تَأْخُلُ وَامِنْ هُ شَيْئًا ﴿
 اَتَا خُلُ وَنَاهُ بُهُتَا كَا وَ اِثْمًا مُرِينًا ﴾

۱۷- وَكَيْفَ تَأْخُلُوْنَهُ - وَقُدُ افْضَى بَعُضُكُوْ إِلَى بَعْضٍ وَ اَخُذُنُ مِنْكُوْ مِّيْثَاقًا غَلِيْظًا ۚ

٢٠- وُ لَا تَنْكِحُوْا مَا نَكُحُ الْبَاوُ كُوْ مِنْ مِنْ الْمِنْ الْمِنْ الْمَا فَكُ مُ لِمِنْ الْمِنْ الْمِنْ الْمِنْ اللَّهِ اللَّهُ اللّهُ اللَّهُ اللَّاللَّهُ اللَّهُ ا

<sup>528.</sup> Another trick to detract from the freedom of married women was to treat them badly and force them to sue for a Khul'a divorce (see ii. 229, n. 258) or its equivalent in pre-Islamic custom, when the dower could be claimed back. This is also forbidden. Or the harshness may be exercised in another way: a divorced woman may be prevented by those who have control of her, from remarrying unless she remits her dower. All kinds of harshness are forbidden.

<sup>529.</sup> Treasure: Qintar = a Talent of gold: see iii. 14, first note.

# SECTION 4.

23. Prohibited to you

(For marriage) are:—531

Your mothers, daughters, 532

Sisters; father's sisters,

Mother's sisters; brother's

daughters,

Sister's daughters; foster-mothers<sup>538</sup> (Who gave you suck), foster-sisters; Your wives' mothers; Your step-daughters under your <sup>534</sup> Guardianship, born of your wives To whom ye have gone in,—
No prohibition if ye have not gone in;—

(Those who have been)
Wives of your sons 535 proceeding
From your loins;
And two sisters in wedlock
At one and the same time, 536
Except for what is past;
For God is Oft-forgiving,
Most Merciful;

٨٠- حُرِّمَتْ عَلَيْكُوْ أُمَّ لِمُنْكُوْ وَبَالْ ثُكُوْ
وَ اَحَوْثُكُو وَ عَلَيْكُوْ أُمَّ لِمُنْكُورُ وَ بَالْتُكُورُ وَ بَالْتُكُورُ وَ بَالْتُكُورُ وَ بَالْتُكُورُ وَ بَالْتُكُورُ وَ الْكُورُ وَ الْمُنْكُورُ الْبَرِي الْرُضَاعَةِ
وَ الْحَوْثُكُورُ مِنْ الرَّضَاعَةِ
وَ الْحَوْثُكُورُ مِنْ الرَّضَاعَةِ
وَ الْحَوْثُكُورُ مِنْ الرَّضَاعَةِ
وَ الْحَوْدُ وَ الْمُنْكُورُ الْمِنْ الْمُنْكُورُ الْمِنْ اللَّهِ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللْمُؤْمُ اللَّهُ اللْمُؤْمُ اللللَّهُ اللْمُؤْمُ اللَّهُ اللْمُؤْمُ اللْمُؤْمُ

<sup>531.</sup> This Table of Prohibited Degrees agrees in the main with what is usually accepted among all nations, except in minor details. It begins in the last verse (with father's widows or divorcees). The scheme is drawn up on the assumption that the person who proposes to marry is a man: if it is a woman, the same scheme will apply, mutatis mutandis: it will read: "your fathers, sons, brothers," etc.; or you can always read it from the husband's view of relationship, as there must always be a husband in a marriage.

<sup>532. &</sup>quot;Mother" includes grandmother (through the father or mother), great grandmother, etc., "daughter" includes grand-daughter (through son or daughter), great grand-daughter, etc.: "sisters" includes full-sister and half-sister. "Father's sister" includes grandfather's sister, etc., and "mother's sister" includes grandmother's sister, etc.

<sup>533. &</sup>quot;Fosterage" or milk-relationships play an important part in Muslim Law, and count like blood-relationships: it would therefore seem that not only foster-mothers and foster-sisters, but foster-mother's sister, etc., all come within the prohibited degrees.

<sup>534.</sup> It is generally (but not unanimously) held that "under your guardianship" is a description, not a condition. Therefore a step-daughter not "under your guardianship" is still within the prohibition if the other condition (about her mother) is fulfilled.

<sup>535. &</sup>quot;Sons" includes grandsons, but excludes adopted sons, or persons treated as such, on account of the words "proceeding from your loins."

<sup>536.</sup> The bar against two sisters in marriage together applies to aunt and niece together, but not to deceased wife's sister after the wife dies.

24. Also (prohibited are) Women already married, Except those Whom your right hands possess: 587 Thus hath God ordained (Prohibitions) against you: Except for these, all others Are lawful, provided Ye seek (them in marriage) With gifts from your property, Desiring chastity, not lust. 538 Seeing that ye derive Benefit from them, give them Their dowers (at least) 599 As prescribed; but if, After a dower is prescribed, ye agree

Mutually (to vary it), There is no blame on you, And God is All-knowing, All-wise.

The means wherewith
To wed free believing women,
They may wed believing
Girls from among those
Whom your right hands possess:540
And God hath full knowledge
About your Faith.
Ye are one from another:
Wed them with the leave
Of their owners, and give them
Their dowers, according to what

وَ الْمُخْصَنْتُ مِنَ النِّسَاء الرَّمَا مَلَكَتْ أَيْمَا ثُكُوْ " كِتْبُ اللهِ عَلَىٰكُهُ ۚ ولاحناخ علفائه

<sup>537.</sup> Whom your right hands possess: i.e., captives in a Jihād, or war under the orders of the righteous Imām against those who persecute Faith. In such cases formal hostility dissolves civil ties.

i 538. After defining the prohibited degrees, the verse proceeds to say that women other than those specified may be sought in marriage, but even so, not from motives of lust, but in order to momote chastity between the sexes. Marriage in the original Arabic is here described by a word which suggests a fortress (hisn): marriage is, therefore, the fortress of chastity.

<sup>539.</sup> As the woman in marriage surrenders her person, so the man also must surrender (besides some part of his independence) at least some of his property according to his means. And this ives rise to the law of Dower. A minimum dower is prescribed, but it is not necessary to stick to the minimum, and in the new relationship created, the parties are recommended to act towards each other with the greatest confidence and liberality.

<sup>540.</sup> That is, captives taken in a Jihād: see note 537 above. "Your right hands" does not mean necessarily that she has been assigned to you, or is your property. All captures in war belong to the community; they are "yours" in that sense. If you seek such a person in marriage, do it from no base motives. Safeguard your faith, and see that she too does believe. In that case, after all, she is of the human brotherhood, and her condition is accidental and redeemable. If the slave bore a child to her master, she would become free. The slave condition is now out of date, in the true spirit of Islam. But there are other conditions in which a woman's (or man's)

Is reasonable: they should be Chaste, not lustful, nor taking Paramours: when they Are taken in wedlock, If they fall into shame, Their punishment is half That for free women. This (permission) is for those Among you who fear sin; But it is better for you That ye practise self-restraint. And God is Oft-forgiving, Most Merciful.

#### Section 5.

- 26. God doth wish
  To make clear to you
  And to show you
  The ordinances of those
  Before you; and (He
  Doth wish to) turn to you
  (In Mercy): and God
  Is All-knowing, All-wise.
- 27. God doth wish
  To turn to you,
  But the wish of those
  Who follow their lusts
  Is that ye should turn
  Away (from Him),—
  Far, far away.
- 28. God doth wish
  To lighten your (difficulties):
  For man was created
  Weak (in flesh).
- 29. O ye who believe! 541
  Eat not up your property

مُحُصَنْتِ غَيْرَ مُسْفِعْتِ وُلَامُنَّيِّ نَاتِ اَخْدَانِ فَاذَاۤ اُخْصِنَّ فَإِنْ اَتَيْنَ بِفَلْحِشَةٍ فَعَلَیْہِنَ بِضِفُ مَاعَلَی الْمُحْصَنْتِ مِنَ الْعَذَابِ فَلِکُ لِمُنْ خَشِی الْعَنْتُ مِنْکُرْ وَ اَنْ نَصْبِرُ وَا خَیْرُ لَکُرْمُ \* وَ اللّٰهُ عَفُوْرٌ تُحِلِیْهُ مِٰ

٢٦- يُرِنِنُ اللهُ لِيُبَيِّنَ لَكُوْر وَيَهُنِ يَكُوْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُوْر وَيَتُوْبَ عَلَيْكُوْرُ وَ اللهُ عَلِيْمُ حَكِيْمُ () وَ اللهُ عَلِيْمُ حَكِيْمُ ()

وَاللّٰهُ يُرِيْنُ انْ يَتُونُ عَلَيْكُونَ
 وَيُرِيْنُ اللّٰهِ يُرِيْنُ انْ يَتُونُ عَلَيْكُونَ
 يَتْبِعُونَ الشّهُونِ
 اَنْ تَعِينُلُوا مَيْئَلًا عَظِيمًا نَّ تَعِينُلُوا مَيْئَلًا عَظِيمًا نَّ عَلَيْمُونَ
 ما - يُرِيْنُ اللّٰهُ انْ يَخْفِقَ عَلَيْمُانَ
 وَخُلِقَ الْإِنْسَانُ ضَعِينَقًا نَ اللّٰهِ اللّٰهُ انْ يَخْفِقَانَ

٢٩- يَالَيُّهَا الَّذِينَ أَمُنُوالاَ تَأْكُلُوْا أَمُوالكُّمْ

<sup>541.</sup> Let me paraphrase this verse, for there is profound meaning in it. (1) All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. (2) In ii. 188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to increase property by economic use (traffic and increased their master's wealth were promoted and the servant who had hoarded was cast into darkness. (3) We are warned that our waste may mean our own destruction ("nor kill or destroy yourselves"). But there is a more general meaning also: we must be careful of our own and other people's lives. We must commit no violence. This is the opposite of "trade and traffic by mutual good-will." (4) Our violence to our own brethren is particularly preposterous, seeing that God has loved and showered His mercies on us and all His creatures.

Among yourselves in vanities: But let there be amongst you Traffic and trade By mutual good-will: Nor kill (or destroy) Yourselves: for verily God hath been to you Most Merciful!

- 30. If any do that
  In rancour and injustice,—
  Soon shall We cast them
  Into the Fire: and easy
  It is for God.
- 31. If ye (but) eschew
  The most heinous
  Of the things
  Which ye are forbidden to do,
  We shall expel
  Out of you
  All the evil in you,
  And admit you to a Gate
  Of great honour.
- 32. And in no wise covet 542
  Those things in which God
  Hath bestowed His gifts
  More freely on some of you
  Than on others: to men
  Is allotted what they earn,
  And to women what they earn:
  But ask God of His bounty.
  For God hath full knowledge
  Of all things.
- 33. To (benefit) every one, We have appointed Sharers and heirs 543 To property left

ىينىكە بالباطل الآكىنىگۇن تىكارة غنى تراض قىنگۇت ۇلاتىغىڭۇ ائىئىكە ئىڭ لىن اللەكان بىڭە ئىچىگان

٣- وَمَنُ يُفْعَلَ ذَلِكَ عُنْ وَانَّا وَظُلْمًا فَسُوْفَ نُصُلِيهِ وَنَارًا \* وَكَانَ ذَلِكَ عَلَى اللهِ يَسِيرُ ان ٢٠- إنْ تَجْتَنِبُوْا كَبَالِيْرَ مَا ثُنْهُوْنَ عَنْهُ فَكَفِرْ عَنَكُمْ سَيِّانِكُمْ وَنُكَ خِلْكُمْ شُلْ خَلَاكَمْ يَمَانَ

٣٠- وَلَا تَكَمَّنُوْا مَا فَصُلَ اللَّهُ بِهِ بَعْضَكُمُ عَلَى بَعُضَكُمُ عَلَى بَعْضَ اللَّهُ بِهِ بَعْضَكُمُ عَلَى بَعْضَ اللَّهُ بِهِ بَعْضَكُمُ عَلَى بَعْضَ اللَّهُ بَعْضَ الْكَثَسَ بُواْ وَلِلنِّسَاءِ نَصِيبُ فَضِيلَهِ \* وَيُعْلَى اللَّهُ كَانَ بِكُلِ شَى اللَّهُ عَلَيْمًا ٥ وَلَا اللَّهُ كَانَ بِكُلِ شَى اللَّهُ عَلَيْمًا ٥ وَالْمَا فَرَالِيَ مِتَا تَرَكُ وَ الْمَا فَرَالُونَ اللَّهُ عَلَيْمًا وَالْمَا اللَّهُ اللَّهُ عَلَيْمًا وَالْمَا اللَّهُ الللْمُ اللَّهُ اللَّهُ الللْمُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَ

<sup>542.</sup> Men and women have gifts from God—some greater than others. They seem unequal, but we are assured that Providence has allotted them by a scheme by which people receive what they earn. If this does not appear clear in our sight, let us remember that we have no full knowledge but God has. We must not be jealous if other people have more than we have—in wealth or position or strength or honour or talent or happiness. Probably things are equalised in the aggregate or in the long run, or equated to needs and merits on a scale which we cannot appraise. If we want more, instead of being jealous or covetous, we should pray to God and place before Him our needs. Though He knows all, and has no need of our prayer, our prayer may reveal to ourselves our shortcomings and enable us to deserve more of God's bounty or make ourselves fit for it.

<sup>543.</sup> Mawālī plural of Maulā: from the root walā, to be near in place or relationship, to follow. Maulā may therefore mean: (1) nearly related, (2) heir, (3) sharer or partner; these three meanings are implied here: (4) neighbour, or friend, or protector, or client (xliv. 44); (5) lord, or master (xvi. 76).

By parents and relatives. To those, also, to whom Your right hand was pledged, 544 Give their due portion. For truly God is witness To all things.

#### Section 6.

And maintainers of women,
Because God has given
The one more (strength)
Than the other, and because
They support them
From their means.
Therefore the righteous women
Are devoutly obedient, and guard
In (the husband's) absence
What God would have them
guard.546

As to those women
On whose part ye fear
Disloyalty and ill-conduct,
Admonish them (first), 547
(Next), refuse to share their beds,
(And last) beat them (lightly);
But if they return to obedience,
Seek not against them 548
Means (of annoyance):

وَالَّذِيْنَ عَقَانَتَ أَيْنَاكُوُ فَاتُوْهُمُ رَنَصِيْبَهُمُ \* إِنَّ اللهَ كَانَ عَلَى كُلِّ شَيْءٍ شِهِيْنًا أَ

٣٠- البِّرِجَالُ قَوْمُونَ عَلَى النِّسَاءِ
بِمَا فَضَلَ اللهُ بَعْضَهُمُ عَلَى بَعْضِ
وَيِمَا أَنْفَقُوْا مِنْ آمُوَالِهِمْ عَلَى بَعْضِ
قَالِمُ لِمُكَا أَنْفَقُوْا مِنْ آمُوَالِهِمْ وَ
فَالصَّلِطِكُ فَيْنَاتُ خَفِظَتُ لِلْغَيْبِ
فِالصَّلِطِكُ فَيْنَا فَيْنَاتُ خَفِظَتُ لِلْغَيْبِ
وَالْمُحِلَّ ثَفَا أَنْوَنَ نَشُوْزَهُنَ فَعِظُوْهُنَ وَالْمُضَاجِعِ
وَاهْبُكُرُوهُنَ فِي الْمَضَاجِعِ
وَاضْرِبُوهُنَ فِي الْمُضَاجِعِ
وَاضْرِبُوهُنَ فَي الْمُصَاجِعِ اللّهُ وَالْمُؤْنَ عَلَيْهِنَ سَبِيْلًا اللّهُ اللّهُ وَالْمُؤْنِ عَلَيْهِنَ سَبِيْلًا اللّهُ اللّهُ وَالْمُؤْنِ عَلَيْهِنَ سَبِيْلًا اللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ اللللللّهُ اللّهُ الللللّهُ اللهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللللللم

<sup>544.</sup> When the emigration took place from Mecca to Medina, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Mecca were resumed, the rights of blood-relations in Mecca, and the Helper-brethren in Medina were both safeguarded. This is the particular meaning. The more general meaning is similar: respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all.

<sup>545.</sup> Qawwām: one who stands firm in another's business, protects his interests. and, looks after his affairs; or it may be, standing firm in his own business, managing affairs with a steady purpose. Cf. iv. 135.

<sup>546.</sup> Or the sentence may be rendered: "and protect (the husband's interests) in his absence, as God has protected them." If we take the rendering as in the text, the meaning is: the good wife is obedient and harmonious in her husband's presence, and in his absence guards his reputation and property and her own virtue, as ordained by God. If we take the rendering as in the note, we reach the same result in a different way: the good wife, in her husband's absence, remembering how God has given her a sheltered position, does everything to justify that position by guarding her own virtue and his reputation and property.

<sup>547.</sup> In case of family jars four steps are mentioned, to be taken in that order: (1) perhaps verbal advice or admonition may be sufficient; (2) If not, sex relations may be suspended; (3) if this is not sufficient, some slight physical correction may be administered; but Imām Shāfi'i considers this inadvisable, though permissible, and all authorities are unanimous in deprecating any sort of cruelty, even of the nagging kind, as mentioned in the next clause; (4) if all this fails, a family council is recommended in iv. 35 below.

<sup>548.</sup> Temper, nagging, sarcasm, speaking at each other in other people's presence, reverting to past faults which should be forgiven and forgotten,—all this is forbidden. And the reason given is characteristic of Islam. You must live all your life as in the presence of God, Who is high above us, but Who watches over us. How netty and contemptible will our little countries annear in His presence!

For God is Most High, Great (above you all).

- 35. If ye fear a breach
  Between them twain,
  Appoint (two) arbiters,
  One from his family,
  And the other from hers;
  If they wish for peace,
  God will cause
  Their reconciliation:
  For God hath full knowledge,
  And is acquainted
  With all things.
- Any partners with Him;
  And do good—
  To parents, kinsfolk,
  Orphans, those in need,
  Neighbours who are near,
  Neighbours who are strangers,
  The Companion by your side,
  The way-farer (ye meet),
  And what your right hands
  possess: 553

For God loveth not The arrogant, the vainglorious:—554

اَنَ اللهُ كَانَ عَلِيًّا كُبِيرًا ٥

م٣- وَإِنْ خِفْتُهُ شِعَاقَ بَيْنِهِ مَا فَابُعَثُواْ حَكُمُا مِّنْ اَهْلِهُ فَابُعَثُواْ حَكُمًا مِّنْ اَهْلِهُ وَحَكُمًا مِّنْ اَهْلِهُ وَحَكُمًا مِّنْ اَهْلِهَا وَحَكُمًا مِّنْ اَهْلِهَا وَحَكُمًا مِّنْ اَهْلِهَا وَحَكُمًا مِّنْ اَهْلِهَا وَكُونِقِ اللهُ بَيْنَهُمُنَا لَا يَعْفِي اللهُ بَيْنَهُمُنَا لَا يَعْفِي اللهُ بَيْنَهُمُنَا لَا يَعْفِي اللهُ بَيْنَهُمُنَا وَاللهُ وَلَا تُشْفِرُ لُوْ اِبِهِ شَيْعًا وَلَا تُشْفُر لُوْ اِبِهِ شَيْعًا وَاللهُ وَلَا تُشْفُر لُوْ اِبِهِ شَيْعًا وَالْمَالِمُ وَالْمَالِمُ يَنْ وَالْمَالِمُ وَاللهُ وَالْمَالِمُ يَنْ وَالْمَالِمُ وَالْمَالُمُ وَالْمَالِمُ وَالْمَالِمُ وَالْمَالِمُ وَالْمَالُمُ وَالْمَالِمُ وَالْمَالُمُ وَالْمَالِمُ وَالْمَالُمُ وَالْمَالِمُ وَالْمَالِمُ وَالْمَالِمُ وَالْمَالُمُ وَالْمَالِمُ وَالْمَالُمُ وَالْمُ وَالْمُولِمُ وَالْمَالِمُ وَالْمَالِمُ وَالْمُ اللهُ لَا مُلْمُ وَالْمُ اللهُ لَا مُعْفِي وَالْمُعَلِي وَالْمُعَلِيْفِ وَالْمَالِمُ وَلَا مُلْمُ وَالْمُعُلِمُ وَالْمُؤْلِقُولُ وَلَالْمُ اللهُ لَا عُلْمُ وَلَالْمُ اللهُ اللهُ وَلَا مُعْلَى السَالِمُ اللهُ وَلَا مُعْلِمُ اللهُ وَلَا مُلْمُ اللهُ الل

<sup>549.</sup> An excellent plan for settling family disputes, without too much publicity or mud-throwing, or resort to the chicaneries of the law. The Latin countries recognise this plan in their legal systems. It is a pity that Muslims do not resort to it universally, as they should. The arbiters from each family would know the idiosynctasies of both parties, and would be able, with God's help, to effect a real reconciliation.

<sup>550.</sup> The essence of Islam is to serve God and do good to your fellow-creatures. This is wider and more comprehensive than "Love God and love your neighbour." For it includes duties to animals as our fellow-creatures, and emphasises practical service rather than sentiment.

<sup>551.</sup> Neighbours who are near: that is, in local situation as well as intimate relationships, just as neighbours who are strangers includes those whom we do not know or who live away from us or in a different sphere altogether.

<sup>552.</sup> The Compinion by your side may be your intimate friends and associates, just as the way-farer you meet may be a casual acquaintance on your travels. This last is much wider than the "stranger" within your gate."

<sup>553.</sup> What your right hands possess: anything that has no civil rights. It includes captives or slaves (where they exist in any form whatever), people in your power, or dumb animals with whom you have to deal. They are all God's creatures and deserve our sympathy and our practical service. Cf. Coleridge's "Rime of the Ancient Mariner": "He prayeth best who loveth best all things both great and small, For the dear God who loveth us, He made and loveth all."

<sup>554.</sup> Real deeds of service and kindness proceed, not from showing off or from a superior sort of condescension (Cf. "White Man's Burden"), but from a frank recognition of our own humility and the real claims, before God, of all our fellow-creatures. For in our mutual needs we are equal before. God, or perhaps the best of us (as the world sees us) may be worse than the worst of us (from the same point of view).

- 37. (Nor) those who are niggardly
  Or enjoin niggardliness on others,
  Or hide the bounties
  Which God hath bestowed 555
  On them; for We have prepared,
  For those who resist Faith,
  A Punishment that steeps 555
  Them in contempt;—
- 38. Nor those who spend
  Of their substance, to be seen 557
  Of men, but have no faith
  In God and the Last Day:
  If any take the Evil One
  For their intimate,
  What a dreadful intimate he is!
- 39. And what burden
  Were it on them if they
  Had faith in God
  And in the Last Day,
  And they spent
  Out of what God hath
  Given them for sustenance? 558
  For God hath full
  Knowledge of them.
- 40. God is never unjust
  In the least degree:
  If there is any good (done),
  He doubleth it,
  And giveth from His own
  Presence a great reward. 559
- 41. How then if We brought From each People a witness,

٣٠ - الآن مِنَ يَبْخُلُوْنَ وَ يَأْمُرُوْنَ التَّاسَ بِالْبُخُلِ وَ يَكُنْمُوْنَ مَا النَّهُمُ اللَّهُ مِنْ فَضِلِهُ وَ يَكُنْمُونَ مَا النَّهُمُ اللَّهُ مِنْ فَضِلِهُ وَ اَعْتَكُنْ نَا لِلْكُفِرِيْنَ عَنَ الْإِلْمُهِينُنَا أَنْ

من الذائن المنفقة ون المؤالة في وقاة الناس وكلا يؤفر الذخر والذائل المنفقة وكلا بالدور الذخر والمنفون يكن الشيط الله وكلا بالدور الذخر الشيط الشيط المنفورية المنفوا بالله وما ذا عكيه فركو المنفوا بالله والنفور الذخر والنفور الذخر وكان الله بهد عليمان

٠٠- إِنَّ اللهَ لَا يُظْلِمُ مِثْغَالَ ذَرُةٍ وَإِنْ تَكُ حَسَنَةً يُضْعِفُهَا وَيُؤْتِ مِنْ لُكُنْهُ ٱجْرًا عَظِيمًا ۞

٣٠ - فَكَيْفَ إِذَا حِمْنَا مِنْ كُلِّ أُمَّةٍ بِشِيدٍ

<sup>555.</sup> Arrogance is one reason why our deeds of love and kindness do not thrive. Another is niggardliness or selfishness. God does not love either the one or the other, for they both proceed from want of love of God, or faith in God. Niggardly is the worldly wise man who not only refuses to spend himself in service, but by example and precept prevents others from doing so, as otherwise he would be made odious by comparison, before his fellow-creatures. So he either makes a virtue of his caution, or hides the gifts which have been given him—wealth, position, talent, etc.

<sup>556.</sup> Note how the punishment fits the crime. The niggard holds other people in contempt, and in doing so, becomes himself contemptible.

<sup>557.</sup> A fault opposed to niggardliness, and equally opposed to true Charity, is to spend lavishly to be seen of men. It is mere hypocrisy; there is no love in it, either for God or for man.

<sup>558.</sup> Sustenance: physical, intellectual, spiritual—everything pertaining to life and growth. Our being is from God, and we must therefore spend ourselves freely for God. How can it be a burden? It is merely a response to the demand of our own healthy nature.

<sup>559.</sup> Any little good of our own comes from the purity of our heart. Its results in the world are doubled and multiplied by God's grace and mercy; but an even greater reward comes from His own Presence, His good pleasure, which brings us nearer to Him.

And We brought thee As a witness against These People! 560

42. On that day
Those who reject Faith
And disobey the Apostle
Will wish that the earth
Were made one with them: 561
But never will they hide
A single fact from God!

أَ وَجِمُنَا بِكَ عَلَى هَوُ لَا شَهِيْكُ الْآ الله عَمَوْ الْكُورُةُ الْآرِيْنَ كَفَرُوْ الْرَايْنَ كَفَرُوْا وَعَصَوُا الرَّسُولَ لَوْ شُكُولِي بِهِمُ الْآرُضُ فِي وَلَا يَكُنْهُمُونَ الله حَدِيثًا أَ

C. 63—Be clean and pure, and seek not occasions
(iv. 43-70.) For quibbles, nor go after sorcery

Or false gods. Be faithful
In your trusts, learn obedience,
And settle your quarrels under the guidance
Of God's Apostle. Ever keep away
From hypocrisy and every kind of falsehood.
Then will you be admitted to a glorious Fellowship
With the highest and noblest in the spiritual world.

# SECTION 7.

Approach not prayers
With a mind befogged, 562
Until ye can understand
All that ye say,—
Nor in a state
Of ceremonial impurity
(Except when travelling on the road),

Until after washing Your whole body If ye are ill, Or on a journey, Or one of you cometh From offices of nature, ٣٣- يَأَيُّهُا الَّنِيْنَ امْنُوْ الْا تَقْرُبُوا الصَّلْوِ وَ اَنْتُمْ شَكْلُوْ حَتَّى تَعْكَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنْبُا الَّا عَابِرِيْ سَدِيْلِ حَتَّى تَعْتَسِلُوْا \* وَ إِنْ كُنْ تُثْمُ مَّرُضَى اَوْ عَلَى سَقَرٍ اَوْ جَاءَ اَحَلَّ مِّنْكُمْرِ مِّنَ الْغَالِطِ

<sup>560.</sup> Each Prophet and Leader is a witness for his People and his contemporaries—for those who accept God, and against those who reject Him.

<sup>561.</sup> Those who reject God's message will wish, when their eyes are opened, that they were reduced to dust, for existence itself will be agony to them. They might like to hide in the dust, but nothing is hidden from God. All their past will stand out clear before Him.

<sup>562.</sup> The reference is either to a state of intoxication or to a dazed state of mind on account of drowsiness or some other cause. Or perhaps both are implied. Before the prohibition of intoxicants altogether was promulgated, it was at least unbecoming that people should come to prayers in such a state. For prayers it is only right that we should collect our whole minds and approach God in a spirit of reverence. "Prayers" (Şalāt) here may mean "a place of prayers," a Mosque: the resulting meaning would be the same.

Or ye have been
In contact with women,
And ye find no water, 568
Then take for yourselves
Clean sand or earth,
And rub therewith
Your faces and hands.
For God doth blot out sins
And forgive again and again.

- 44. Sast thou not turned
  Thy vision to those
  Who were given a portion 564
  Of the Book? They traffic
  In error, and wish that ye
  Should lose the right path.
- 45. But God hath full knowledge
  Of your enemies:
  God is enough for a Protector,
  And God is enough for a Helper.
- 46. Of the Jews there are those Who displace words From their (right) places, And say: "We hear And we disobey"; 565 And "Hear what is not Heard"; and "Rā'inā"; 566 With a twist of their tongues And a slander to Faith. If only they had said: "We hear and we obey"; And "Do hear";

أَوْلَمَنْ ثُمُّ النِّمَاءُ فَكُمُ تَجِكُ وَا مَا أَ فَتَكِمَّ مُوْا صَعِيْكًا طَيِّبًا فَامُسَعُوْا بِوُجُوْهِكُمْ وَ أَيُرِ يَكُمُرُ إِنَّ اللهُ كَانَ عَفُوًّا عَفُوُرًا ٣٠- اَكَهُ تِرَ إِلَى الْكِرِيْنَ أُوْتُوا نَصِيْبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَكَةَ وَيُرِيْكُونَ أَنْ تَضِلُّوا الْشَبِيلَ قَ

٣٥- وَاللَّهُ اَعُلَمُ بِأَعُنَ آئِكُوْ وَكَفَى بِاللَّهِ وَلِيَّا ۚ وَكَانِي كُوْكُ فَى بِاللَّهِ نَصِيْرًا ٥

٢٧- مِنَ الَّذِينَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهِ وَيَقُوْلُوْنَ سَمِعْنَا وَعُصَيْنَا وَانْهَمْ خَنْهُرُمُنْهُمَعٍ وَرَاعِنَا لَيُّنَا بِٱلْسِنَتِهِمُ وَطَعْنَا فِي الدِّينِ \* وَلَوْ اَنْهُمْ قَالُوْاسَمِعْنَا وَاطَعْنَا وَ السَّبَةُ

<sup>563.</sup> The strictest cleanliness and purity of mind and body are required, especially at the time of prayer. But there are circumstances when water for ablutions is not easily obtainable, especially in the dry conditions of Arabia, and then washing with dry sand or clean earth is recommended. Four such circumstances are mentioned: the two last when washing is specially required; the two first when washing may be necessary, but it may not be easy to get water. For a man, when he is ill, cannot walk out far to get water, and a man on a journey has no full control over his supplies. In all four cases, where water cannot be got, cleaning with dry sand or dry earth is recommended. This is called Tayammum.

<sup>564.</sup> Cf. iii. 23 and n. 366.

<sup>565.</sup> See ii. 93, n. 98. A trick of the Jews was to twist words and expressions, so as to ridicule the most solemn teachings of Faith. Where they should have said, "We hear and we obey," they said sloud, "We hear," and whispered, "We disobey." Where they should have said respectfully, "We hear," they added in a whisper, "What is not heard," by way of ridicule. Where they claimed the attention of the Teacher, they used an ambiguous word apparently harmless, but in their intention disrespectful.

<sup>566.</sup> See ii. 104, n. 106. "Rā'inā" if used respectfully in the Arabic way, would have meant "Please attend to us." With a twist of their tongue, they suggested an insulting meaning, such as "Other that takest us to posture!" or in Hebre: "Our 'ed ne!"

And "Do look at us":
It would have been better
For them, and more proper;
But God hath cursed them
For their Unbelief; and but few
Of them will believe.

Have (now) revealed, confirming What was (already) with you, Before We change the face and fame 567

Of some (of you) beyond all recognition, And turn them hindwards, Or curse them as We cursed The Sabbath-breakers, 588

For the decision of Go Must be carried out.

- 48. God forgiveth not
  That partners should be set up
  With Him; but he forgiveth
  Anything else, to whom
  He pleaseth; to set up
  Partners with God
  Is to devise a sin<sup>569</sup>
  Most heinous indeed.
- 49. Stast thou not turned Thy vision to those Who claim sanctity For themselves? 570

وَانْظُوْنَا لَكَانَ خَيْرًا لَهُمْ وَاقُومُ وَلَكِنْ لَكَنَهُمُ اللهُ وَلَكِنْ لَكَنَهُمُ اللهُ وَكُوْرِهِمْ فَلَا يُؤْمِنُونَ اللهَ قَلِينُ لاَن

٨- يَايَّتُهُا الذِيْنَ أُونُوا الْكِتٰبِ اٰمِنُوا
 بِمَا نَرُّلْنَا مُصَرِّبَقًا لِمَا مَعَكُمْ
 مِن قَبْلِ آن ثَطْبِسَ وُجُوهًا
 فَارُدُهَا عَلَى آدُبارِهَا
 اُونَلْعُنهُمْ كَمَا لَعَنَا اَصْحَب السَّبْتِ
 وُكَانَ آمُرُ اللهِ مَفْعُولًا

٣٠- إِنَّ اللهُ لَا يَغْفِرُ أَنْ يُشُرُكُ بِهُ وَيَغْفِرُ مَا دُوَنَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكُ بِاللهِ وَمَنْ يُشْرِكُ بِاللهِ فَقَلِ افْتُرَى إِثْمَاعَظِيمًا ۞

> ٣٩- اَلَوْتَرُ إِلَى الَّذِيْنَ يُزَكُّونَ انْفُسُهُ مُرْ

<sup>567.</sup> Literally, "before We obliterate some features (or faces) and turn them front to back (or back to front)": an Arabic idiom, which must be translated freely to yield its proper meaning in English. The face is the chief expression of a man's own real essence; it is also the index of his fame and estimation. The People of the Book had been specially favoured by God with spiritual revelations. If they proved themselves unworthy, they lost their "face". Their eminence would, owing to their own conduct, be turned into degradation. Others would take their place. The first shall be last and the last shall be first: Matt. xix. 30.

<sup>568.</sup> Cf. ii. 65 and n. 79.

<sup>569.</sup> Just as in an earthly kingdom the worst crime is that of treason, as it cuts at the very existence of the State, so in the spiritual kingdom, the unforgivable sin is that of contumacious treason against God by putting up God's creatures in rivalry against Him. This is rebellion against the essence and source of spiritual Life. It is what Plato would call the "lie in the soul." But even here, if the rebellion is through ignorance, and is followed by sincere repentance and amendment, God's Mercy is always open (iv. 17).

<sup>570.</sup> The sanctimonious or self-sanctified people are the farthest from sanctity or purity, which can only proceed from God. They cannot play with God's Truth and yet go on claiming to be guided and purified or justified by God. Their falsehood in itself condemns them: no further proof is needed of their selfishness and evil.

Nay—but God
Doth sanctify
Whom He pleaseth.
But never will they
Fail to receive justice
In the least little thing. 571

50. Behold! how they invent A lie against God! But that by itself Is a manifest sin!

#### SECTION 8.

- Thy vision to those
  Who were given a portion 572
  Of the Book? They believe
  In Sorcery and Evil, 578
  And say to the Unbelievers
  That they are better guided
  In the (right) way
  Than the Believers!
- 52. They are (men) whom God hath cursed:
  And those whom God Hath cursed, thou wilt find, Have no one to help. 574
- 53. Have they a share
  In dominion or power?
  Behold, they give not a farthing 575
  To their fellow-men?

بُلِ اللهُ يُزَكِّنْ مَنْ يَشَاءُ وَ لَا يُطْلَنُونَ فَتِنْ يُلاَ

٥٠- أَنْظُرُ كَيْفَ يَفْتَرُّوْنَ عَلَى اللهِ الْكَوْبُ بُ ٤ وَكَفَى بِهَ إِثْمَا مُنْبِيْنَا ۚ

اه-اَلَمُ تَكُرُ إِلَى الَّذِينَ اُوْتُوَا نَصِيبُا مِّنَ الْكِتْبِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاعُوْتِ وَيَقُوْلُونَ لِلَّانِينَ كَفَهُ وُالطَّاعُوْتِ اهْلَى مِنَ الْكِنِينَ كَفَهُ وُا هَؤُلَا اهْلَى مِنَ الْكِنِينَ الْمَنْوَا سَبِيتُ لَا وَمَنْ يَلَعُنِ اللَّهُ فَكُنْ تَجِكُ لَهُ نَصِيبًا فَعَنَى اللَّهُ فَكُنْ تَجِكُ لَهُ نَصِيبًا فَ فَكُنْ تَجِكُ لَهُ نَصِيبًا فَ

<sup>571.</sup> Literally, the small skin in the groove of a date stone, a thing of no value : qatil.

<sup>572.</sup> Cf. iii. 23 and n. 366 The phrase also occurs in iv. 44.

<sup>573.</sup> The word I have translated Sorcery is jibt, which may mean divination, sorcery, magic, or any false object of belief or worship, such as an idol. The word I have translated Evil (here and in ii. 256) is  $T\bar{a}g\bar{u}t$ , which means the evil one, the one who exceeds all bounds, Satan; or it may refer to some idol worshipped by the Pagan Arabs, with whom the Jews of Medina were intriguing against the Holy Apostle. The Jews had taken much to sorcery, magic, divination, and such superstitions.

<sup>574.</sup> The Jews were then seeking the aid of the Meccan Pagans against Muḥammad, but so far from getting any help from them, they and the Pagans were both overthrown. That was the immediate occasion, but the words have a perfectly general—a universal—meaning.

<sup>575.</sup> The word I have translated farthing is naqir, the groove in a date stone, a thing of no value whatever. Close-fistedness and envy are among the worst forms of selfishness, and appear specially incongruous in people of power, authority, or influence, from whom is expected generosity in giving and generosity in seeing other people's prosperity or happiness.

- 54. Or do they envy mankind
  For what God hath given them
  Of His bounty? But We
  Had already given the people
  Of Abraham the Book
  And wisdom, and conferred
  Upon them a great kingdom. 576
- 55. Some of them believed, And some of them averted Their faces from him: and enough Is Hell for a burning fire. 577
- 56. Those who reject
  Our Signs, We shall soon
  Cast into the Fire:
  As often as their skins
  Are roasted through,
  We shall change them
  For fresh skins,
  That they may taste
  The Penalty: for God
  Is Exalted in Power, Wise.
- 57. But those who believe
  And do deeds of righteousness,
  We shall soon admit to Gardens,
  With rivers flowing beneath,—
  Their eternal home:
  Therein shall they have
  Companions pure and holy:
  We shall admit them
  To shades, cool and ever
  deepening.
  579
- 58. Sod doth command you
  To render back your Trusts
  To those to whom they are due;
  And when ye judge

مه- اَمُريَحُسُّلُ وَنَ التَّاسَ عَلَى مَا اَنْهُمُ اللَّهُ مِنْ فَضْلِهِ \* فَقَلُ اٰتِيُنَا اَلَ اِبْرُهِ يُمَ الْكِتْبَ وَالْحِكْمَةَ وَ اٰتَيْنَاهُمُ مُّلُكًا عَظِيمًا ۞ هه-فَينُهُ هُوْمَنَ اٰمَنَ بِهِ وَمِنْهُ مُ مُنَ هم فَينُهُ هُوْمَنَ اٰمَنَ بِهٖ وَمِنْهُ مُرَّانَ هم عَنْهُ \* وَكُفَى بِجَهَ نَّمَ سَعِيْرًا۞

٧٥- إِنَّ الَّذِيْنَ كَفُرُوا بِالْتِنَا سُوْفَ نُصُلِيْهِمْ نَارًا \* كُلْمَا نَضِجَتْ جُلُودُهُمْ بَثَ لَنْهُمْ جُلُودًا غَيْرُهَا لِيَكُوفُوا الْعَكَابَ \* غَيْرُهَا لِيكُ وَقُوا الْعَكَابَ \* عَهْ- وَ النِينَ امْنُوا وَعَمِلُوا الصَّلِيٰتِ سُنُكُ خِلُهُمْ جَنَّتٍ تَجْرِي سُنُكُ خِلُهُمْ جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْاَنْهُرُ خِلْدِيْنَ فِيهَا آبَكًا \* لَهُمُ فِيهَا الْاَنْهُرُ خِلْدِيْنَ فِيهَا آبَكًا \* تَوْنُكُ خِلُهُمْ فِيلًا ظَلِيْلًا ٥ وَنُكُ خِلُهُمْ فِيلًا ظَلِيْلًا ٥

^٥-إِنَّ اللهُ يَأْمُرُّكُمُ إِنْ تُؤَدُّوا الْأَمْنَاتِ إِلَى اَهْلِهَا ۚ وَإِذَا حَكَمُتُمُمُ

<sup>576.</sup> Such as the kingdoms of David and Solomon, for they had international fame.

<sup>577.</sup> Envy is like an internal fire, which is in itself a hell.

<sup>578.</sup> Cf. ii. 25 and n. 44.

<sup>579.</sup> The Garden is contrasted with the Fire: the shade is contrasted with the roasting. Evil grows with what it feeds on. So goodness and felicity grow with their practice. The good may be alone to start with, but (unlike evil ones) they get holy Companions. Just as spiritual agony increases with what it suffers (typified by fresh skins growing as the old ones burn out), so spiritual felicity finds deeper and deeper meaning (typified by the shades in a Garden, which grow deeper and cooler as you proceed into the interior).

Between man and man, That ye judge with justice: Verily how excellent Is the teaching which He giveth you! For God is He Who heareth And seeth all things.

59. O ye who believe! Obey God, and obey the Apostle, And those charged With authority among you.580 If ye differ in anything Among yourselves, refer it To God and His Apostle, · If ye do believe in God And the Last Day: That is best, and most suitable For final determination.

#### SECTION 9.

60. Sast thou not turned Thy vision to those 581 Who declare that they believe In the revelations That have come to thee And to those before thee? Their (real) wish is To resort together for judgment (In their disputes) To the Evil One, Though they were ordered To reject him. But Satan's wish Is to lead them astray Far away (from the Right).

61. When it is said to them: " Come to what God hath revealed,

<sup>580.</sup> Üli-l-amr = those charged with authority or responsibility or decision, or the settlement of affairs. All ultimate authority rests in God. Men of God derive their authority from Him. As Islam makes no sharp division between sacred and secular affairs, it expects ordinary governments to be imbued with righteousness, and stand in the place of the righteous Imām, and we must respect and obey such authority; otherwise there will be no order or discipline. Where, in actual fact, there is a sharp division between law and morality, between secular and religious affairs as is the case in most countries at the present day, Islam still expects secular authority to be exercised in righteousness, and on that condition, enjoins obedience to such authority. on that condition, enjoins obedience to such authority.

<sup>581.</sup> The immediate reference was to the Hypocrites (Munāfiqin) of Medina, but the words are general, and the evil of hypocrisy has to be dealt with in all ages. The type of these men is what is called Mr. Facing-both-ways in Bunyan's "Pilgrim's Progress." Such men declare that they are always with the Right, but calmly intrigue with Evil and Injustice, and even make Injustice their judge if their personal interests are served in that way.

And to the Apostle ": Thou seest the Hypocrites avert Their faces from thee in disgust.

- 62. How then, when they are
  Seized by misfortune,
  Because of the deeds
  Which their hands have sent forth?
  Then they come to thee,
  Swearing by God:
  "We meant no more
  Than good-will and conciliation!"
- 63. Those men,—God knows
  What is in their hearts;
  So keep clear of them, 582
  But admonish them,
  And speak to them a word
  To reach their very souls.
- 64. We sent not an Apostle,
  But to be obeyed, in accordance
  With the Will of God.
  If they had only,
  When they were unjust
  To themselves,
  Come unto thee
  And asked God's forgiveness,
  And the Apostle had asked
  Forgiveness for them,
  They would have found
  God indeed Oft-returning,
  Most Merciful.
- 65. But no, by thy Lord,

  They can have
  No (real) Faith,
  Until they make thee judge
  In all disputes between them,
  And find in their souls
  No resistance against
  Thy decisions, but accept
  Them with the fullest conviction. 56-31

وَأَلَى الرَّسُوْلِ رَآيَتُ الْمُنْفِقِيْنَ يَصُلُّوُنَ عَنْكَ صُٰكُ وَدًا ۞

٧٧- فكيف إذا أصابتُهُمُ مُّصِيبَةً أَنَّ المَابَةُمُمُ مُّصِيبَةً أَنَّ المَابَةُمُمُ مُّصِيبَةً أَنَّ المَابَةُمُمُ مُّصِيبَةً أَنَّ المَابَةُمُمُ مُّصِيبَةً أَنَّ المَافَةُ وَنَ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللِّهُ الللَّهُ اللَّهُ اللَّهُ الللْلِهُ اللللْمُولِلَّةُ اللْمُؤْمِ

٣٠- وَمَا اَرْسُلْنَامِنُ رَّسُوْلِ اللهِ لِيُطَاعَ بِإِذْنِ اللهِ وَلَوْ اَنْهُمُمْ إِذْ ظَلَمُوَا اَنْفُسُهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللهَ وَاسْتَغْفَرُ لَهُمُ الرَّسُولُ. لَوْجُدُلُوا اللهَ تَوَانَا رَجْمُانَ

٥٤- فلا و رَبِكَ لا يُؤْمِنُون
 حَتَّى يُحَلِّئُوكَ فِيمَا شَجَرَبَيْنَهُمُ
 ثُمَّةً لا يَجِكُ وَا فِي اَنْفُسِهِمُ
 حَرَّجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِمُا

<sup>582.</sup> How should hypocrites be treated? To take them into your confidence would of course be foolish. To wage unrelenting war against them may destroy the hope of reforming them and purging them of their hypocrisy. The man of God keeps clear of their wiles, but at the same time, does not hesitate to show them the error of their ways, nor to put in a word in season, to penetrate their hearts and win them back to God.

<sup>583.</sup> The test of true Faith is not mere lip profession, but bringing all our doubts and disputes to the one in whom we profess faith. Further, when a decision is given we are not only to accept it, but find in our inmost souls no difficulty and no resistance, but on the contrary a joyful acceptance springing from the conviction of our own faith.

- 66. If We had ordered them

  To sacrifice their lives
  Or to leave their homes,
  Very few of them
  Would have done it: 584
  But if they had done
  What they were (actually) told,
  It would have been best
  For them, and would have gone
  Farthest to strengthen their (faith);
- 67. And We should then have Given them from Our Presence A great reward;
- 68. And We should have Shown them the Straight Way. 585
- 69. Il who obey God
  And the Apostle
  Are in the company
  Of those on whom
  Is the Grace of God,—
  Of the Prophets (who teach),
  The Sincere (lovers of Truth),
  The Witnesses (who testify),
  And the Righteous (who do good):
  Ah! what a beautiful Fellowship!

٢٧- وَلَوَاتًا كَتَبُنَاعَكَيْهِمْ أَنِ اقْتُلُوَا اَفَشُكُمْ اَوِ اخْرُجُوَا مِنْ دِيَارِكُمْ مَّا فَعَلُوْهُ اِلَّا قَلِيكُ مِّنْهُمُرْ مَا فَعَلُوْهُ اللَّهِ قَلِيكُ مِنْهُمُرْ وَلَوْ اَنَّهُمْ فَعَلُوا مَا يُوْعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَ اَشَكَ تَثْنِينَنَا ۚ

٧٠- وَ إِذًا لَاٰتَيُنَاهُ مُ مِّنُ لَکُ تُاۤ اَجُرًا عَظِیمًا ۚ ٢٠- وَ لَهُکُ یُنَامُمُ صِٰرَاطًا مُسُنَتَقِیمًا ۤ

٩٢- وَمَنْ يُنْطِعِ اللهُ وَالرَّسُولُ
 فَاولَوْكَ مَعَ الَّذِينَ اَنْعَمَ اللهُ عَلَيْهِمْ
 مِنَ النَّبِينَ وَالصِّرِيْقِيْنَ
 وَالشَّهُ لَكَ إِنْ وَالطِّلِحِيْنَ
 وَالشَّهُ لَكَ إِنْ وَالطِّلِحِيْنَ
 وَحَسُنَ أُولَائِكَ رَفِيئَقًا أَ

584. The highest in faith willingly sacrifice their lives, their homes, and all that they hold dearest, in the cause of God. Those whose faith is not so strong are expected at least to do what a loyal member of any society does, submit his doubts and disputes to the head of the society and cheerfully accept his decision and submit to it. The contrast is between the Hypocrites who will not even do this, and the really devoted men and women who would voluntarily sacrifice their lives.

585. Four advantages of obedience to God are mentioned, in the order in which they will appeal to the beginner in faith: (1) his own benefit ("best for them"), (2) strengthening of his faiths as he becomes more and more at home in the spiritual world; (3) reward from God's own Presence, such intense conviction that no further arguments are needed; (4) the Straight Way, in which there is no doubt or difficulty whatever in our practical conduct.

586. A passage of the deepest spiritual meaning. Even the humblest man who accepts Faith and does good becomes at once an accepted member of a great and beautiful spiritual Fellowship It is a company which lives perpetually in the sunshine of God's Grace (This passage partly illustrates Q.1 5) It is gloricus hierarchy, of which four grades are specified:(1) The highest is that of the Prophets or Apostles, who get plenary inspiration from God and who teach mankind by example and precept. That rank in Islam is held by Muhammad Mustafā. (2) The next are those whose badge is sincerity and truth; they love and support the truth with their person, their means, their influence, and all that is theirs. That rank was held by the special Companions of Muhammad, among whom the type was that of Hadhrat Abū Bakr Siddiq. (3) The next are the noble army of Witnesses, who testify to the truth. The testimony may be by martyrdom, as in the case of Imāms Hasan and Husain. Or it may be by the tongue of the true Preacher or the pen of the devoted scholar, or the life of the man devoted to service. (4) Lastly, there is the large company of Righteous people, the ordinary folk who do their ordinary business, but always in a righteous way. They are the rank and file of the beautiful Fellowship, in which each has his place and yet all feel that they derive glory from the common association.

70. Such is the Bounty
From God: and sufficient
Is it that God knoweth all. 587

المع الله عَلَيْهُ الْفَصْلُ مِنَ اللهِ وَكَفَى بِاللهِ عَلِيمًا فَأَ

C. 64.—Keep together in your noble Brotherhood:

(iv. 71-91.) Share its joy and sorrows: strive

And fight the good fight, and never fear:

For this life is short, and the Hereafter

Eternal. Allow not yourselves to be drawn

Into unbelief and cowardice:

Maintain the Right. Protect yourselves

Against Hypocrites and Deserters,

But pursue them not unrelentingly.

#### SECTION 10.

- 71. ye who believe!
  Take your precautions,
  And either go forth in parties
  Or go forth all together. 588
- 72. There are certainly among you Men who would tarry behind: 589 If a misfortune befalls you, They say: "God did favour us In that we were not Present among them."
- 73. But if good fortune comes to you From God, they would be sure To say—as if there had never been Ties of affection between you and them—
  "Oh! I wish I had been with them; A fine thing should I then Have made of it!" 590

٧- يَأْيُّهُا الَّذِيْنَ امَنُوْاخُنُّ وَاحِنُ رَكُمْ فَانْفِرُوْا ثُبَاتٍ أَوِ انْفِرُوْا جَبِيْعًا

٢٥- وَإِنَّ مِنْكُوْ لَكَنْ لِيُبُطِّئَنَ ۚ
 وَإِنَّ اَصَابَئَكُوْ مُّصِينَبَ ۚ قَالَ قَلُ اَنْعُمَ اللَّهُ عَلَى إِذْ لَحْرًا كُنْ مَعَهُمُ شَهِيْكًا ۞

٣ - وَلَدِنَ اَصَابَكُمْ فَضُلُّ مِّنَ اللهِ لَيُقُوْلُكُّ كَانُ لَّمُرْتُكُنُّ بَيْنَكُمْ وَبَيْنَكُ مَوَدَةً يُلِيَتَنِيْ كُنْتُ مَعَهُمُر فَافُوْزُ فَوْزًا عَظِمُاً

<sup>587.</sup> If a generous General gives the private soldier the privilege of sitting with his comrades and officers, high and low, in one common Brotherhood, people may perhaps wonder: how may this be? If we are admitted to that Fellowship, we want to know more. It is enough to us that God knows our humility and our unworthiness, and with His full knowledge admits us to that glorious Fellowship!

<sup>588.</sup> No fight should be undertaken without due preparations and precautions. When these are taken, we must go boldly forward. "Go forth" is therefore repeated for emphasis. But we must go forth in a collective spirit, and not in a selfish spirit—either in small parties or all together, as our Leader determines. We must not tarry like the doubter in the next two verses.

<sup>589.</sup> The doubter detaches himself in thought and action from the community. If the general body has a reverse, he blesses God that he was not among them, instead of being ashamed of himself for desertion. If the general body wins a success, he does not rejoice for the common cause, but only regrets for himself that he was not there to share in the glory and the gains!

<sup>590.</sup> Just a selfish man's thought. Such men are far from being a source of strength to their community. They are no use in a fight, and the next verse by implication discards them.

- 74. Set those fight
  In the cause of God
  Who sell the life of this world
  For the Hereafter, 591
  To him who fighteth
  In the cause of God,—
  Whether he is slain
  Or gets victory—
  Soon shall We give him
  A reward of great (value).
- 75. And why should ye not
  Fight in the cause of God
  And of those who, being weak, 592
  Are ill-treated (and oppressed)?—
  Men, women, and children,
  Whose cry is: "Our Lord!
  Rescue us from this town,
  Whose people are oppressors;
  And raise for us from Thee
  One who will protect;
  And raise for us from Thee
  One who will help!" 593
- 76. Those who believe
  Fight in the cause of God,
  And those who reject Faith
  Fight in the cause of Evil:
  So fight ye against the
  Friends <sup>594</sup> of Satan: feeble indeed
  Is the cunning of Satan.

SECTION 11.

# 77. Sast thou not turned Thy vision to those

م ٤- فَلْيُقَاتِلُ فِي سَبِيْلِ اللهِ الذِيْنَ يَنْفُرُونَ الْحَلُوةَ اللَّهُ نَيَا بِا لَاٰخِرَةً ا وَمُنَ يُقَاتِلُ فِي سَبِيْلِ اللهِ فَيُقْتَلُ أَوْ يَغْلِبُ فَسُوْفَ نُوْرِتِنْهُ إَجْرًا عَظِيمًا ٥ فَسُوْفَ نُوْرِتِنْهُ إِنْهُ إِلَا عَظِيمًا ٥

۵٥- وَمَا لَكُوُ لَا ثَقَاتِلُوْنَ فِي سَبِيْلِ اللهِ
وَالْمُسُنَصْعَفِيْنَ مِنَ الرِّجَالِ وَالرِّسَاءِ وَ
الْمُسُنَصْعَفِيْنَ مِنَ الرِّجَالِ وَالرِّسَاءِ وَ
الْوِلْكَ إِنَ الْكَرْبُةِ الظَّالِحِ اَهُلُهَا ۚ
هَٰ إِنَّ الْقَرْبُةِ الظَّالِحِ اَهُلُهَا ۚ
وَاجْعَلُ لَّنَا مِنْ لَكُنْ نَكَ وَلِيًّا ۚ
وَاجْعَلُ لَنَا مِنْ لَكُنْ نَكَ وَلِيًّا ۚ
وَاجْعَلُ لَنَا مِنْ لَكُنْ نَكَ وَلِيًّا ۚ
وَاجْعَلُ لَنَا مِنْ لَكُنْ نَكُ نَصِيْرُا ۚ
وَاجْعَلُ لَنَا مِنْ لَكُنْ نَكَ نَصِيْرُا ۚ
وَالْكُنْ نِينَ الْمَنْوَا يُقَاتِلُونَ فِي سَبِيلِ اللهِ
وَالْكُنْ نِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ اللهِ
وَالْكُنْ نِينَ كَفَرُوا يُقَاتِلُونَ وَيُ سَبِيلِ اللهِ
وَالْكُنْ نِينَ كَفُرُوا يُقَاتِلُونَ وَيُ سَبِيلِ اللهِ
وَالْكُنْ يُنْ كَفُرُوا يُقَاتِلُونَ وَيُ سَبِيلِ اللهِ
وَالْكُنْ يُكُنِّ الشَّيْطُونَ عَلَيْ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ الل

٥٥- أكثر تكر إلى الكن ين

<sup>591.</sup> It is not every one,—least of all, poltroons and faint-hearted persons—who is fit to fight in the cause of God. To do so is a privilege, and those who understand the privilege are prepared to sacrifice all their interests in this life, and this life itself: for they know that it is the sacrifice of something fleeting and of little value, for the sake of something everlasting, and of immense value Whether (in appearance) they win or lose, in reality they win the prize for which they are fighting,—viz., honour and glory in the sight of God. Note that the only alternatives here are Death or Victory! The true fighter knows no defeat.

<sup>592.</sup> Mustadh'af = one reckoned weak, and therefore ill-treated and oppressed. Cf. iv. 98, and vii. 150.

<sup>593.</sup> Even from the human point of view the cause of God is the cause of justice, the cause of the oppressed. In the great persecution, before Mecca was won again, what sorrows, threats, tortures, and oppressions, were suffered by those whose faith was unshaken? Muḥammad's life and that of his adherents was threatened: they were mocked, assaulted, insulted and beaten; those within the power of the enemy were put into chains and cast into prison: others were boycotted, and shut out of trade, business, and social intercourse; they could not even buy the food they wanted, or perform their religious duties. The persecution was redoubled for the believing slaves, women, and children after the Hijrat. Their cry for a protector and helper from God was answered when Muḥammad the Chosen One brought freedom and peace to Mecca again.

<sup>594.</sup> Auliyāa, plural of wali, friend, supporter, protector, patron; from the same root as maula, for which see iv. 33, n. 543.

: 😗

Who were told to hold back 585 Their hands (from fight) But establish regular prayers And spend in regular Charity? When (at length) the order For fighting was issued to them, Behold! a section of them Feared men as-Or even more than-They should have feared God: They said: "Our Lord! Why hast Thou ordered us To fight? Wouldst Thou not Grant us respite To our (natural) term. 596 Near (enough)?" Say: "Short Is the enjoyment of this world: The Hereafter is the best For those who do right: Never will ve be Dealt with unjustly In the very least!

78. "Wherever ye are,
Death will find you out,
Even if ye are in towers
Built up strong and high!"

If some good befalls them, They say, "This is from God"; But if evil, they say, "This is from thee" (O Prophet). 597 وَلَا تُظْلِكُونَ فَتَعُلَّا

595. Before the command for fighting was issued there were some who were impatient, and could scarcely be held back. They wanted fighting from human motives,—pugnacity, the love of plunder, hatred against their enemies, the gaining of personal ends. Fighting from such motives is wrong at all times. When the testing time came, and they had to fight, not for their own hand, but for a Sacred Cause, in which there was much suffering and little personal gain, the Hypocrites held back and were afraid.

596. "Our natural term of life," they would say, "is short enough; why should we jeopardize it by fighting in which there is no personal gain?" The answer is begun in this verse and continued in the next.

Briefly, the answer is: (1) in any case the pleasures of this world are short: this life is fleeting; the first thing for a righteous man to do is to emancipate himself from its obsessions; (2) to do your duty is to do right; therefore turn your attention mainly to duty; (3) when duty calls for self-sacrifice, be sure that God's call is never unjust, and never such as to exceed your capacity; and (4) if you fear death, you will not by fear escape death; it will find you out wherever you are; why not face it boldly when duty calls?

597. The Hypocrites were inconsistent, and in this reflect unregenerate mankind. If a disaster happens, due to their own folly, they blame somebody else; but if they are fortunate, they claim reflected credit by pretending that Heaven has favoured them because of their own superior merits. The modern critic discards even this pretence, eliminates Heaven altogether, and claims all credit direct to himself, unless he brings in blind Chance, but that he does mostly to "explain" misfortune. If we look to the ultimate Cause of all things, all things come from God. But if we look to the proximate cause of things, our own merit is so small, that we can hardly claim credit for good ourselves with any fairness. In God's hand is all good: iii. 26. On the other hand, the proximate cause of our evil is due to some wrong in our own inner selves; for never are we dealt with unjustly in the very least: iv. 77.

Say: "All things are from God."
But what hath come
To these people,
That they fail
To understand
A single fact?

- 79. Whatever good, (O man!)

  Happens to thee, is from God;

  But whatever evil happens

  To thee, is from thy (own) soul.

  And We have sent thee

  As an Apostle 598

  To (instruct) mankind.

  And enough is God

  For a witness.
- 80. He who obeys

  The Apostle, obeys God:
  But if any turn away,
  We have not sent thee
  To watch over
  Their (evil deeds). 500
- 81. They have "Obedience"
  On their lips; but
  When they leave thee,
  A section of them
  Meditate all night
  On things very different
  From what thou tellest them.
  But God records
  Their nightly (plots):
  So keep clear of them,
  And put thy trust in God,
  And enough is God

قُلْ كُلِّ مِّنْ عِنْدِ اللَّهُ فَكَالِ هَوُّلَاءِ الْقَوْمِ لَا يُكَادُوْنَ يَفْقَهُوْنَ حَدِيْثًا

٥٥-مَا آصَابُكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا آصَابُكَ مِنْ سَبِّتَعَةٍ فَمِنْ تَفْسِكُ وَ ٱرْسَلُنْكَ لِلتَّاسِ رَسُوْلًا ﴿ وَكَفَى بِاللَّهِ شَهِيْكًا ۞ وَكَفَى بِاللَّهِ شَهِيْكًا ۞

. ٨- مَنُ يُطِعِ الرَّسُوُلُ فَقَالُ اَطَاعُ اللهُ \* وَمَنْ تَوَلَّى فَكَا الرُّسُلُنْكَ عَلَيْهِمُ حَفِيْظًا ۚ

١٨- وَ يَقُوْلُوْنَ طَاعَةٌ ۚ نَاذَا بَرُزُوَا مِنَ عِنْهِ كَ بَيْتَ طَالِفَةٌ مِّنْهُمُ عَيْرُ الّذِي تَقُوْلُ ۚ وَ اللّٰهُ يَكُنُتُ مَا يُبَرِّبُنُونَ ۚ فَاعْرِضْ عَنْهُمُ وَتَوَكِّلُ عَلَى اللهِ ۚ

<sup>598.</sup> To blame a man of God for our misfortunes is doubly unjust. For he comes to save us from misfortune, and it is because we flout him or pay no heed to him, that our own rebellion brings its own punishment. If we realise this truth we shall be saved from two sins: (1) the sin of injustice to God's Messengers, who come for our good, and not for our harm; (2) the sin of not realising our own shortcomings or rebellion, and thus living in spiritual darkness. If the Message is from God, that carries its own authority: "enough is God for a witness."

<sup>599.</sup> The Apostle was sent to preach, guide, instruct, and show the Way,—not to drive people to good, or to detect all that was evil. That is not God's Plan, which trains the human Will. The Apostle's duty is therefore to convey the Message of God, in all the ways of persuasion that are open to himle men perversely disobey that Message, they are not disobeying him but they are disobeying God. In the same way those who obey the Message are obeying God. They are not obliging the Messenger; they are merely doing their duty.

# As a disposer of affairs. 600

- 82. Do they not consider
  The Qur-an (with care)?
  Had it been from other
  Than God, they would surely
  Have found therein
  Much discrepancy. 601
- 83. When there comes to them
  Some matter touching
  (Public) safety or fear,
  They divulge it.
  If they had only referred it
  To the Apostle, or to those
  Charged with authority
  Among them, the proper
  Investigators would have
  Tested it from them (direct).
  Were it not for the Grace
  And Mercy of God unto you,
  All but a few of you
  Would have fallen
  Into the clutches of Satan. 602
- 84. Then fight in God's cause—
  Thou art held responsible
  Only for thyself—
  And rouse the Believers.
  It may be that God
  Will restrain the fury

وَكُفَى بِاللهِ وَكِيْلُاهِ مه-افكر يتك بَرُون الْفُرْ إَنَّ وَكُوْ كَانَ مِنْ عِنْدِ عَيْدِ اللهِ لَوْجُلُا وَافِيلُهِ الْحَتِلَا فَاكْثِيرًا للهِ لَوْجُلُا وَافِيلُهِ الْحَتِلَا فَاكْثِيرًا

٣٠- وَإِذَا جَاءُهُمْ اَمْرُ مِّنَ الْاَمْنِ اَوِ الْخُوْنِ اَذَاعُوْالِهِ \* وَلَوْرَدُوْهُ إِلَى الرَّسُولِ وَ إِلَى أُولِ الْاَمْرِمِنْهُمْ وَ إِلَى أُولِ الْاَمْرِمِنْهُمْ لَكُلِمُهُ الْدَيْنَ يَسُتَنْبِطُونَهُ مِنْهُمْ وَ وَلَوْ لَا نَضْلُ اللهِ عَلَيْكُوْ وَرَحْمَتُهُ وَلَوْ لَا نَضْلُ اللهِ عَلَيْكُوْ وَرَحْمَتُهُ لَا تُبَعْنُمُ الشَّيْطُنَ إِلَا قَلِيْلًا

٨٠- فَقَاتِلْ فِنْ سَرِيئِلِ اللّٰهِ لَمُ اللّٰهِ لَكُوْمِنِينَ لَا لَٰكُوْمِنِينَ لَا لَٰكُوْمِنِينَ لَكُنُكُ كُوْسُ اللّٰهُ إَنْ يَكُفْتُ بِأْسُ

600. If we trust to people who are not true, they are more likely to hinder than to help. But God is All-good as well as All-powerful, and all our affairs are best entrusted to His care. He is the best Guardian of all interests.

Therefore we should not trust the lip professions of Hypocrites, but trust in God. Nor should our confidence in God be shaken by any secret plots that enemies hatch against us. We should take all human precautions against them, but having done so, we should put our trust in God, Who knows the inner working of events better than any human mind can conceive.

601. The unity of the Qur-ān is admittedly greater than that of any other sacred book. And yet how can we account for it except through the unity of God's purpose and design? From a mere human point of view, we should have expected much discrepancy, because (1) the Messenger who promulgated it was not a learned man or philosopher, (2) it was promulgated at various times and in various circumstances, and (3) it is addressed to all grades of mankind. Yet, when properly understood its various pieces fit together better than a jig-saw puzzle even when arranged without any regard to chronological order. There was just the One Inspirer and the One Inspired.

602. In times of war or public panic, thoughtless repetition of gossip is rightly restrained by all effective States. If false, such news may cause needless alarm: if true, it may frighten the timid and cause some misgivings even to the bravest, because the counterpart of it—the preparations made to meet the danger—is not known. Thoughtless news, true or false, may also encourage the enemy. The proper course is quietly to hand all news direct to those who are in a position to investigate it. They can then sift it and take suitable measures to checkmate the enemy. Not to do so, but to deal with news either thoughtlessly or maliciously, is to fall directly into the snates of Evil.

Of the Unbelievers; For God is the strongest In might and in punishment. 608

- 85. Whoever recommends
  And helps a good cause
  Becomes a partner therein:
  And whoever recommends
  And helps an evil cause,
  Shares in its burden:
  And God hath power 604
  Over all things.
- 86. Then a (courteous) greeting Is offered you, meet it With a greeting still more Courteous, or (at least) Of equal courtesy.

  God takes careful account 605 Of all things.
- 87. God! There is no god
  But He: of a surety
  He will gather you together
  Against the Day of Judgment,
  About which there is no doubt.
  And whose word can be
  Truer than God's?

Section 12.

88. Shy should ye be Divided into two parties

الله يُن كَفَرُوا "
وَ اللهُ اللهُ اللهُ كَا اللهُ عَلَى اللهُ اللهُ عَلَى كُلِّ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى كُلِّ اللهُ عَلَى كُلِّ اللهُ عَلَى اللهُ عَلْهُ عَلَى اللهُ ع

٥- وَ إِذَا حَيِّينَتُمْ بِتَعِيبَةً فَكُنُّوْا بِأَحُسَنَ مِنْهَا أَوْرُدُّوْهُا أَنْ اللهَ كَانَ عَلَى كُلِّ شَىءً حَسِيْبًا اللهُ لَا اللهُ لَا اللهُ هُوَ لَيَجُمُعُنَّكُمُ إِلَى يَوْمِ الْقِيمُةِ لَيَجُمُعُنَّكُمُ إِلَى يَوْمِ الْقِيمَةِ لَا رَيْبَ فِيهُوْ وَمَنْ أَصْلَاقُ مِنَ اللهِ حَلِيثًا فَ

٨٨- فَهَا لَكُورُ فِي الْمُنْفِقِينُنَ فِئُتَيُنِ

<sup>603.</sup> The courage of Muhammad was as notable as his wisdom, his gentleness, and his trust in God. Facing fearful odds, he often stood alone, and took the whole responsibility on himself. But his example and visible trust in God inspired and roused the Muslims, and also—speaking purely from a human point of view—restrained the fury of his enemies. When we consider that he was God's inspired Messenger, to carry out His Plan, we can see that nothing can resist that Plan. If the enemy happens to have strength, power, or resources, God's strength, power, and resources are infinitely greater. If the enemy is meditating punishment on the righteous for their righteousness, God's punishment for such wickedness will be infinitely greater and more effective.

<sup>604.</sup> In this fleeting world's chances God's providence and justice may not always appear plain to our eyes. But we are asked to believe that if we help and support a good cause, we share in all its credit and in its eventual victory. And conversely, we cannot support a bad cause without sharing in all its evil consequences. If appearances seem against this faith, let us not be deceived by appearances. For God has power over all things.

<sup>605.</sup> The necessary correlative to the command to fight in a good cause is the command to cultivate sweetness and cordiality in our manners at all times. For fighting is an exceptional necessity, while the sweetness of daily human intercourse is a normal need. Further, we give kindness and courtesy without asking, and return it if possible in even better terms than we received, or at least in equally courteous terms. For we are all creatures of One God, and shall be brought together before Him.

About the Hypocrites ? 606 God hath upset them For their (evil) deeds. Would ye guide those Whom God hath thrown Out of the Way? For those Whom God hath thrown Out of the Way, never Shalt thou find the Way.

89. They but wish that ye Should reject Faith, As they do, and thus be On the same footing (as they): But take not friends From their ranks Until they flee 607 In the way of God (From what is forbidden). But if they turn renegades, Seize them and slav them Wherever ye find them; And (in any case) take No friends or helpers From their ranks:—

90. Except those who join A group between whom And you there is a treaty 608 واللهُ أَرُكْسُهُمْ بِيمَا كَسُبُوًّا

٨٥- وَكُولُوا لَوْ تَكُفُرُونَ كُمُا فَتُكُونُونَ سُوّاءً لك تنكفان المنفد ان ، يُهَاجِرُوا فِي سَبِهِ وَلا تَكْتَخِلُ وَا مِنْهُمْ وَلِيًّا وَ لانصِيْرًا نَ

607. Flee : the verbal form from which the noun hirat is derived. Bukhāri interprets this rightly as fleeing from all that is forbidden. This would include hijrat in the technical sense of leaving a place in which the practice of religion is not allowed. But it is more general. In time of war, if a man is willing to submit to discipline and refrain from infringing orders issued, he has proved his fidelity

and may be treated as a member of the community at war. On the other hand if he by false pretences comes into the inner counsels merely to betray them he may rightly be treated as a traitor or deserter and be punished for his treason or desertion; or if he

escapes, he can be treated as a traitor or deserter and be punished for his treason or desertion; or it he escapes, he can be treated as an enemy and is entitled to no mercy. He is worse than an enemy; he has claimed to be of you in order to spy on you, and been all the time helping the enemy.

603. Except: the exception refers to "seize them and slay them", the death penalty for repeated desertion. Even after such desertion exemption is granted in two cises. One is where the deserter took asylum with a tribe with whom there was a treaty of peace and amity. Presumably such a tribe (green though causide the role of Islam) might be trusted to keep the man from fighting such a tribe (even though ourside the pale of Islam) might be trusted to keep the man from fighting against the forces of Islam-in the modern phrase, to disarm him and render him harmless. second case for exemption is where the man from his own heart desires never to take up arms against Islam, though he does not wish to join the forces of Islam, ro fight against a hostile tribe (perhaps his own) fighting against Islam. But he must make a real approach giving guarantees of his sincerity. In the modern phrase he would be "on parcle". But this provision is much milder than that in modern military codes, which grant the privilege only to enemy prisoners, not to those who have deserted from the army granting them parole. The Hypocrites were in that position, but humanity as well as policy treated them with great leniency.

<sup>606.</sup> When the desertion of the Hypocrites at Uhud nearly caused a disaster to the Muslim cause there was great feeling among the Muslims of Medina against them. One party wanted to put them to the sword : another to leave them alone. The actual policy pursued avoided both extremes, and was determined by these verses. It was clear that they were a danger to the Muslim community if they were admitted into its counsels, and in any case they were a source of demoralisation. But while every caution was used, no extreme measures were taken against them. On the contrary, they were given a chance of making good. If they made a sacrifice for the cause ("fiee from what is forbidden," see next verse), their conduct purged their previous cowardice, and their sincerity entitled them to be taken back. But if they deserted the Muslim community again, they were treated as enemies, with the additional penalty of desertion which is enforced by all nations actually at war. Even so, a humane exception was made in the two cases specified in iv. 90.

(Of peace), or those who approach 609 You with hearts restraining Them from fighting you As well as fighting their own People. If God had pleased, He could have given them Power over you, and they Would have fought you: Therefore if they withdraw From you but fight you not, And (instead) send you (Guarantees of) peace, then God Hath opened no way For you (to war against them).

91. Others you will find That wish to gain Your confidence as well As that of their people: Every time they are sent back 610 To temptation, they succumb Thereto: if they withdraw not From you nor give you (guarantees) Of peace besides Restraining their hands. Seize them and slay them Wherever ye get them: In their case We have provided you With a clear argument Against them.

أَوْ كُلُوْ حُصِرَتُ صُ

كُلْنَا زُدُوًا إِلَى الْفَتْنَةِ أُرْكِسُوْ فَأَنْ لَهُ يَعْتَزَلُوْكُمْ ع مُبنيًا حُ

C. 65.—The lives of those who believe (iv. 92-104.) Are sacred: if one is slain By mistake, full compensation Should be made. Nor should A stranger, even in time of war. Be treated as an enemy, without

609. Approach or come : refers not to the physical act of coming, but to the mental attitude : the heart is mentioned for sincerity. When they sincerely promise not to fight against you, do not pursue them. Remember that if they had fought against you, your difficulties would have been increased. Their neutrality itself may be a great advantage to you. So long as you are satisfied that they are sincere and their acts support their declarations of peace with you, you should not consider yourself justified in pursuing them and warring against them.

<sup>610.</sup> As opposed to the two classes of deserters to whom clemency may be shown, there is a class which is treacherous and dangerous and cannot be left alone. They try to win your confidence, and are all the time in the confidence of the enemy. Every time they get a chance, they succumb to the temptation of double-dealing. The best way of dealing with them is to treat them as open enemies. Keep them not in your midst. If they give you guarantees of peace and do not actually fight against you, well and good. If not, they are deserters actively fighting in the ranks of the enemy. They have openly given you proof, and you can fairly seize and slay them in war as deserters and enemies.

The fullest investigation. Live not In places hostile to Islam, If ye are able to migrate,—
And spacious is God's earth.
Devotion and prayer may be Shortened in times of danger.
Take every precaution for safety.
But he hold and undaunted in fight.

### SECTION 13.

92. Sever should a Believer Kill a Believer; but (If it so happens) by mistake, 611 (Compensation is due): If one (so) kills a Believer, It is ordained that he Should free a believing slave, And pay compensation To the deceased's family, Unless they remit it freely. If the deceased belonged To a people at war with you, And he was a Believer. The freeing of a believing slave (Is enough). If he belonged To a people with whom Ye have a treaty of mutual Alliance, compensation should Be paid to his family, And a believing slave be freed. For those who find this Beyond their means, (is prescribed) A fast for two months Running: by way of repentance To God: for God hath All knowledge and all wisdom.

611. Life is absolutely sacred in the Islamic Brotherhood. But mistakes will sometimes happen as did happen in the mélée at Uhud, when some Muslims were killed (being mistaken for the enemy) by Muslims. There was no guilty intention: therefore, there was no murder. But all the same, the family of the deceased was entitled to compensation unless they freely remitted it, and in addition it was provided that the unfortunate man who made the mistake should free a believing slave. Thus a deplorable mistake was made the occasion for winning the liberty of a slave who was a Believer, for Islam discountenances slavery. The compensation could only be paid if the deceased belonged to a Muslim society or to some people at peace with the Muslim society. Obviously it could not be paid if, though the deceased was a Believer, his people were at war with the Muslim society even if his people could be reached, it is not fair to increase the resources of the enemy. If the deceased was himself an enemy at war, obviously the laws of war justify his being killed in warfare unless he surrendered. If the man who took life unintentionally has no means from which to free a believing slave or to give compensation, he must still by an act of strict self-denial (fasting for two whole months running) show that he is cognizant of the grave nature of the deed he has done and sincerely repentant. I take this to apply to all three cases mentioned: that is, where a Believer killed a Believer unintentionally and the deceased (1) belonged to the same community as you, or (2) belonged to a community at war with you, or (3) belonged to a community in alliance with you.

- 93. If a man kills a Believer
  Intentionally, his recompense 612
  Is Hell, to abide therein
  (For ever): and the wrath
  And the curse of God
  Are upon him, and
  A dreadful penalty
  Is prepared for him.
- 94. ve who believe! When ye go abroad 618 In the cause of God, Investigate carefully, And say not to any one Who offers you a salutation: "Thou art none of a Believer!"-Coveting the perishable goods Of this life: with God Are profits and spoils abundant. Even thus were ye yourselves Before, till God conferred On you His favours: therefore Carefully investigate. For God is well aware Of all that ve do.
- 95. Sot equal are those
  Believers who sit (at home)
  And receive no hurt,
  And those who strive
  And fight in the cause
  Of God with their goods
  And their persons.
  God hath granted
  A grade higher to those
  Who strive and fight

٣٥- وَمَنْ يَقَنُّلُ مُؤْمِنًا مُتَعَبِّلًا فَخَرُا فَهُ لَا حَمَنَ يَقَنُّلُ مُؤْمِنًا مُتَعَبِّلًا فَخَرِضَ اللهُ عَلَيْهِ وَلَعْنَهُ وَاعْلَى لَهُ عَلَى اللهُ عَلَيْهِ وَلَعْنَهُ وَاعْلَى لَهُ عَلَى اللهُ عَلِيْهِ أَلَّانَهُ

٩٥- يَايَّهُا الَّذِيْنَ الْمُنْوَّا إِذَا ضَرَبْ ثُمْرِ فِيَ سَبِيْلِ اللهِ فَتَبَيَّنُوْا وَ لَا تَقُوْلُوَا لِمُنَ اَلْقَى الِيُكُمُّ السَّلْمَ لِسُتَ مُؤْمِنًا \* تَبْتَغُوْنَ عَرَضَ الْحَيْوةِ اللَّهُ نَيَا أُ فَعِنْكَ اللهِ مَغَانِمُ كَثِيرُةٌ \* كُنْ اللهِ مُغَانِمُ كَثِيرُةٌ \* لَنَ الله كَانَ بِمَا نَعْمَلُونَ خَبِيرُواْ

۵۵- لايستوى الظعلاؤن من التؤمين التغريبين عير التحرير والمنهم الثيرة التحرير والمنهم الله يتم التلا الله التهديم الله التهديم الله التهديم الله التهديم التهديم التهديم التهديم التهديم وانتقر 
<sup>612.</sup> What is mentioned here is the punishment in the Hereafter, the spiritual consequences. The legal consequences, enforceable by human society, are mentioned in it. 178, under the rules of Qiqāş. That is, a life should be taken for a life destroyed, but this should be on a scale of equality: a single murder should not commit a whole tribe to a perpetual blood-feud, as in the days of ignorance. But if the heirs of the man slain accept reasonable compensation, this should be accepted and the taking of a life for a life should be put a stop to. This course leads to the saving of life, and is commanded to men of understanding.

<sup>613.</sup> Go abroad: dharaba=to travel, to go abroad, either for jihād, or for honest trade or other service, which if done with pure motives, counts as service in the cause of God. The immediate occasion was in connection with jihād, but the words are general and can be applied to all circumstances in which a man falls through spiritual pride: he thinks he is not as other men are, but forgets that, but for the grace of God, he is himself a sinner! In war (or in peace) we are apt to catch some worldly advantage by pluming ourselves on our superiority in Faith. In war perhaps we want to gain glory or booty by killing a supposed enemy! In peace we make light of other people in order to steal some advantage or material gain! This is wrong. The righteous man, if he is really out in God's service, has more abundant and richer gifts to think of in the spiritual world.

With their goods and persons
Than to those who sit (at home)
Unto all (in Faith) 614
Hath God promised good:
But those who strive and fight
Hath He distinguished
Above those who sit (at home)
By a special reward,—

96. Ranks specially bestowed
By Him, and Forgiveness
And Mercy. For God is
Oft-forgiving, Most Merciful.

#### Section 14.

when angels take The souls of those Who die in sin Against their souls, 615 They say: "In what (plight) Were ve?" They reply: "Weak and oppressed Were we in the earth." They say: "Was not The earth of God Spacious enough for you To move yourselves away (From evil)?" Such men Will find their abode In Hell,—What an evil Refuge!—

عَلَى الْعَجِدِ يُنَ دَرَجَةً أَ وَكُلَّا وَعَكَ اللهُ الْحُسْنَى وَ وَفَضَّلَ اللهُ الْمُجْهِدِ يُنَ عَلَى الْقَجِدِ يُنَ اَجُرًّا عَظِيمًا ثَ

٩٠- دُرُجُتٍ مِّنْهُ وَمَعَفِرَةٌ وُرَخْمَةً \* غَنِي وَكَانَ اللَّهُ عَقُوْرًا رُّحِيْمًا ۚ

٩٠٠ إِنَّ النِّنِ تَوَقَّهُ هُمُ الْمَلَائِكَةُ ظَالِمِنَ اَنْفُرِهِمُ طَالِمِنَ اَنْفُرِهِمُ طَالِمِنَ اَنْفُرِهِمُ طَالُونَ النَّفُونِهِمُ قَالُوْا فِيمُ كُنْ تُمُ اللهِ وَاللَّهُ وَاللَّهُ قَالُوا اللَّهُ تَكُنْ اَرْضُ اللهِ وَاللَّهُ قَالُوا اللَّهُ تَكُنْ اَرْضُ اللهِ وَاللَّهُ قَالُوا اللَّهُ تَكُنْ اَرْضُ اللهِ وَاللَّهُ قَالُوا اللَّهُ تَكُنْ اللهِ وَاللَّهُ قَالُوا اللَّهُ اللهِ وَاللَّهُ قَالُوا اللَّهُ مَا أُولِهُ مُرجَهَ تَكُوا وَيُلِهَا اللَّهُ مَا أُولِهُ مُرجَهَ تَكُوا وَلِمُا اللَّهُ مَا أُولِهُ مُرجَهَ تَكُوا وَلَمُا اللَّهُ مَا أُولِهُ مُرجَهَ تَكُوا وَلِمُا اللَّهُ مَا أُولِهُ مُرجَهَ تَكُوا اللَّهُ مَا أُولِهُ مُرجَهَ لَكُوا اللَّهُ مَا أُولِهُ مُرجَهَ لَكُوا اللَّهُ مَا أُولِهُ مُرجَعَةً لَكُوا اللَّهُ مَا أُولِهُ مُرجَعَةً لَكُوا اللَّهُ مَا أُولِهُ مُرجَعَلَى اللهُ وَلَا اللَّهُ مَا أُولِهُ مُرجَعَلَى اللهِ وَاللَّهُ اللَّهُ اللْمُلْعُلُمُ الللَّهُ اللَّهُ اللْمُلْعُلِمُ اللللْمُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللْمُلْكُولُ اللْمُلْكُولُولُولُولُ ال

<sup>614.</sup> God's goodness is promised to all people of Faith. But there are degrees among men and women of Faith. There are people with natural inertia: they do the minimum that is required of them, but no more. There are people who are weak in will: they are easily frightened. There are people who are so strong in will and so firm in faith that they are determined to conquer every obstacle, whether in their own physical or other intermities or in the external world around them. In a time of jihād, when people give their all, and even their lives, for the common cause, they must be accounted more glorious than those who sit at home, even though they have good-will to the cause and carry out minor duties in aid. The special reward of such self-sacrifice is high spiritual rank, and special forgiveness and mercy, as proceeding from the direct approbation and love of God.

of this passage was the question of migration (hijrat) from places where Islam was being persecuted and suppressed. Obviously the duty of Muslims was to leave such places, even if it involved forsaking their homes, and join and strengthen the Muslim community among whom they could live in peace and with whom they could help in fighting the evils around them. But the meaning is wider. Islam does not say: "Resist not evil." On the contrary it requires a constant, unceasing struggle against evil. For such struggle it may be necessary to forsake home and unite and organise and join our brethren in assaulting and overthrowing the fortress of evil. For the Muslim's duty is not only to enjoin good but to prehibit evil. To make our assault we must be prepared to put ourselves in a position from which such assault would be possible, and God's earth is spacious enough for the purpose. "Position" includes not only local position, but moral and material position. For example, we must shun evil company where we i cannot put it down, but organise a position from which we can put it down.

- 98. Except those who are
  (Really) weak and oppressed—
  Men, women, and children—
  Who have no means
  In their power, nor (a guide-post) 616
  To direct their way.
- 99. For these, there is hope That God will forgive: For God doth blot out (sins) And forgive again and again.
- 100. He who forsakes his home In the cause of God, Finds in the earth Many a refuge, Wide and spacious: Should he die As a refugee from home For God and His Apostle, His reward becomes due And sure with God: And God is Oft-forgiving, Most Merciful.

SECTION 15.

101. Then ye travel
Through the earth,
There is no blame on you
If ye shorten your prayers,
For fear the Unbelievers
May attack you:
For the Unbelievers are
Unto you open enemies.

99-فَاثُولَائِكَ عَسَى اللهُ أَنْ يَعَفُوُ عَنْهُمُ ۖ وَكَانَ اللهُ عَفْوًا غَفُوْرًا ۞

٠٠٠- وَمَنْ يُهْاَ حِرْ فِي سِيئِلِ اللهِ

يَجِنْ فِي الْاَرْضِ مُرْغَمًا كَثِيْرًا وَسَعَةً ﴿

وَمَنْ يَخْرُجُ مِنْ بَيْتِهٖ مُهَاحِرًا إِلَى اللهِ
وَرَسُوْلِهِ ثُمُّ يُكْرِكُهُ الْمُوْتُ

وَرَسُوْلِهِ ثُمُّ يُكْرِكُهُ الْمُوْتُ
فَقَلُ وَقَعُ الْجُوْرُةُ عَلَى اللهِ ﴿

فَقَلُ وَقَعُ اللّهُ عَفْوْرًا رَحِهُمًا أَ

١٠١- وَ إِذَا ضَرَبْتُمُ فِي الْأَرْضِ فَكَيْسَ عَلَيْكُمْ جُنَا حُوْ أَنْ تَقْصُرُوا مِنَ الصَّلُوةِ ﴿ إِنْ خِفْتُمُ أَنْ يَغْتِنَكُمُ الَّذِيْنَ كَفَرُواْ إِنَّ الْكُوْرِيْنَ كَانُوا لَكُمْرَ عَلَّاقًا مُّبِيْنًا ۞

<sup>616.</sup> If through physical, mental, or moral incapacity, we are unable to fight the good fight, we must rest content with putting up with evil and just guarding ourselves from it. God's gracious Mercy will recognise and forgive our weakness if it is real weakness, and not merely an excuse.

<sup>617.</sup> Verse 101 gives permission to shorten congregational prayers when people are on a journey: verses 102-104 deal with cases when they are in danger at war, in face of the enemy. The shortening of congregational prayers in both cases is further governed as to details by the practice of the Apostle and his Companions. As to journeys, two questions arise: (1) what constitutes a journey for this purpose? (2) is the fear of an attack an essential condition for the shortening of congregational prayers? As to (1), it is best to leave the matter to discretion, having regard to all the circumstances of the journey, as in the case of the journeys which excuse a fast: see ii. 184, n. 190. The text leaves it to discretion. As to (2), the practice of the Apostle shows that danger is not an essential condition: it is merely mentioned as a possible incident. The Apostle usually shortened the prayers from four Rak'ats to two Rak'ats in Zuhr (midday prayer), 'Aşr (afternoon prayer) and 'Ishāa (night prayer): the other two are in any case short, Fajr (morning prayer) having two Rak'ats and Magrib (evening prayer) having three.

102. When thou (O Apostle) Art with them, and standest To lead them in prayer, Let one party of them Stand up (in prayer) with thee, Taking their arms with them: When they finish Their prostrations, let them Take their position in the rear. And let the other party come up-Which hath not yet prayed— And let them pray with thee, Taking all precautions, And bearing arms: The Unbelievers wish, If ye were negligent Of your arms and your baggage, To assault you in a single rush, But there is no blame on you If ye put away your arms Because of the inconvenience Of rain or because ye are ill; But take (every) precaution For yourselves. For the Unbelievers

God hath prepared A humiliating punishment.

103. When ye pass 618
(Congregational) prayers,
Celebrate God's praises,
Standing, sitting down,
Or lying down on your sides;
But when ye are free
From danger, set up
Regular Prayers:
For such prayers
Are enjoined on Believers
At stated times.

١٠٢- وَإِذَا كُنْتُ فِيْهِمْ فَأَقَنْتَ لَهُمُ الصَّلَوٰةُ فَلْتَقُمُ طَالِفَةٌ مِّنْهُمُ مَّعَكَ و لما خِنْ وَالسِّلِي مِنْ فَاذَا سُكُرُ اوْا لُوٰةُ كَانَتُ عَلَى ا

<sup>618.</sup> The congregational prayer in danger in face of the enemy rests on the principle that the congregation should be divided into two parties; one party prays while the other watches the enemy, and then the second party comes up to prayers while the first falls back to face the enemy; either party does only one or two Rak'ats, or about half the congregational prayer; every precaution is taken to prevent a rush by the enemy; even while at prayers armour and arms need not be put off except when rain is likely to cause inconvenience to the wearer and damage to the arms, or when illness or fatigue causes the wearer's strength to fail. Details can be varied according to circumstances as was actually done by the Apostle at different times.

<sup>619.</sup> Two interpretations are possible: (1) "when ye have finished congregational prayers", or (2) "when (on account of extreme danger) ye have to pass over congregational prayers altogether,—even the shorter form indicated for times of danger." I prefer the latter, as it accords better with the following sentence, which allows you to remember God individually in any posture possible during the danger. But when the danger is past, the full prayers should be offered at the stated times.

104. And slacken not
In following up the enemy:
If ye are suffering hardships,
They are suffering similar
Hardships; but ye have
Hope from God, while they
Have none. And God
Is full of knowledge and wisdom.

١٠٣- وَلَا نَهِمُوا فِي الْبَتِعَاءَ الْقَوْمِ الْمَانَ اللّهُ وَلَا اللّهُ عَلَيْمًا حَلَيْمًا خَلَا اللّهُ اللّهُ عَلَيْمًا حَلَيْمًا خَلَا اللّهُ اللّهُ عَلَيْمًا حَلَيْمًا حَلَيْمًا حَلَيْمًا خَلَا اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

څ

C. 66.—Beware of treachery, that would use
(iv. 105-126.) The good and pious for its wicked
Ends: its plots will but recoil
On its own head. The righteous
Have no cause for secrecy, except
In doing good. 'Tis evil that
Misleads, deceives, and even dares
Deface fair Nature, as by God
Created. Shun all evil, and be firm
In righteousness and faith in God.

#### SECTION 16.

105. The have sent down
To thee the Book in truth,
That thou mightest judge
Between men, as guided
By God: so be not (used)
As an advocate by those
Who betray their trust; 621

106. But seek the forgiveness
Of God; for God is
Oft-forgiving, Most Merciful.

١٠٥- إِنَّا آنْزُلْنَا إلَيْكَ الْكِتْبِ بِالْحَقِّ لِيَّكُمْ بِينَ الْتَاسِ لِيَكُمْ مِنْ الْكَاسِ لِيَكُمْ مُرَا اللهُ اللهُ أَلْمُ اللهُ أَلْمُ اللهُ أَلْمُ اللهُ أَلْمُ اللهُ اللهُ اللهُ عَلَمْ اللهُ اللهُ كَانَ عَفُورًا رَّحِيْمًا أَ
 ١٠٠- وَ اللهُ كَانَ عَفُورًا رَّحِيْمًا أَ
 ١٠٠ أَنَّ اللهُ كَانَ عَفُورًا رَّحِيْمًا أَ

620. Religion should be a source of strength and not of weakness in all our affairs. If we have to struggle hard and suffer hardships, those without faith have to do the same, with this difference, that the man of Faith is full of hope in God, whereas the man without Faith has nothing to sustain him.

621. The Commentators explain this passage with reference to the case of Ta'ima Ibn Ubairaq, who was nominally a Muslim but really a Hypocrite, and given to all sorts of wicked deeds. He was suspected of having stolen a set of armour, and when the trail was hot, he planted the stolen property into the house of a Jew, where it was found. The Jew denied the charge and accused Ta'ima, but the sympathies of the Muslim community were with Ta'ima on account of his nominal profession of Islam. The case was brought to the Apostle, who acquitted the Jew according to the strict principle of justice as "guided by God". Attempts were made to prejudice him and deceive him into using his authority to favour Ta'ima.

The general lesson is that the righteous man is faced with all forts of subtle wiles: the wicked will try to appeal to his highest sympathies and most honourable motives to deceive him and use him as an instrument for defeating justice. He should: be careful and cautious, and seek the help of God for protection against deception and for firmness in dealing the strictest justice without fear or favour To do otherwise is to betray a sacred trust: the trustee must defeat all attempts made to mislead him.

- 107. Contend not on behalf
  Of such as betray
  Their own souls;
  For God loveth not
  One given to perfidy
  And crime;
- 108. They may hide
  (Their crimes) from men,
  But they cannot hide
  (Them) from God, seeing that
  He is in their midst
  When they plot by night,
  In words that He cannot
  Approve: and God
  Doth compass round 623
  All that they do.
- 109. Ah! these are the sort
  Of men on whose behalf
  Ye may contend in this world;
  But who will contend with God
  On their behalf on the Day
  Of Judgment, or who
  Will carry their affairs through?
- 110. If any one does evil
  Or wrongs his own soul,
  But afterwards seeks
  God's forgiveness, he will find
  God Oft-forgiving,
  Most Merciful.
- 111. And if any one earns <sup>624</sup>
  Sin, he earns it against

2.1- وَ لَا تَجَادِلْ عَنِ الْذِيْنَ يَخْتَانُونَ اَنْفُسُهُمْ اللهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا اَثِيمًا ثُ

٨٠١- يَسْتَخْفُونَ مِنَ النَّاسِ
 وَلا يَسْتَخْفُونَ مِنَ اللَّهِ
 وَهُو مَعَهُمُ إِذْ يُبَيِّتُونَ مَا لا يَرْضَى
 مِنَ الْقُولِ \*
 مِنَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيْطًا ۞

٩٠١- هَانَتُمْ هَؤُلَا الْحَيْوةِ الثَّنْيَا الْحَيْوةِ الثَّنْيَا الْحَيْوةِ الثَّنْيَا الْحَيْوةِ الثَّنْيَا اللَّهُ عَنْهُمُ يُوْمِ الْقِلْمَةِ فَكَبُرُمُ يُوْمِ الْقِلْمَةِ اللَّهُ عَنْهُمُ يُومِ الْقِلْمَةِ اللَّهُ عَلَيْهِمُ وَكِيْلًا ٥ . اللَّهُ مَنْ يَكُونُ عَلَيْهِمُ وَكِيْلًا ٥ . اللَّهُ مَنْ يَكُونُ عَلَيْهِمُ وَكِيْلًا ٥ . اللَّهُ مَنْ يَكُونُ عَلَيْهُمُ وَكِيْلًا وَيُظْلِمُ نَفْسَةُ فَيْرَاللَّهُ عَنْ فَيْرِاللَّهُ عَنْ فَوْلِلَّا وَيَظْلِمُ نَفْسَةُ مُنْ اللَّهُ عَنْ فَوْلِلَّا وَيَعْلَمُ وَاللَّهُ عَنْ فَوْلِلَّا وَيَعْلَمُ وَاللَّهُ عَنْ فَوْلِللَّهُ عَنْ فَوْلِللَّهُ وَعِيْلًا وَيَعْلَمُ وَاللَّهُ عَنْ فَوْلِللْهُ وَعِيْلًا وَيَعْلَمُ وَاللَّهُ عَنْ فَوْلِللْهُ وَعِيْلًا وَيَعْلَمُ وَاللَّهُ عَنْ فَوْلِللْهُ وَعِلْمُ اللَّهُ عَنْ فَوْلِللْهُ وَعِلْمُ اللّهُ عَنْ فَوْلِللْهُ وَعِلْمُ اللّهُ عَنْ فَوْلًا وَيَعْلَمُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ اللّهُ اللّهُ عَنْ فَوْلًا وَمِنْ اللّهُ عَنْ فَوْلًا وَمِنْ اللّهُ عَنْ اللّهُ عَنْ فَوْلًا وَمِنْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلْمُ وَاللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الل

ااا- وَ مَنْ يُكْسِبُ إِثْمًا فَإِنَّمَا يُكْسِبُهُ

<sup>622.</sup> Our souls are a sort of trust with us. We have to guard them against all temptation. Those who surrender to crime or evil betray that trust. We are warned against being deceived into taking their part, induced either by plausible appearances, or by such incentives to partiality as that they belong to our own people or that some link connects them with us, whereas when we are out to do justice, we must not allow any irrelevant considerations to sway us.

<sup>623.</sup> The plots of sinners are known fully to God, and He can fully circumvent them if necessary, according to the fulness of His wisdom. The word used is: Compass them round: muhit: not only does God know all about it, but He is all round it: if in His wisdom He allows it, it is not because he has complete control over it, but because having it as it were enclosed in a complete circle, He can use it to further His own Plan. Even out of evil He can bring good.

<sup>624.</sup> Kasaba=to earn, to gain, to work for something valuable, to lay up a provision for the future life. We do a day's labour to earn our livelihood: so in a spiritual sense, whatever good or evil we do in this life, earns us good or evil in the life to come. In verses 110-112 three cases are considered: (1) if we do ill and repent, God will forgive; (2) if we do ill and do not repent, thinking that we can hide it, we are wrong; nothing is hidden from God, and we shall suffer the full consequences in the life to come, for we can never evade our personal responsibility; (3) if we do ill, great or small, and impute it to another, our original responsibility for the ill remains, but we add to it something else, for we tie round our necks the guilt of falsehood, which converts even our minor fault into a great sin, and in any case brands us even in this life with shame and ignominy.

His own soul: for God Is full of knowledge and wisdom.

112. But if any one earns A fault or a sin And throws it on to one That is innocent. He carries (on himself) (Both) a falsehood And a flagrant sin.

#### Section 17.

- 113. But for the Grace of God To thee and His Mercy, A party of them would Certainly have plotted To lead thee astray. But (in fact) they will only Lead their own souls astray. And to thee they can do No harm in the least. For God hath sent down To thee the Book and Wisdom And taught thee what thou Knewest not (before): And great is the Grace Of God unto thee.
- 114. In most of their secret talks There is no good: but if One exhorts to a deed Of charity or justice Or conciliation between men, 625 (Secrecy is permissible): To him who does this. Seeking the good pleasure Of God, We shall soon give A reward of the highest (value).

عَلَىٰ نَفْسِهُ ۗ وَكَانَ اللَّهُ عَلِيمٌا حَكِمُانُ ثُمَّةً يُرْمِرِيهُ بَرِيْكًا

فقل احتمل يهتانا وَإِنْنَا مُبِينًا حَ

١١١- وَلَوْ لَا فَضْلُ اللهِ عَلَيْكَ وَ مَا يُضِلُّونَ إِلَّا أَنْفُسُهُمْ وَمَا يَضُرُّ وُنِكَ مِنْ تَنْكَ عِلْ وَأَنْزُلُ اللهُ عَلَيْكَ الْكِنْبُ وَالْحِكْمَةَ وَعَلَيْكَ مَا لَوْ تَكُنُّ تَعُلَوُ ا وَكَانَ فَضْلُ اللهِ عَلَيْكَ عَظِيمًا ۞ ١١٠- لَا خَيْرُ فِي كُنِيْرِ مِنْ تَجُوْلِهُمْ اِلْا مَنْ آمَر بِصَلَ قَاةٍ أَوْ مَعُرُوْنٍ أوُ إصْلاحِ يَنِينَ التَّاسِ ا وَمَنْ يَغْعُلُ ذَٰ لِكَ ابْتِغَآءُ مُرْضَاتِ الله فَسُوْنَ نُوْرِتُهُ آجُرًا عَظِيمًا

625 Usually secrecy is for evil ends, or from questionable motives, or because the person seeking secrecy is ashamed of himself and knows that if his acts or motives became known, he would make himself odious Islam therefore disapproves of secrecy and loves and enjoins openness in all consultations and doings. But there are three things in which secrecy is permissible, and indeed laudable, provided the motive be purely unselfish, to earn 'the good pleaste of God'' (1) if you are doing a deed of charity or beneficence, whether in giving material things or in helping in moral, intellectual, or spiritual matters, here publicity may not be agreeable to the recipient of your beneficence, and you have to think of his feelings, (2) where an unpleasant act of justice or correction has to be done; this should be done, but there is no virtue in publishing it abroad and causing humiliation to some parties and long to their humiliation by publicity; (3) where to the releast of consultating parties or adding to their humiliation by publicity; (3) where th re is a delicate question of conciliating parties to a quarrel, they may be very touchy about publicity but quite amenable to the influence of a man acting in private

115. If anyone contends with
The Apostle even after
Guidance has been plainly
Conveyed to him, and follows
A path other than that
Becoming to men of Faith,
We shall leave him
In the path he has chosen,
And land him in Hell,—
What an evil refuge!

SECTION 18.

- 117. (The Pagans), leaving Him, Call but upon female deities: 627 They call but upon Satan The persistent rebel!
- 118. God did curse him,
  But he said: "I will take
  Of Thy servants a portion<sup>628</sup>
  Marked off;
- 119." I will mislead them, 629
  And I will create

۵۱۱- وَ مَنْ بَيْنَاقِقِ الرَّسُوْلَ مِنْ بَعْلِ مَا تَبَكَّنَ لَهُ الْهُلْمَى وَيَتَهِمْ غَيْرَ سَبِيلِ الْمُؤْمِنِيْنَ نُولِّهِ مَا تُولِّى وَنُصْلِهِ جَهَنَّمَرٌ هُمَا تَولِّى وَنُصْلِهِ جَهَنَّمَرٌ ﷺ وَسَاءَتُ مَصِيْرًا أَ

٣١٦-إِنَّ اللهُ لَا يَغْفِرُ أَنْ يُّشْرُكُ بِهُ وَيَغْفِرُ مَا دُوْنَ ذَٰلِكَ لِمُنْ يُشَاءُ ۖ وَمَنْ يُشْرِكُ بِاللهِ فَعَنْ ضَلَ ضَلَكًا بَعِيْكًا ۞

١١٠- إِنْ يَكُ عُوْنَ مِنْ دُوْنِهَ إِلَا إِنْ اللهَا وَالْآ إِنْهَا وَالْآ إِنْهَا وَالْآ إِنْهَا مُ

﴾ ملا- لَعَنَهُ اللهُ ۗ وُقَالَ لَاَ تَخِنَ قَ مِنَ عِمَادِكَ نَصِيْبًا مُفْرُوْضًا نِ

١١١- وَ لَأُضِلَّنَّهُمْ وَلَأُمَٰتِينَكُهُمْ

<sup>626.</sup> Cf. 1v. 48 and n. 569. Blasphemy in the spiritual kingdom is like treason in the political kingdom

<sup>627</sup> The unity, power, and goodness of God are so manifest in nature and in the human mind when it is in accord with the universal spirit, that only the most abject perversion can account for the sin of spiritual treason. That sin atises from perverted ideas of sex or perverted ideas of self. The perversion of sex is to suppose that sex rules in spiritual matters. From it arise such horrible creations of the imagination as Kill, the blood-thirsty goddess of India, or Hecate, the goddess of revenge and hate in Greek mythology. Even in beautiful forms like Saraswati (the goddess of learning) or Minerva (the virgin goddess of sport and arts), to say nothing of Venus (the goddess of carnal pleasures), the emphasis lad on sex destroys a right view of spiritual nature. Perverted ideas of self are typified in the story of Satan, who was so puffed up with arrogance that he disobeyed God, and God cursed him. Both these perversions, if allowed lodgment, completely ruin our spiritual nature and deface God's handlwork. Hence it is not merely an outer sin but one that corrupts us through and through.

<sup>628</sup> Satin obtained God's permission to tempt man, and this was implied in such free-will as was granted to man by God Satan's boast is that the portion of mankind seduced by him will be so corrupted in their nature that will bear a sort of brand that will mark them off as his own; or that they will be like a portion assigned to himself.

<sup>629</sup> Satan's deceptions are with false desires, false superstitions, and false fears.

In them false desires; I will Order them to slit the ears 650 Of cattle, and to deface The (fair) nature created By God." Whoever, Forsaking God, takes Satan For a friend, hath Of a surety suffered. A loss that is manifest.

- 120. Satan makes them promises, And creates in them false desires; But Satan's promises Are nothing but deception.
- 121. They (his dupes)
  Will have their dwelling
  In Hell, and from it
  They will find no way
  Of escape.
- 122. But those who believe
  And do deeds of righteousness,—
  We shall soon admit them
  To Gardens, with rivers
  Flowing beneath,—to dwell
  Therein for ever.
  God's promise is the truth,
  And whose word can be
  Truer than God's?
- 123. Not your desires, nor those 632
  Of the People of the Book

وُكِلْ مُرَثَّهُمْ فَكَنُّ مُتَكَنَّ اَذَانَ الْاَنْعُكَامِ وَكُلْ مُرَثَّهُمْ فَكَنُّ عُلَيْكُنَّ اللهِ فَ وَمَنْ يَنْجُونِ الشَّيْطُنَ وَلِيًّا قِنْ دُونِ اللهِ فَقَلْ خَسِرَ خُسُرًانًا هُمِينُنَا ٥ فَقَلْ خَسِرَ خُسُرًانًا هُمِينُنَا ٥ وَمَا يَعِلُ هُمْ وَيُكَرِّينِهِ مَرْ

> ۱۲۱- اُولَّئِكَ مَأْوْنِهُمْرِجُهُنَّمُوُ<sup>زُ</sup> وَ لَا يَجِكُوْنَ عَنْهَا **وَج**َيْصًا ٥

۱۲۱- وَالْنَائِنَ الْمَنْوَا وَعَمِلُوا الطَّرِلَطَةِ

مَنَكُ خِلْهُمْ جَنَّتٍ تَجْرِئ مِنْ تَحْتِهُا
الْاَنْهَارُ
خُلِلِينُ فِيهُا اَبُكَا وْعُكَ اللهِ حَقَّا اللهِ حَقَّا اللهِ وَعُلَالِهِ مَنْ اللهِ قِينُلَانِ
وَمَنْ آصُكَ قُ مِنَ اللهِ قِينُلَانِ
اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ 

<sup>630.</sup> Slitting the ears of cattle is just one instance of the superstitions to which men become slaves when they run after false gods. Astrology, magic, and vain beliefs in things that do not exist lead men away from the one true God.

<sup>631.</sup> To deface the (fair) nature created by God: there is both a physical and a spiritual meaning. We see many kinds of defacements practised on men and animals, against their true nature as created by God, partly on account of superstition, partly on account of selfishness. Spiritually the case is even worse. How many natures are dwarfed or starved and turned from their original instincts by cruel superstitions or customs? God created man pure: the Evil One defaces the image.

<sup>632.</sup> Personal responsibility is again and again insisted on as the key-note of Islam. In this are implied faith and right conduct. Faith is not an external thing: it begins with an act of will, but if true and sincere, it affects the whole being, and leads to right conduct. In this it is distinguished from the kind of faith which promises salvation because someone else in whom you are asked to believe has borne away the sins of men, or the kind of faith which says that because you are born of a certain race ("Children of Abraham") or a certain caste, you are privileged, and your conduct will be judged by a different standard from that of other men. Whatever you are, if you do evil, you must suffer the consequences unless Gc 1's Mercy comes to your help

(Can prevail): whoever Works evil, will be Requited accordingly. Nor will he find, besides God, Any protector or helper.

- 124. If any do deeds
  Of righteousness,—
  Be they male or female—
  And have faith,
  They will enter Heaven,
  And not the least injustice<sup>638</sup>
  Will be done to them.
- 125. Who can be better
  In religion than one
  Who submits his whole self
  To God, does good,
  And follows the way
  Of Abraham the true in faith?
  For God did take
  Abraham for a friend.634
- 126. But to God belong all things
  In the heavens and on earth:
  And He it is that
  Encompasseth all things. 655

الْكِتْبِ مِنْ يَعْمَلُ سُوٓءًا يُجُزَ بِهِ \* وَلَيَّا وَلَا يَجُونُ بِهِ \* وَلَا يَجُونُ بِهِ \* وَلَا يَجُونُ

١٢٧- وَمَنْ يَعْمَلُ مِنَ الصَّلِطَةِ
مِنْ ذَكُرِ أَوْ أُنْتَى وَهُو مُؤْمِنُ
فَأُولَا لِمُكَّ يَكُ خُلُونَ الْجُنَّةُ
وَلَا يُظْلَمُونَ نَقِيرًا
١٢٥- وَمَنْ أَحْسَنُ دِينًا
مِنْ اللَّهُ وَجُهَةً لِللهِ وَهُو خُسِنُ
قِالَّبُهُ مِلَّةً إِبْرُهِ يُمَ حَنِينًا
وَالْتُبُهُ مِلَّةً إِبْرُهِ يُمَ حَنِينًا
وَالْتُبُهُ مِلَّةً إِبْرُهِ يُمَ حَنِينًا

١٢٦- وَلِلْهِ مَا فِي السَّمَاوِتِ وَمَا فِي الْوَرْضِ ﴿ إِنَّ لَهُ مِكْلِ شَيْءٍ تَجْمِيْطًا أَنَ اللَّهُ لِكُلِّ شَيْءٍ تَجْمِيْطًا أَنَ

C. 67.—Justice to women and orphans
(iv. 127-152.) Is part of religion and the fear
Of God. Stand out firmly
For justice to all, even against
Yourselves or your nearest of kin.
Remain firm in faith, and consort not
With evil or hypocrisy. Be true
In speech, and wound not others:
Nor distinguish between Teachers of Truth,
For God's Truth is one and should be believed.

<sup>633.</sup> Nagir = the grove in a date-stone, a thing of no value whatever. Cf. n. 575 to iv. 53.

<sup>634.</sup> Abraham is distinguished in Muslim theology with the title of "Friend of God". This does not of course mean that he was anything more than a mortal. But his faith was pure and true, and his conduct was firm and righteous in all circumstances. He was the fountain and origin of the three streams of religious thought, which were afterwards crystallised in the institutions of Moses, Jesus, and Muḥammad the Chosen One.

# SECTION 19.

127. They ask thy instruction Concerning the Women Sav: God doth Instruct you about them: And (remember) what hath Been rehearsed unto vou 656 In the Book, concerning The orphans of women to whom Ye give not the portions Prescribed, and yet whom ye Desire to marry, as also Concerning the children Who are weak and oppressed:637 That ye stand firm For justice to orphans. There is not a good deed Which ve do, but God Is well-acquainted therewith.

128. If a wife fears
Cruelty or desertion
On her husband's part,
There is no blame on them
If they arrange
An amicable settlement
Between themselves;
And such settlement is best;

ما- وكَيْمُتَعَفَّتُوْنَكَ فِي النِّسَاءُ فَالنِّسَاءُ فَالنِّسَاءُ فَالنِّسَاءُ فَالنِّسَاءُ فَالنِّسَاءُ فَلَى الْمِنْ الْمِنْ وَمَا يُنْكُمُ فِي الْمِنْ فَي الْمِنْ فَي الْمِنْ فَي الْمِنْ الْمِنْ فَي اللّهُ كَانَ رِبِهُ عَلِيمًا فَي اللّهُ كَانَ رِبِهُ عَلِيمًا فَيْمُ اللّهُ كَانَ رِبِهُ عَلِيمًا فَي اللّهُ كَانَ رِبِهُ عَلِيمًا فَي اللّهُ كَانَ رِبِهُ عَلِيمًا فَي اللّهُ كَانَ رِبِهُ عَلَيْمًا فَي اللّهُ كَانَ رِبِهُ عَلَيْمًا فَي اللّهُ كَانَ رِبِهُ عَلَيْمًا فَي اللّهُ كَانَ رِبِهُ عَلِيمًا فَي اللّهُ كَانَ رِبِهُ عَلَيْمًا فَي اللّهُ كَانَ رِبِهُ عَلَيْمًا فَي اللّهُ كَانَ رِبِهُ عَلَيْمًا فَي اللّهُ كَانَ رَبِهُ عَلَيْمُ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ اللّهُ عَلْمُ اللّهُ اللّهُ اللّهُ عَلْمَ اللّهُ عَلْمُ اللّهُ اللّهُ عَلَى اللّهُ الل

۱۲۸- وَإِنِ اَمْرَاةٌ خَافَتَ مِنْ بَعُلِهَا نَشُوْزًا اَوْ اِعْرَاضًا فَلَاجُنَاحُ عَلَيْهِمَآ اَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصَّلْحُ خَبُرُهُ

636. Again and again it is impressed on the community of Islam to be just in their dealings with women, orphans, children, and all whose weakness requires special consideration. The law about widows and orphans, inheritance, dower, and matriage had already been declared in iv. 2-35, and further instructions are now given on a further reference. The words translated orphans of women mean I think the orphaned children of widows, of whom there were several after the battle of Uhud, and whom it was the duty of the community to provide for. But some Commentators take them to mean "female orphans". In any case, because women were orphans or widows, it was not right that anyone should take advantage of their helpless position to deprive them of dower or of their portion in inheritance.

637. Cf. iv. 75, n. 592.

Both widows and orphans are to be helped because they are ordinarily weak, ill-treated, and oppressed. In communities which base their civil rights on brute strength, the weaker go to the wall, and public opinion expects nothing else. In Nietzsche's philosophy of the Superman that doctrine is stressed strongly, and some of the militarist nations in our own time seem inclined to support this reversion to our primitive instincts. Even in modern democracies of the saner sort, we are often rold that it is the fate of minorities to suffer: strength of numbers here becomes the passport to power and privilege. Islam, while upholding sane manly views in general, enjoins the most, solicitous care for the weak and oppressed in every way—in rights of property, in social rights, and in the right to opportunities of development. Spiritual strength or weakness does not necessarily go with physical or numerical strength.

Even though men's souls Are swayed by greed. 638 But if ye do good And practise self-restraint, God is well-acquainted With all that ye do.

To be fair and just
As between women,
Even if it is
Your ardent desire:
But turn not away
(From a woman) altogether,
So as to leave her (as it were)
Hanging (in the air). 639
If ye come to a friendly
Understanding, and practise
Self-restraint, God is
Oft-orgiving, Most Merciful.

130. But if they disagree (And must part), God Will provide abundance For all from His All-reaching bounty: For God is He That careth for all And is Wise.

131. So God belong all things
In the heavens and on earth. 640

وُ اُحْضِرَتِ الْاَنْفُسُ الشَّيُّ \* وَإِنْ تُحْسِنُوا وَتَنَّقُوا كَانَ اللهُ كَانَ بِمَاتَعُمُلُونَ خَبِيْرًا ۞

> ١٩١- وكن تشتطيعوا أنْ تعلوالوا بكن السِّكَاءِ وَلَوْ حَرَضِتُمْ وَلَوْ حَرَضِتُمْ فَلَا تَصِيْلُوا كُلُّ الْمَيْلِ فَلَا تَصِيْلُوا كُلُّ الْمَيْلِ فَلَا تُصَلِّحُوا وَتَتَقَعُوا فَإِنَّ اللهَ كَانَ عَفْوُرًا رُحِيْمًا قَانَ اللهَ كَانَ عَفْوُرًا رُحِيْمًا فَكُنَ اللهُ كُلُّ مِّنْ سَعَتِهُ فَكَانَ اللهُ كُلُّ مِّنْ سَعَتِهُ وَكَانَ اللهُ كُالِ مِّنْ سَعَتِهُ

٣١- وَبِلْهِ مَا فِي السَّمُوتِ وَكَافِي الْكَرْضِ الْمُرْضِ

638. To protect the woman's economic interests, various rules are prescribed for dower in marriage. But the sanctity of marriage itself is greater than any economic interests. Divorce is, of all things permitted, most hateful to God. Therefore if a breach between husband and wife can be prevented by some economic consideration, it is better to make that concession than to imperit the future of the wife the children, and probably the husband also. Such concessions are permissible, in view of the love of wealth ingrained in unregenerate man, but a recommendation is made that we should practise self-restraint, and do what we can to come to an amicable settlement without any economic sacrifice on the part of the woman.

639. In this material world there are two principal causes of division between man and wife, money and "the other woman" or "the other man". Money was dealt with in the last verse. Here is the case of "the other woman". Legally more than one wife (up to four) are permissible on the condition that the man can be perfectly fair and just to all. But this is a condition almost impossible to fulfil. If, in the hope that he might be able to fulfil it, a man puts himself in that impossible position, it is only right to insist that he should not discard one but at least fulfil all the outward duties that are incumbent on him in respect of her.

640. Notice the refrain: "To God belong all things in the heavens and on earth"; repeated three times, each time with a new application. In the first instance it follows the statement of God's universal providence and love. If two persons, in spite of every sincere desire to love and comfort each other, fail to achieve that end, and have to separate, God's all-reaching bounty never fails, for He is the Lord of all things. In the second instance it is connected with God's Self-existence, Self-excellence, and independence of all creatures: all His commands are for our good, and they are given to all His creatures, according to their capacities. In the third instance, it is connected with his universal power; for He could destroy any individual or nation and create a new one without any loss to Himself; but He gives a chance to all again and again, and even rewards them beyond their own ambitions.

Verily We have directed
The People of the Book
Before you, and you (O Muslims)
To fear God. But if ye
Deny Him, lo! unto God
Belong all things
In the heavens and on earth,
And God is free
Of all wants, worthy
Of all praise.

- 132. Yea, unto God belong
  All things in the heavens
  And on earth, and enough
  Is God to carry through
  All affairs.
- 133. If it were His Will,
  He could destroy you,
  O mankind, and create
  Another race: for He
  Hath power this to do.
- 134. If any one desires
  A reward in this life,
  In God's (gift) is the reward
  (Both) of this life
  And of the Hereafter: 642
  For God is He that heareth
  And seeth (all things).

وُلَقَانُ وَصَّيْنَا الَّـٰإِينَ أَوْنُوا الْكِتْبَ مِنْ قَبْلِكُمْ وَ إِنَّ تَكُفُّرُوا وَ إِنْ تَكُفُّرُوا فَإِنَّ لِلْهِ مَا فِي السَّمَاوِتِ وَ مَا فِي الْكَرْضِ اللهُ وَكَانَ اللهُ غَنِيتًا حَمِينًا اللهَ وَ مَا فِي الْدُوضِ \* وَ مَا فِي اللهِ وَكِيْلُلانَ

> ۱۳۲- إِنْ بَيْنَأْ يُنُ هِبُكُمُ اَيُّهَا النَّاسُ وَ يَأْتِ بِالْخَرِيْنَ ۚ وُ كَانَ اللَّهُ عَلَى ذٰلِكَ قَلِيبُرًا ۞

١٣٣- مَنْ كَانَ يُمْرِيُنُ ثَوَابَ اللَّهُ نَيَا فَعِنْكَ اللهِ ثَوَابُ النَّهُ نَيَا وَالْاَخِرَةِ \* وَكَانَ اللهُ سَمِيْعًا بَصِيْرًا أَ

اور چ

<sup>641.</sup> God's existence is absolute existence. It does not depend on any other person or any other thing. And it is worthy of all praise, for it is all-good and comprises every possible excellence. It is necessary to stress this point in order to show that the moral law for man is not a mere matter of transcendental commands, but really rests on the essential needs of mankind itself. If therefore such schools of thought as Behaviourism proved their theories up to the hilt, they do not affect the position of Islam in the least. The highest ethical standards are enjoined by Islam, not as dogmatic imperatives, but because they can be shown to follow from the needs of man's nature and the results of man's experience.

<sup>642.</sup> This refers to the next verse. He does not need us, but we need Him. Our hopes, our happiness, our success centre in Him; but He is Self-sufficient. He has the power to supersede us, but His goodness is ever seeking to give us every chance in this world as well as in the Hereafter.

<sup>643.</sup> Man in this life can only see up to the horizon of this life. The highest rewards which his wishes or ambitions can conceive of are conceived in the terms of this life. But God can give him not only these but something infinitely higher,—the rewards of the Hereafter,—which it did not even enter his heart to sk for or his imagination to a point

# Section 20.

- Stand out firmly
  For justice, as witnesses 644
  To God, even as against
  Yourselves, or your parents,
  Or your kin, and whether
  It be (against) rich or poor: 645
  For God can best protect both.
  Follow not the lusts
  (Of your hearts), lest ye
  Swerve, and if ye
  Distort (justice) or decline
  To do justice, verily
  God is well-acquainted
  With all that ye do.
- Believe in God
  And His Apostle,
  And the scripture which He
  Hath sent to His Apostle
  And the scripture which He sent
  To those before (him).

  Any who denieth God,
  His angels, His Books,
  His Apostles, and the Day
  Of Judgment, hath gone
  Far, far astray.

وس لَأَيُّهُما الَّذِن مِن المنوا أوثنوا بالله وكرسؤله وُ الْكِتْبِ الَّذِي ٓ ٱنْزَلَ مِنْ وَمَنْ بِكُفُرُ بِاللَّهِ فَقُلُ ضَلَّ صَلِلاً بَعِنْ لَأَاهِ

644. Justice is God's attribute, and to stand firm for justice is to be a witness to God, even if it is detrimental to our own interests (as we conceive them) or the interests of those who are near and dear to us. According to the Latin saying, "Let justice be done though heaven should fall."

But Islamic justice is something higher than the formal justice of Roman Law or any other human Law. It is even more penetrative than the subtler justice in the speculations of the Greek philosophers. It searches out the innermost motives, because we are to act as in the presence of God, to whom all things, acts, and motives are known.

- 645. Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear or favour Both the rich and the poor are under God's protection as far as their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And He can protect their interests far better than any man.
- 646. If your belief is by habit or birth or the example of those you love or respect or admire, make that belief more specific and personal to yourself. We must not only have faith but realise that faith in our inmost being. The chief objects of our Faith are God, His Apostle, and His Revelations. To all these we must give a home in our hearts. The angels we do not see and realise as we realise God, who is nearer to us than the vehicle of our life-blood, and the Day of Judgment is for our future experience, but we must not deny them, or we cut off a part of our spiritual view.

- 137. shose who believe. Then reject Faith, Then believe (again) And (again) reject Faith, And go on increasing In Unbelief,—God Will not forgive them Nor guide them on the Way.647
- 138. To the Hypocrites give The glad tidings that There is for them (But) a grievous Penalty;—
- 139. Yea, to those who take For friends Unbelievers Rather than Believers: Is it honour they seek Among them? Nay,— All honour is with God. 648
- 140. Already has He sent you 649 Word in the Book, that when Ye hear the Signs of God Held in defiance and ridicule. Ye are not to sit with them Unless they turn to a different Theme: if ye did, ye would be Like them. For God will Collect the Hypocrites and those Who defy Faith—all in Hell;—

١٣٠- إِنَّ الَّذِينِ أَمَنُوا ثُمَّ كُفَرُوا لا أمنه الله كفاء ا

فَانَّ الْحِرَّةَ بِلَهِ جَ

سَمِعْتُمُ إِينِ اللهِ لِيكْفَرُ بِهَا وَكُمْ فَلَا تَقْعُلُوا مُحَدِّمُ

motives are mere worldly double-dealing. How can they expect God's grace or forgiveness?

Here is a clear warning against those who make their religion a mere matter of worldly convenience. True religion goes far deeper. It transforms the very nature of man. After that transformation it is as impossible for him to change as it is for light to become darkness.

<sup>647.</sup> Those who go on changing sides again and again can have no real Faith at any time. Their

<sup>648.</sup> If the motive is some advantage, some honour,—the fountain af all goo! is God. How can it really be expected from those who deny Faith? And if there is some show of worldly honour, what is it worth against the contempt they earn in the spiritual world?

<sup>649.</sup> Cf. vi. 68, an earlier and Meccan verse.

Where we see or hear Truth held in light esteem, we ought to make our protest and withdraw from such company, not out of arrogance, as if we thought ourselves superior to other people, but out of real humility, lest our own nature be corrupted in such society. But it is possible that our protest or our sincere remonstrance may change the theme of discourse. In that case we have done good to those who were inclined to hold Truth in light esteem, for we have saved them for ridiculing Truth.

141. (These are) the ones who Wait and watch about you: If ve do gain A victory from God, They say: "Were we not With you?"-but if The Unbelievers gain A success, they say (To them): "Did we not Gain an advantage over you, And did we not guard You from the Believers?" But God will judge Betwixt you on the Day Of Judgment. And never Will God grant To the Unbelievers A way (to triumph) Over the Believers. 650

#### SECTION 21.

- 142. The Hypocrites—they think
  They are over-reaching God,
  But He will over-reach them:
  When they stand up to prayer,
  They stand without earnestness,
  To be seen of men,
  But little do they hold
  God in remembrance:
- 143. (They are) distracted in mind
  Even in the midst of it,—
  Being (sincerely) for neither
  One group nor for another.
  Whom God leaves straying,—
  Never wilt thou find

١٨١- إِنَّ الْمُنْفِقِيْنَ يُخْدِرُ عُوْنَ اللهُ وَهُوَخُونَ اللهُ وَهُوَخُادِعُهُمُ ۚ
وَهُوَخُادِعُهُمُ ۚ
وَهُوَخُادِعُهُمُ أَلَى الصَّلْوَةِ قَامُوْا كُسُالًى ۚ
يُكُرَاءُوْنَ اللهُ الصَّلْوَةِ قَامُوْا كُسُالًى ۚ
وَلَا يَنْ كُمُ وُنَ اللهُ اللّهُ الّذَ قَلِيْكُ فَى اللهُ اللهُ اللهُ اللهُ قَلْلَا وَلَكَ اللهُ اللهُ فَكُنْ يَجُلُ اللهُ فَكُنْ يَجُلُ وَمَنْ يُحْدَلُ اللهُ فَكُنْ يَجُلُ اللهُ فَكُنْ يَجُلُ اللهُ فَكُنْ يَجُلُ اللهُ فَكُنْ يَجُلُ وَمَنْ يُحْدَلُ اللهُ فَكُنْ يَجُلُ اللهُ اللهُ فَكُنْ يَجُلُ اللهُ اللهُ فَكُنْ يَجُلُ اللهُ اللهُ فَكُنْ يَجُلُ اللهُ الله

<sup>650.</sup> The methods and motives of Hypocrisy are thoroughly unmasked here. It has no principles, but watches for an opportunity to turn any event to its own advantage. If battle is joined between two inconsistent principles, it has no belief in either but watches the result. There is unceasing fight between Good and Evil in this world. If the Good seems to win, the hypocrites range themselves on its side with unctuous words, taking a great part of the credit to themselves. Perhaps the balance tips the other way later, and they have to make their peace with Evil. "Oh!" they say airily, "we were in the ranks of your enemy before, on purpose to protect you when they were too strong for you!" This may suit the ways of the world. But the day of their account will come eventually. For the Good must ultimately triumph.

For him the Way. 651

- 144. O ye who believe!

  Take not for friends

  Unbelievers rather than

  Believers: do ye wish

  To offer God an open

  Proof against yourselves?
- 145. The Hypocrites will be
  In the lowest depths
  Of the Fire: no helper
  Wilt thou find for them:
- 146. Except for those who repent,
  Mend (their life), hold fast
  To God, and purify their religion
  As in God's sight: if so
  They will be (numbered) 652
  With the Believers.
  And soon will God
  Grant to the Believers
  A reward of immense value.
- 147. What can God gain
  By your punishment,
  If ye are grateful
  And ye believe?
  Nay, it is God
  That recogniseth 658
  5 (All good), and knoweth
  30 All things.

لهُ سِبِينُلا ٥ سه - يَاكِتُهُا الَّذِنِينَ إَمَنُوْ اللهِ تَتَخِنُ واللَّهُونِيُ اوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِيُنَ \* اَكْرِيْكُونَ اَنْ تَجْعَلُوْ اللهِ عَلَيْكُوْ سُلُطْنًا مُّبِيدُنًا ۞

ه١٠- إِنَّ الْمُنْفِقِينَ فِي اللَّارُكِ الْرَسُفَلِ مِنَ النَّارِ وَلَنْ تَجِمَ لَهُمُ نَصِيْرًا فَ

٣٠٠٠- إِلَّا الَّذَيِّنَ تَابُوْا وَ إَصْلَحُوا وَ اعْتَصَمُوا بِاللهِ وَ اَخْلُصُوا دِيْنَهُمُ لِللهِ فَاوْلِنِكَ مَمَ الْمُؤْمِنِيْنَ \* وَسُوْفَ يُؤْتِ اللهُ الْمُؤْمِنِيْنَ ٱجُرًا عَظِيمًا ٥ اللهُ الْمُؤْمِنِيْنَ ٱجُرًا عَظِيمًا ٥

> ۱۹۸۰- مَا يَفْعَلُ اللّهُ بِعَثَ الِكُوْ إِنْ شُكَرُ تُحُرُّ وَ امَنْ نُثُرُّ وَكَانَ اللّهُ شَاكِرًا عَلِيْمًا ۞

<sup>651.</sup> If we choose evil deliberately and double our guilt by fraud and deception, we do not deceive God, but we deceive ourselves. We deprive ourselves of the Grace of God, and are left straying away from the Path. In that condition who can guide us or show us the way? Our true and right instincts become blunted; our fraud makes us unstable in character: when our fellow-men find out our fraud, any advantages we may have gained by the fraud are lost; and we become truly distracted in mind.

<sup>652.</sup> Even Hypocrites can obtain forgiveness, on four conditions: (1) sincere repentance, which purifies their mind; (2) amendment of their conduct, which purifies their outer life; (3) steadfastness and devotion to God, which strengthens their faith and protects them from the assaults of evil; and (4) sincerity in their religion, or their whole inner being, which brings them as full members into the goodly Fellowship of Faith.

<sup>653.</sup> There is no pleasure nor advantage to God in punishing His own creatures, over whom He watches with loving care. On the contrary He recognises any good—however little—which He finds in us, and delights to give us a reward beyond all measure. His recognition of us is compared by a bold metaphor to our gratitude to Him for His favours. The epithet Shākir is applied to God, as here, in it. 158, and other passages. In xvi. 121 it is applied to Abraham: "he showed his gratitude for the favours of God, who chose him and guided him to a Straight Way."

- 148. Sod loveth not that evil
  Should be noised abroad 654
  In public speech, except
  Where injustice hath been
  Done; for God
  Is He who heareth
  And knoweth all things.
- 149. Whether ye publish
  A good deed or conceal it
  Or cover evil with pardon,
  Verily God doth blot out
  (Sins) and hath power
  (In the judgment of values).
- 150. Those who deny God
  And His apostles, and (those
  Who) wish to separate
  God from His apostles,
  Saying: "We believe in some
  But reject others":
  And (those who) wish
  To take a course midway,—656
- 151. They are in truth (Equally) Unbelievers;

الْقُوْلِ الْقَوْلِ الْاَ مَنْ ظَلِمَ وَكَانَ اللهُ سَمِيْعًا عَلِيمًا وَكَانَ اللهُ سَمِيْعًا عَلِيمًا ١٥ تَعُفُوْا عَنْ سُوْءٍ اَوْ تَعُفُوْا عَنْ سُوْءٍ فَإِنَّ الله كَانَ عَفُوًّا قَدِيْرًا ٥ فَإِنَّ الله كَانَ عَفُوًّا قَدِيْرًا ٥

۵۰-اِتَ الَّذِيْنَ يَكُفُّنُ وْنَ بِاللَّهِ وَ رُسُلِهِ وَيُرِيْنُ وُنَ اَنْ يُفْتِرَفُّوا بَبْنَ اللهِ وَرُسُلِهٖ وَيَقُوْلُوْنَ نُوْمِنُ بِبَعْضٍ وَ نَكُفُرُ سِبَعْضٍ وَيَقُوْلُوْنَ اَنْ يَنْتَخِذُنُ وَابَيْنَ ذَلِكَ سَبِيئُلَانَ وَيُرِبُنُونَ اَنْ يَنْتَخِذَنُ وَابَيْنَ ذَلِكَ سَبِيئُلَانَ

١٥١- أُولَاثِيكَ هُمُ الْكَفِيُّ وْنَ حَقًّا "

<sup>654.</sup> We can make a public scandal of evil in many ways. (1) It may be idle sensation mongering: it often leads to more evil by imitation, as where criminal deeds are glorified in a cinema, or talled about shamelessly in a novel or drama. (2) It may be malicious gossip of a foolish, personal kind: it does no good, but it hurts people's feelings. (3) It may be malevolent slander or libel: it is intended deliberately to cause harm to people's reputation or injure them in other ways, and is rightly punishable under all laws. (4) It may be a public rebuke or correction or remonstrance, without malice. (1), (2), and (3) are absolutely forbidden. (4) may be by a person in authority; in which case the exception applies, for all wrong or injustice must be corrected openly, to prevent its recurrence. Or (4) may be by a person not vested with authority, but acting either from motives of public spirit, or in order to help someone who has been wronged; here again the exception will apply. But if the motive is different, the exception does not apply. (4) would also include a public complaint by a person who has suffered a wrong; he has every right to seek public redress.

<sup>655.</sup> Qadir: I have translated it more fully than most translators. The root qadara not polygonially implies power, ability, strength, but two other ideas which it is difficult to convey to single were viz., the act and power of estimating the true value of acting of persons, as in vi. 91; and the act and power of regulating something so as to bring it info correspondence with something. "Judgment of values" I think sums up these finer shades of meaning. God forgives what is wrong and is able fully to appreciate and judge of the value of our good deeds whether we publish them or conceal them.

<sup>656.</sup> Unbelief takes various forms. Three are mentioned here: (1) denial of God and His revelation to mankind through inspired men; (2) a sort of nominal belief in God and His apostles, but one which is partial, and mixed up with racial pride, which does not allow of the recognition of any apostles beyond those of a particular race; and (3) a nominal belief in universal revelation, but so hedged round with peculiar doctrines of exclusive salvation, that it practically approaches to a denial of God's universal love for all mankind and all Creation. All three amount to Unbelief, for they really deny God's universal love and care.

And We have prepared For Unbelievers a humiliating Punishment.

152. To those who believe
In God and His apostles
And make no distinction
Between any of the apostles,
We shall soon give
Their (due) rewards:
For God is Oft-forgiving,
Most Merciful.

وُ أَعْتَكُنَا لِلْكَلِفِرِيْنَ عَنَاابًا مُلِهِيئًا

١٥٢- وَالْكِرِيْنَ أَمَنُواْ بِاللهِ وَرُسُلِهِ وَلَمْ يُغْرِّفُواْ بَيْنَ آحَلِ مِّنْهُمْ أُولَئِكَ سُوْنَ يُؤْتِيْمِ أُجُوْرَهُمْ أَ وَكَانَ اللهُ عَفُوْرًا رَّحِيْمًا أَ

ع

C. 68.—The People of the Book went wrong:

(iv 153-176.) The Jews in breaking their Covenant,
And slandering Mary and Jesus,
And in their usury and injustice;
And the Christians in raising
Jesus the Apostle to equality
With God. God's revelation
Is continued in the Qur-ān,
Which comes with manifest proof
And a clear light to those who understand.

### Section 22.

153. Mahe People of the Book Ask thee to cause A book to descend to them From heaven: indeed They asked Moses For an even greater (Miracle), for they said: "Show us God in public," 657 But they were dazed For their presumption, With thunder and lightning. Yet they worshipped the calf Even after Clear Signs Had come to them: Even so We forgave them; And gave Moses manifest Proofs of authority.

٣٥٠- يَنَكُكُ أَهْلُ الْكِتْبِ أَنْ تُرِّلُ عَلَيْهِمُ كِتْبًا مِّنَ الْتُمَاءُ فَعَلْ سَالُواْ مُوْسَى أَكْبَرُ مِنْ ذَلِكَ فَقَالُوَا اَرِنَا اللهَ جَهْرَةً فَاخَنَ نَهُ مُ الصّعِقَةُ بِظُلْمِهِمْ تُمْرُ اتَّكَنُ واالْعِلْ مِنْ بَعُلِ مَا جَاءَتُهُمُ الْبَيِّنْكُ فَعَفَوْنَا عَنْ ذَلِكَ وَاتَبْنَا مُوْسَى سُلْطِنًا مَبْيِنَنَا ٥ وَاتَبْنَا مُوسَى سُلْطِنًا مَبْيِنَنَا ٥

<sup>657.</sup> Cf. 1i. 55, for the thunder and lightning which dazed those who were presumptuous enough to ask that they should see God face to face, and 11. 51 and n. 66, for the worship of the golden calf.

The lesson is that it is presumptuous on the part of man to judge of spiritual things in terms of material things, or to ask to see God with their material eyes when God is above material forms and is independent of time and space.

- 154. And for their Covenant
  We raised over them
  (The towering height)
  Of Mount (Sinai); 658
  And (on another occasion)
  We said: "Enter the gate
  With humility"; and (once again)
  We commanded them:
  "Transgress not in the matter
  Of the Sabbath."
  And We took from them
  A solemn Covenant.
- Displeasure): in that they
  Broke their Covenant;
  That they rejected the Signs
  Of God; that they slew
  The Messengers in defiance 660
  Of right; that they said,
  "Our hearts are the wrappings 661
  (Which preserve God's Word;
  We need no more)";—nay,
  God hath set the seal on their hearts
  For their blasphemy,
  And little is it they believe;—
- 156. That they rejected Faith;
  That they uttered against Mary

١٥٨- وَرَفَعْنَا فَوْقَهُمُ الطَّوْرُ بِمِيْثَاقِهِمْ وَقُلْنَالُهُمُ الْخُلْوَالْبَابَ سُجَّىًا وَقُلْنَالَهُمُ لَا تَعُلُوا فِي السَّبْتِ وَقُلْنَالَهُمُ لَا تَعُلُوا فِي السَّبْتِ وَلَخَذُنَا مِنْهُمُ مِيْثَاثًا غَلِيْظًا ۞

هه١- فَكِمَا نَفْضِهِمْ مِّينُا قَهُمُ وَكُفْرهِمْ بِالنِّالِيَّالَةِ وَقَتْلِامُ الْاَئْمِيَاءُ بِغَيْرِحَقِّ وَقَوْلِهِمْ قُلُوْبُنَا غُلُفٌ \* بَنْ طَبَعَ اللهُ عَلَيْهَا بِكُفْرِهِمْ فَكَ يُؤْمِنُونَ إِلَّا قَلِيْكًا كِكُفْرِهِمْ

اها- وَبِكُفُرِهِمْ وَ قَوْلِهِمْ عَلَى مُرْبِكُمْ

658 In this verse there is a recapitulation of three salient incidents of Jewish refractoriness already referred to in the second Sūra·viz, (1) the Covenant under the towering height of Sinai, ii 63; (2) their arrogance where they were commanded humility in entering a town, ii 58; and (3) their transgression of the Sabbath, ii, 65.

659 In verses 155-156, 157, 160 (latter half), and 161 with parenthetical clauses including those in verses 158-159, and 160 (first half), there is a catalogue of the iniquities of which the Jews were guilty, and for these iniquities we must understand some such words as "They are under divine displeasure." Each clause of the indictment I have indicated by prefixing the word "that."

060 Cf m, 21, and nn, 303 and 304.

661. Cf. 11 88, and n. 92, where the full meaning is explained.

Note the crescendo (heightening effect) in the argument. Their iniquities were: (1) that they broke their Covenant, (2) that they rejected God's guidance as conveyed in His Signs; that they killed God's Messengers and incurred a double guilt, viz, that of murder and that of a deliberate defiance of God's law; and (1) that they imagined themselves arrogantly sell sufficient, which means a blasphemous closing of their hearts for ever against the admission of God's grace. Then begins another series of iniquities from a different point of view. (1) that they rejected Faith; (2) that they made false charges against a saintly woman like Mary, who was chosen by God to be the mother of Jesus; (3) that they boasted of having killed Jesus when they were victims of their own self-hallucination; (4) that they hindered people from God's way; and (5) that by means of usury and fraud they oppressed their fellow-men.

A grave false charge; 662

"We killed Christ Jesus
The son of Mary,
The Apostle of God";
But they killed him not,
Nor crucified him, ses
But so it was made
To appear to them,
And those who differ
Therein are full of doubts,
With no (certain) knowledge,
But only conjecture to follow,
For of a surety
They killed him not;—

158. Nay, God raised him up 664
Unto Himself; and God
Is Exalted in Power, Wise;—

159. And there is none Of the People of the Book بهتانا عظيمًا ٥ ١٥١- وَ قَوْلِهِمْ اِتَا قَتَكُنَا الْمَسِيْحَ عِيْمَى ابْنَ مَرْيَمَرُسُولَ اللهِ أَ وَمَا قَتَكُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمُرُ وَمَا قَتَكُوهُ مَا لَهُمُ بِهِ مِنْ عِلْمِ الله البّاع الطّنِ ا وَمَا قَتَكُونُ يُقِيْبًا فَ وَمَا قَتَكُونُ يُقِيْبًا فَ

> ۱۵۸- بَلْ رُفَعَهُ اللهُ اللهُ اللهُ عِنْ وَكَانَ اللهُ عَزِيْزًا حَصِيْمًا ٥ ۱۵۹- وَ إِنْ مِّنْ اَهْلِ الْكِتْبِ

<sup>662.</sup> The false charge against Mary was that she was unchaste. Cf. xix. 27-28. Such a charge is bad enough to make against any woman, but to make it against Mary, the mother of Jesus, was to bring into ridicule God's power itself. Islam is specially strong in guarding the reputation of women. Slanderers of women are bound to bring four witnesses in support of their accusations, and if they fail to produce four witnesses, they are to be flogged with eighty stripes and debarred for ever from being competent witnesses: xxiv. 4.

<sup>663.</sup> The end of the life of Jesus on earth is as much involved in mystery as his birth, and indeed the greater part of his private life, except the three main years of his ministry. It is not profitable to discuss the many doubts and conjectures among the early Christian sects among Muslim theologians. The Orthodox Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross, that he died and was buried, that on the third day he rose in the body with his wounds intact, and walked about and conversed, and ate with his disciples, and was afterwards taken up bodily to heaven. This is necessary for the theological doctrine of blood sacrifice and vicatious atonement for sins, which is rejected by Islam. But some of the early Christian sects did not believe that Christ was killed on the Cross. The Basilidans believed that someone else was substituted for him. The Docetic held that Christ never had a real physical or natural body, but only an apparent or phantom body, and that his Crucifixion was only apparent, not real. The Marcionite Gospel (about A.D. 138) denied that Jesus was born, and merely said that he appeared in human form. The Gospel of St. Barnabas supported the theory of substitution on the Cross. The Quranic teaching is that Christ was not crucified nor killed by the Jews, notwithstanding certain apparent circumstances which produced that illusion in the minds of some of his enemies; that disputations, doubts, and conjectures on such matters are vain; and that he was taken up to God (see next verse and note).

<sup>664.</sup> There is difference of opinion as to the exact interpretation of this verse. The words are: The Jews did not kill Jesus, but God raised him up (ra/a'a) to Himself. One school holds that Jesus did not die the usual human death, but still lives in the body in heaven; another holds that he did die (v. 120) but not when he was supposed to be crucified, and that his being "raised up" unto God means that instead of being disgraced as a malefactor, as the Jews intended, he was on the contrary honoured by God as His Apostle: see also next verse. The same word rafa'a is used in association with honour in connection with Musiafā in xciv. 4.

But must believe in him Before his death; 665 And on the Day of Judgment He will be a witness 666 Against them;—

150. For the iniquity of the Jews
We made unlawful for them 667
Certain (foods) good and
wholesome
Which had been lawful for
them;—
In that they hindered many
From God's Way;—

161. That they took usury,
Though they were forbidden;
And that they devoured
Men's substance wrongfully;—
We have prepared for those
Among them who reject Faith
A grievous punishment.

162. But those among them
Who are well-grounded in
knowledge,

And the Believers,
Believe in what hath been
Revealed to thee and what was
Revealed before thee:
And (especially) those
Who establish regular prayer
And practise regular charity
And believe in God
And in the Last Day:
To them shall We soon
Give a great reward.

الَّا لَيُوْ مِنْ بِ قَبْلُ مُوْتِهِ عَ وَيُوْمُ الْقِيمُةُ يَكُونُ عَلَيْهِمْ شَهِيْكًا ۞ ١٠٠- فَبِظُلْهِمْ مِّنَ الَّذِيْنَ هَادُوْا حَرَّمُنَا عَلَيْهِمْ طَيِّبْتٍ اُحِلَّتُ لَهُمُ

الاا-وَ ٱخُنِهِمُ الرِّيوا وَقَلُ نُهُوَّا عَنُهُ وَ ٱکْلِهِهُ أَمُوالَ الْتَاسِ بِالْبَاطِلِ وَ ٱعْتَدُنَا لِلْكُلْفِرِيْنَ مِنْهُمُ عَنَا إِلَا الْكِمَّا ۞

١٦١- لكِن التَّسِعُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُوالْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُوالْمُؤْمِنُونَ إِلَيْكَ وَمَا أَنْزِلَ إِلَيْكَ وَمَا أَنْزِلَ إِلَيْكَ وَمَا أَنْزِلَ مِنْ قَبْلِكَ وَالْمُؤْمِنُونَ الصَّلُوةَ وَالْمُؤْمِنُونَ الرَّكُوةَ وَالْمُؤْمِنُونَ بِاللهِ وَالْمَؤْمِ الْرُخِرِ وَالْمُؤْمِدُونَ بِاللهِ وَالْمَؤْمِ الْرُخِرِ وَالْمُؤْمِنُونَ بِاللهِ وَالْمَؤْمِ الْرُخِرِ وَالْمُؤْمِنُونَ بِاللهِ وَالْمَؤْمِ الْرُخِرِ وَالْمُؤْمِنُونَ فَي اللهِ وَالْمَؤْمِ الْمُؤْمِنُونَ فَي اللهِ وَالْمَؤْمِ الْمُؤْمِنُونَ وَالْمُؤْمِنُونَ الْمُؤْمِنُونَ مِنْ الْمُؤْمِنُونَ اللّهِ وَالْمُؤْمِنُونَ الْمُؤْمِنُونَ الْمُؤْمِنْ الْمُؤْمِنُونَ الْمُؤْمِنُونَ الْمُؤْمِنُونَ الْمُؤْمِنُونَ الْمُؤْمِنُونَ الْمُؤْمِنُونُ الْمُؤْمِنُونَ الْمُؤْمِنُ الْمُؤْمِنُونَ الْمُؤْمِنُ مُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِونُ الْمُؤْمِنُ الْمُؤْمُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِ الْم

1005 Before his death. Interpreters are not agreed as to the exact meaning. I nose who hold that lesus did not die (see last note) refer the pronoun "his" to Jesus. They say that Jesus is still living in the body and that he will appear just before the I inal. Day in preparation for the coming of Imam Mahdi, when the world will be purified of sin and unbelief. I here will be a final death before the final Resurrection, but all will have believed before that final death. Others think that "his" is better referred to "none of the People of the Book", and that the emphatic form "must believe ' (lā yū-minanna) denotes more a question of duty than of fact.

<sup>606,</sup> Cf. 1v. 41,

<sup>667</sup> Cf. vi. 146. The ceremonial law of the Jews forbade the eating of the flesh of the caniel, rabbit and hare (Leviticus xi. 4-6), and the fat of oxen, sheep, and goats (Leviticus vii. 23), and was in other respects very strict.

¥

### Section 23.

- Inspiration, as We sent it
  To Noah and the Messengers 668
  After him: We sent
  Inspiration to Abraham,668
  Ismā'īl, Isaac, Jacob
  And the Tribes, to Jesus,
  Job, Jonah, Aaron, and Solomon,
  And to David We gave
  The Psalms.
- 164. Of some apostles We have
  Already told thee the story;
  Of others We have not;
  And to Moses God spoke
  direct;—670
- 165. Apostles who gave good news 671
  As well as warning,
  That mankind, after (the coming)
  Of the apostles, should have
  No plea against God:
  For God is Exalted in Power,
  Wise.
- 166. But God beareth witness
  That what He hath sent
  Unto thee He hath sent
  From His (own) knowledge,672

۱۹۳-الگاگۇخئىنا الئەك كىئا اۇخئىنا الىئۇچ ئاللىبتى يىق بىغى ، داۇخئىنا الى ابرھىئىم داشىلىنى داشىكى دىغىغۇب دالاكىسباط دىيىلىي دايۇب د ئۇش دھۇدن دىگىگىڭ ئاتىنا دادد زبۇراڭ

۱۷۲-ۇڭىڭىڭ قائى قىكىشىنىڭ كىكىلىك ئىن قىنىڭ ۇڭسىڭ كۇنىقىشىشىڭ ئىكىنىڭ ئىكىڭىراللەڭ مۇلىسى ئىڭلىنىگاڭ

۵۱۱- رُسُلًا مُّبَرَثِيْنَ وَمُنْذِرِيْنَ لِكَلَّا يَكُونَ لِلنَّاسِ عَلَى اللهِ حُجَّةُ ۖ بَعْنَ الرُّسُٰلِ وَكَانَ اللهُ عَزِيْزًا حَكِيمًا ۞

١٩٧١- لَكِنِ اللهُ يَنْفَهَلُ بِمَا آنُزُلُ إِلَيْكَ انْزَلِكَ بِعِلْمِهِ ۚ وَالْمَلْكِكَةُ يَنَثْهَ لُونَ ۗ

<sup>668.</sup> First we have a general statement: that inspiration was sent to many Messengers, and the inspiration was of the same kind as that sent to the Apostle Muḥammad, for God's Message is one. Note that what is spoken of here is Inspiration, not necessarily a Book. Every nation or group of people had an apostle: x 47 Some of these apostles have been mentioned by name in the Qui'an, and some not iv. 164.

<sup>669.</sup> Ct. ii 136 and iii. 84. The list here given is in three groups. (1) Then first group. Abraham's family, is the same as iii ii 130 (where see the note) and in iii. 84. (2) Then we have the tragic figures of Jesus, Job and Jonah, whose mission was from a worldly point of view unsuccessful. (3) Then we have Aaron the priest and Solomon the King, both great figures, but each subordinate to another primary figure, e.e. Moses (mentioned in the next verse) and David (mentioned at the end of this verse). David's distinction was the Psalms, which are still extant. Though their present form may possibly be different from the original, and they do undoubtedly include Psalms not written by David, the collection contains much devotional poetry of a high order

<sup>670</sup> God spoke to Moses on Mount Sinai through a cloud: Exod. xxxiv 5. Hence the title of Moses in Muslim theology. Kalim-uilāh. the one to whom God spoke.

<sup>671.</sup> Every apostle proclaims God's goodness to the righteous and forgiveness to those who repent, (good news), and the Wrath to come for those who reject Faith and live in iniquity (warning). Their mission of warning is a prelude and complement to their mission of good news. No one can then say that he or she did not know.

<sup>672.</sup> Inspiration, though it is clothed in human language, and shaped to the personality of the inspired one, proceeds from the knowledge of God, and therefore often contains more meaning than the inspired one himself realises.

And the angels bear witness: But enough is God for a witness.

- 167. Those who reject Faith And keep off (men) From the Way of God, Have verily strayed far, Far away from the Path.
- 168. Those who reject Faith And do wrong,—God Will not forgive them Nor guide them To any way—
- 169. Except the way of Hell, To dwell therein for ever. And this to God is easy. 673
- 170. O mankind! the Apostle
  Hath come to you in truth
  From God: believe in him:
  It is best for you.<sup>674</sup> But if
  Ye reject Faith, to God
  Belong all things in the heavens
  And on earth: and God
  Is All-knowing, All-wise.
- 171. O People of the Book!
  Commit no excesses 675
  In your religion: nor say
  Of God aught but the truth.

وكفى باللوشهيكان

١٧٠- إِنَّ الدِّنِيْنَ كَفَرُواْ وَصَدُّواْ عَنْ سَبِينِلِ اللهِ عَنْ ضَلُواْ صَلْلاً بَعِيْلًا ٥ ١٧٠- إِنَّ الْنَ بُنَ كَفُرُواْ وَظَلَمُواْ ١٧٠- إِنَّ اللهُ لِيغَفِرُ لَهُمْ وَ لَا لِيَهُ لِي بَعْفِرُ لَهُمْ وَ لَا لِيَهُ لِي بَعْفِرُ لَهُمْ وَ لَا لِيَهُ لِي بَعْفِرُ لَهُمْ وَ كَانَ ذَلِكُ عَلَى اللهِ يَسِيدُواْ وَكَانَ ذَلِكُ عَلَى اللهِ يَسِيدُواْ وَكُانَ ذَلِكُ عَلَى اللهِ يَسِيدُواْ وَ الْمِنْ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ الله

الهُ اللَّهُ الْكِتْبِ لَا تَعُلُوْا فِي دِيْنِكُوْ وَلَا تَقُوْلُوا عَلَى اللهِ إِلَّا الْحَقَّ \*

وكان الله علمًا حُكمًا

<sup>673</sup> Easy—not in the sense that God takes any pleasure in any of His creatures going astray. The contrary is the case: for God's Grace recognises all good in us to such an extent that it is compared to gratitude in iv 147; see n. 653. We must understand easy in the sense that God is Supreme in knowledge and power, if any forces of rebellion foolishly think that they can evade punishment, they are mistaken. Punishment comes as a matter of course. It is not a matter of difficulty or exertion on the part of God.

<sup>674.</sup> God's solicitude for us 15 for our own good, not because He gets any advantage from it For He is independent of all things, and everything declares His glory and oracse.

<sup>675.</sup> Just as a foolish servant may go wrong by excess of zeal for his master, so in religion people's excesses may lead them to blasphemy or a spirit the very opposite of religion. The Jewish excesses in the direction of formalism, racialism, exclusiveness, and rejection of Christ Jesus have been denounced in many places. Here the Christian attitude is condemned, which raises Jesus to an equality with God; in some cases venerates Mary almost to inolatry; attributes a physical son to God; and invents the doctrine of the Frinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell for ever. Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism.

Christ lesus the son of Marv Was (no more than) An apostle of God. And His Word. Which He bestowed on Mary, And a Spirit proceeding From Him: so believe In God and His apostles. Say not "Trinity": desist: 676
It will be better for you: For God is One God: Glory be to Him: (Far Exalted is He) above Having a son. To Him Belong all things in the heavens And on earth. And enough Is God as a Disposer of affairs.

# SECTION 24.

172. Shrist disdaineth not
To serve and worship God, 677
Nor do the angels, those
Nearest (to God):
Those who disdain
His worship and are arrogant,—
He will gather them all
Together unto Himself 678
To (answer).

173. But to those who believe
And do deeds of righteousness,
He will give their (due)
Rewards,—and more,
Out of His bounty:
But those who are
Disdainful and arrogant,
He will punish

الكَاالْمُسِيْمُ عِيْسَى ابْنُ مَرْيَمَ رَسُوْلُ اللهِ وَكَلِمَتُهُ \* الفَّهَا اللهِ مَرْيَمَ وَرُوْحٌ مِنْهُ فَامِنُوْ اللهِ وَرُسُلِهِ \* وَلَا تَعُوْلُوا اللهُ \* انْتَهُوْ احَيْرًا لَّكُورُ انْتَهَا اللهُ اللهُ وَاحِنٌ \* سُبْطَانَهُ اللهُ وَاحِنُ \* سُبْطانَهُ اللهُ وَكِينَ لَهُ وَلَا فَعَالَى الْوَرْضِ \* وَكَفَلَى بِاللهِ وَكِينَ لا خَ

١٥١- كَنْ يَسْتَتَكِّعْتُ الْمُسِيْءُ اَنْ يَكُوْنَ عَبْكُ اللهِ وَكِرْ الْمُلَّعِكُةُ الْمُغَرِّبُوْنَ وَمَنْ يَسْتَكُفُّهُمُ الْمُغَرِّبُونَ عَبَادَتِهٖ وَيَسْتَكُونِر هَسَيَحُفُّهُمُ هُمُ الْمُنْ عَنْ عِبَادَتِهٖ وَيَسْتَكُونِر هَسَيَحُفُّهُمُ هُمُ الْمُنْ الْمُنْوَا وَعَمِلُوا الصّيفَةِ فَيْرُونِيْ اللّهِ الْمُنْ الْمُنْوَا وَعَمِلُوا الصّيفةِ وَيَزِنِيْ اللّهِ الْمَنْ السّتَنْكُفُوا وَ السّتَكُبُرُوا وَالْمَا الْهُولِيْنَ السّتَنْكُفُوا وَ السّتَكُبُرُوا

<sup>676.</sup> Christ's attributes are mentioned: (1) that he was the son of a woman, Mary, and therefore a man; (2) but an apostle, a man with a mission from God, and therefore entitled to honour; (3) a Word bestowed on Mary, for he was created by God's word "Be" (kun), and he was; iii. 59; (4) a spirit proceeding from God, but not God: his life and his mission were more limited than in the case of some other apostles, though we must pay equal honour to him as a man of God. The doctrine of Trinity, equality with God, and sonship, are repudiated as blasphemies. God is independent of all needs and has no need of a son to manage His affairs. The Gospel of John (whoever wrote it) has put in a great deal of Alexandrian and Gnostic mysticism round the doctrine of the Word (Greek, Logos), but it is simply explained here, and our Saffis work on this explanation.

<sup>677.</sup> Christ often watched and prayed, as a humble worshipper of God; and his agony in the Garden of Gethsemane was full of human dignity, suffering, and self-humiliation (see Matt. xxvi. 36-45)

<sup>678.</sup> The disdainful and the arrogant are the crew of Satan, who will be gathered together before the Supreme Throne for punishment.

With a grievous penalty; Nor will they find, Besides God, any To protect or help them.

- 174. O mankind! Verily
  There hath come to you
  A convincing proof
  From your Lord:
  For We have sent unto you
  A light (that is) manifest. 679
- 175. Then those who believe In God, and hold fast To Him,—soon will He Admit them to Mercy And Grace from Him, 680 And guide them to Himself By a straight Way.
- 176. Mehey ask thee
  For a legal decision.
  Say: God directs (thus)
  About those who leave
  No descendants or ascendants
  As heirs. If it is a man 681
  That dies, leaving a sister
  But no child, she shall

ڡؙؽؙٷڔۨٞؠٛۿؙڡ۫ڔۼڹٳٵؚٳؙٳڸؽؖٵ؋ٚٷڵؽڿؚۘۘۘۘ؈۠ۏؽ ڵۘؠٛٛٛؗؗؗؠؙٛڟؚڹٛۮۏڹؚ۩ڶڍۅؘڸؾؖٵٷڵڒٮؘڝؚڶؿڒٵ۞

م-١- يَأَيُّهُمَا النَّاسُ قَنُ جَاءُكُو بُرُهَانَّ مِّنْ تَتِيكُوْ وَإِنْزُلْنَا لِلْكُكُوْ نُوْرًا مُّمِينًا ۞

هِ ١- فِأَهُا النَّانِ أَمَنُوا بِاللّٰهِ
وَاعْتُصُمُوا بِهِ
فَسَيْنُ خِلْهُمْ فِي رَحْمَةٍ مِنْهُ وَ فَضْلٍ `
فَسَيْنُ خِلْهُمْ فِي رَحْمَةٍ مِنْهُ وَ فَضْلٍ `
وَيَهُ بِينِهُ فَرُولُهُمْ فِي رَحْمَةً مِنْهُ وَ فَضْلٍ `
وَيَهُ بِينُهُ فَتُونُكُ مُ فِي الْكُلَّةِ \*
وَاللّٰهُ يُفْتِيكُمْ فِي الْكُلَّةِ \*
وَالْمَا مُرُولًا هَلَكَ لَيْسَ لَهُ وَلَنَّ 
وَلَا اللّٰهُ يُفْتِيكُمْ فِي الْكُلَّلَةِ \*
وَلَا اللّٰهُ يُفْتِيكُمْ فِي الْكُلَّلَةِ \*
وَلَا اللّٰهُ يُفْتِيكُمْ فِي الْكُلَّلَةِ \*
وَلَا اللّٰهُ مُنْكُولًا هَلَكَ لَيْسَ لَهُ وَلَنَّ 
وَلَا اللّٰهُ مُنْكُولًا هَلُكَ لَيْسَ لَهُ وَلَنَّ 
وَلَا اللّٰهُ مُنْكُولًا اللّٰهُ اللّٰهِ اللّٰهُ وَلَكُ اللّٰهِ وَلَا اللّٰهُ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهِ اللّٰهُ الللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ الللّٰهُ الللّٰهُ الللّٰهُ اللّٰهُ ا

For the sake of clearness I have expanded the terse language of the original in the translation. Let me explain it more concretely in this note. A, and "brother" and "sister" being strictly defined as above, we proceed to consider how A's inheritance would be divided. If A left a widow or widower, the widow's or widower's share would first be calculated as in the first half of iv. 12; if A left no spouse, this calculation would not be necessary. Then if A left a single "sister" she would have a half share, the remaining half (in so far as it, or a part of it, does not fall to a spouse, if any) going to remoter heirs; if a single "brother," he would have the whole (subject to the spouse's right if there is a spouse); if more than one "brother," they divide the whole (subject to, etc.). If A left two or more "sisters," they get between them two-thirds, subject to the spouse's right, if any. If A left a "brother" and "sister," or "brothers" and "sisters," they divide on the basis that each "brother's "share is twice that of the "sister" (subject to, etc.). In all cases debts, funeral expenses and legacies (to the amount allowed) have priority as in n. 522.

<sup>679.</sup> The Proof and the Light are the Qur-an and the Personality, Life, and Teaching of Muhammad Mustafa.

<sup>680.</sup> From Himself=From His Presence: see iii. 195 and n. 501. The Mercy and Grace are expressed here as specially flowing from Him.

<sup>681.</sup> This verse supplements the rule of inheritance to the estate of a deceased person who has left as heir neither a descendant nor an ascendant. We shall call such a person A, who may be either a male or a female. In iv. 12 (second half), A's case was considered where he had left uterine brothers or sisters. Here A's case is considered where he has left brothers and/or sisters by the father's side, whether the mother was the same or not. "Brothers" and "sisters" in this verse must be construed to be such brothers and sisters.

Have half the inheritance:

If (such a deceased was)
A woman, who left no child,
Her brother takes her inheritance:

If there are two sisters,
They shall have two-thirds
Of the inheritance
(Between them): If there are
Brothers and sisters, (they share),
The male having twice
The share of the female.
Thus doth God make clear
To you (His law), lest
Ye err. And God
Hath knowledge of all things.

نِصْفُ مَا تُرُكُ ۚ وَهُوَيُرِثُهُا إِنْ لَكَهْ يَكُنْ لَهَا وَلَكُ ۚ فَكُهُمَا الثَّلُمُّنِ مِتَّا تُرَكَ ۚ وَإِنْ كَانُوَا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلنَّ كَرِمِثُلُ حَظِّ الْوُنْثَيَيْنِ يُبَيِّنُ اللَّهُ بِكُلِّ شَيْءً عَلِيهُمُّ أَنْ تَضِلُواْ وُ اللَّهُ بِكُلِّ شَيْءً عَلِيهُمُّ أَنْ

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# INTRODUCTION TO SURA V (Maida).

This Sūra deals, by way of recapitulation, with the backsliding of the Jews and Christians from their pure religions, to which the coping stone was placed by Islam. It refers particularly to the Christians, and to their solemn Sacrament of the Last Supper, to whose mystic meaning they are declared to have been false.

As a logical corollary to the corruption of the earlier religions of God, the practical precepts of Islam, about food, cleanliness, justice, and fidelity are recapitulated.

The fourth verse contains the memorable declaration: "This day have I perfected your religion for you": which was promulgated in 10 H., during the Apostle's last Pilgrimage to Mecca. Chronologically it was the last verse to be revealed.

Summary.—Beginning with an appeal to fulfil, as sacred, all obligations, human and divine, it points to certain regulations about food, as conducive to a sober and social life, without superstition and without bias or hatred (v. 1-6, and C. 69).

Cleanliness of body, and justice and uprightness of dealing are nearest to Piety (v. 7-12, and C. 70).

If the Jews and the Christians turned back from the Truth and violated their Covenants, they have had their warning (v. 13-29, and C. 71).

The murder of Abel by Cain is the type of the treatment which the just man suffers from the envious. There is punishment from God. The just man must not grieve (v. 30-46, and C. 72).

Muslims must do impartial justice, but must protect their own Brotherhood and their Faith from insult and scorn: they must appreciate piety, humility, and other good points among the Christians (v. 47-89, and C. 73).

They must enjoy with gratitude all that is good and lawful, but guard themselves against excess. Swearing, intoxication, gambling, violation of the Sanctuary, superstitions of all kinds, and false evidence are condemned (v. 90-111, and C. 74).

The miracles of Jesus, and how they were misused by those who bore his name (v. 112-123, and C. 75).

C. 69.—All obligations are sacred, human (v. 16) Or divine. In the spiritual world We owe duties to God, which must Be fulfilled. But whilst we are In this world of sense, those duties Are by no means isolated From what we owe to ourselves And our fellows in the world Of men. We must respect the laws And customs of the Sacred Mosque And the Sacred Sanctuary. In food our laws are simple: All things good and pure are lawful. We refuse not social intercourse With men and women,— People of the Book.

Sūra V.

Māida, or The Table Spread.

In the name of God, Most Gracious,
Most Merciful.

- بِنُ مِ اللهِ الرَّحْلِينِ الرَّحِيمِ
- 9 ye who believe!
   Fulfil (all) obligations. 682
- 2. The awful unto you (for food)
  Are all four-footed animals,
  With the exceptions named: 683
  But animals of the chase
  Are forbidden while ye
  Are in the Sacred Precincts
  Or in pilgrim garb: 684
  For God doth command
  According to His Will and Plan. 685
- ا يايها الرئين امنوا او فوا ريالع عود ٥

٢-أجلت لَكُوْرَبَهِ يَحَةُ الْاَنْعَامِ
 إلا مَا يُنتُل عَلَيْكُوْرَ عَلَيْر مُحِلِّى الصَّيْرِ
 وَانْ تَمُوْ حُرُّمٌ مَا يُرِيْدُ ٥
 إنّ الله يخكُور مَا يُرِيْدُ ٥

3. O ye who believe! Violate not the sanctity ٣- يَأْتُهُا الَّذِينَ إِمَنُوا لَا تَجِلُوا

682. This line has been justly admired for its terseness and comprehensiveness. Obligations: uqud: the Arabic word implies so many things that a whole chapter of Commentary can be written on it. First, there are the divine obligations that arise from our spiritual nature and our relation to God. He created us and implanted in us the faculty of knowledge and foresight; besides the intuition and reason which He gave us, He made Nature responsive to our needs and His Signs in Nature are so many lessons to us in our own inner life; He further sent Messengers and Teachers, for the guidance of our conduct in individual, social, and public life. All these gifts create corresponding obligations which we must fulfil. But in our own human and material life we undertake mutual obligations, express and implied. We make a promise; we enter into a commercial or social contract; we enter into a contract of marriage; we must faithfully fulfil all obligations in all these relationships. Our group or our State enters into a treaty: every individual in that group or State is bound to see that as far as lies in his power, such obligations are faithfully discharged. There are tacit obligations: hiving in civil society, we must respect its tacit conventions unless they are morally wrong, and in that case we must get out of such society. There are tacit obligations in the characters of host and guest, wayfarer or companions, employer or employed, etc. etc. which every man of Faith must discharge conscientiously. The man who deserts those who need him and goes to pray in a desert is a coward who disregards his obligations. All these obligations are inter-connected. Truth and fidelity are parts of religion in all relations of life.

This verse is numbered separately from the succeeding verses by Hāfi; 'Uthmān and the Fath-ur-Rahmān. As it forms a paragraph or chapter by itself, I have followed that numbering throughout this Sūra, thus reluctantly diverging from the numbering in the edition of the Anjuman-i-Himāyat-i-Islām throughout this chapter.

683. See v. 4 below.

684. Cf. v. 97-99. Hunting and the use of game are forbidden "while ye are hurumun," i.e., while ye are (1) in the Sacred Precincts, or (2) in the special pilgrim garb (ihrāni), as to which see n. 212, ii. 196. In most cases the two amount to the same thing. The Sacred Precincts are sanctuary both for man and beast.

685. God's commands are not arbitrary. His Will is the perfect Archetype or Plan of the world. Everything He wills has regard to His Plan, in which are reflected His perfect wisdom and goodness.

Of the Symbols of God, 686 Nor of the Sacred Month, 687 Nor of the animals brought For sacrifice, nor the garlands That mark out such animals, Nor the people resorting To the Sacred House, 688 Seeking of the bounty And good pleasure Of their Lord. But when ye are clear Of the Sacred Precincts 689 And of pilgrim garb, Ye may hunt. And let not the hatred Of some people In (once) shutting you out Of the Sacred Mosque Lead you to transgression (And hostility on your part). 690 Help ye one another In righteousness and piety. But help ye not one another In sin and rancour: Fear God: for God Is strict in punishment.

Forbidden to you (for food)
 Are: dead meat, blood,

شَعَلَاثِرَاللهِ وَلَا الشَّهْرَ الْحَرَامُ وَلَا الْهَانَى وَلَا الْقَالَاثِلَ وَلَا الْهَانَى الْمُنَالِ الْمُنَالِةِ الْحَرَامُ يَبْتَعُوْنَ فَضَلًا مِّنْ تَيِّهِمْ وَرِضَوَانًا \* وَلَا حَلَلْتُمْ فَاصَطَادُوا \* وَلَا يَجْرِمَثُكُمُ شَنَالُ قَوْمٍ وَلَا يَجْرِمِثُكُمُ شَنَالُ قَوْمٍ مَن الْسَيْحِ مِ الْحَرَادِ مَن الْسَيْحِ مِ الْحَرَادِ عَن الْسَيْحِ مِ الْحَرَادِ عَن الْسَيْحِ مِ الْحَرَادِ وَلَا تَعْمَالُوا عَلَى الْإِرْ وَالتَّعُولِي \* وَلَا تَعْمَالُوا عَلَى الْإِرْ وَالتَّعُولِي \* وَلَا تَعْمَا اللّهُ شَرِيهُ الْمِقَالِ فَي اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الل

686. Cf. ii. 158, where Safa and Marwa are called "Symbols (sha āir) of God". Here the Symbols are everything connected with the Pilgrimage, viz. (1) the places (like Safa and Marwa, or the Ka'ba or 'Arafāt, etc.); (2, the rites and ceremonies prescribed; (3) prohibitions (such as that of hunting, etc.); (4) the times and seasons prescribed. There is spiritual and moral symbolism in all these. See notes on ii, 158, ii. 194-200.

687. The month of pilgrimage, or else, collectively, the four sacred months (ix. 30), viz., Rajab (7th), Zul-qa'd (11th), Zul-ḥajj (12th, the month of Pilgrimage), and Muharram (the first of the year). In all these months War was prohibited. Excepting Rajab the other three months are consecutive.

688. The immunity from attack or interference extended to the animals brought as offerings for sacrifice and the garlands or fillets or distinguishing marks which gave them immunity. They were treated as sacred symbols. And of course every protection or immunity was enjoyed by the Prignims.

689. This is the state opposite to that described in n, 684, i.e., when ye have left the Sacred Precincts, and have doffed the special pilgrim garb, showing your return to ordinary life.

690. See n. 205 to n. 191. In the sixth year of the Hijra the Pagans, by way of hatred and persecution of the Muslims, had prevented them from access to the Sacied Mosque. When the Muslims were re-established in Mecca, some of them wanted to retaliate and exclude the Pagans or m some way to interfere with them in the Pilgrimage. This is condemned. Passing from the immediate event to the general principle, we must not retaliate or return evil for evil. The hatred of the wicked does not justify hostility on our part. We have to help each other in righteousness and piety, not in perpetuating feuds of hatred and eminty. We may have to fight and put down evil, but never in a spirit of malice or hatred, but always in a spirit of justice and righteousness.

The flesh of swine, and that On which hath been invoked The name of other than God; 691 That which hath been Killed by strangling. Or by a violent blow, Or by a headlong fall, Or by being gored to death; That which hath been (partly) Eaten by a wild animal; Unless ve are able To slaughter it (in due form): 692 That which is sacrificed 693 On stone (altars); (Forbidden) also is the division 694 (Of meat) by raffling With arrows: that is impiety.

Ahis day have those who Reject Faith given up
All hope of your religion: 695
Yet fear them not
But fear me.
This day have I
Perfected your religion 696
For you, completed
My favour upon you,
And have chosen for you
Islam as your religion.

But if any is forced By hunger, with no inclination To transgression, God is Indeed Oft-forgiving, Most Merciful.

<sup>691</sup> Cf. 11 173 and nn. 173 and 174. The prohibition of dead meat, blood, the flesh of swine and that on which other name than that of God has been invoked, has been there explained.

<sup>692.</sup> If an animal dies by strangling, or by a violent blow, or a headlong fall, or by being gored to death, or by being attacked by a wild animal, the presumption is that it becomes carrion, as the life-blood is congealed before being taken out of the body. But the presumption can be rebutted if the life-blood still flows and the solemn mode of slaughter (zabl) in the name of Gcd as a sacrifice is carried out, it becomes lawful as food.

<sup>693.</sup> This was also an idolatrous rite, different from that in which a sacrifice was devoted to a particular idol or a false god.

<sup>694.</sup> Gambling of all kinds is forbidden: ii 291. A sort of lottery or rafile practised by Pagai Arabs has been described in n. 241. Division of meat in this way is here forbidden, as it is a form of gambling.

<sup>695.</sup> So long as Islam was not organised, with its own community and its own laws, the Unbelievers had hoped to wean the Believers from the new Teaching. Now that hope was gone, with the complete organisation of Islam.

<sup>696.</sup> The last verse revealed chronologically, marking the approaching end of Mustafā's ministry in his earthly life.

- 5. They ask thee what is
  Lawful to them (as food),697
  Say: Lawful unto you
  Are (all) things good and pure:
  And what ye have taught
  Your trained hunting animals
  (To catch) in the manner
  Directed to you by God:
  Eat what they catch for you,698
  But pronounce the name
  Of God over it: and fear
  God; for God is swift
  In taking account.
- 6. This day are (all) things
  Good and pure made lawful
  Unto you. The food
  Of the People of the Book 690
  Is lawful unto you
  And yours is lawful
  Unto them.
  (Lawful unto you in marriage)
  Are (not only) chaste women
  Who are believers, but
  Chaste women among
  The People of the Book,700

ه - يَسْعُلُونَكَ مَا ذَا أُحِلُ لَهُ مُرَّا فَكُلُ وَمَاعَلَىٰ مُوالطَّبِبِكُ وَمَاعَلَىٰ مُوالطَّبِبِكُ وَمَاعَلَىٰ مُوالطَّبِبِكُ وَمَاعَلَىٰ مُوالطَّبِبِينَ الْجَوَارِحِ مُحَلِبِيْنَ فَعُلِمُ وَنَهُنَّ مِتَاعَلَىٰ مُلكَمُ اللهُ وَمَاعَلَىٰ وَنَهُنَ المُسكَنَ عَلَيْحُمُ اللهُ وَمُلكُمُ اللهُ وَمُلكُمُ اللهُ وَالشَّعُ اللهِ عَلَيْهِ وَالتَّعُوا اللهُ وَاللهُ مَا اللهُ سَرِيْعُ الْحِسَابِ وَ وَلَعَامُ اللهُ سَرِيْعُ الْحِسَابِ وَ وَلَعَامُ اللهُ سَرِيْعُ الْحِسَابِ وَ وَلَعَامُ اللهُ مَنْ اللهُ وَلَوْا اللهِ وَلَيْ اللهُ وَلَا اللهُ وَاللّهُ وَلَا اللّهُ وَلَا اللّهُ وَاللّهُ وَاللّهُ وَلَا اللّهُ وَلَا اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَا اللّهُ وَاللّهُ 
697. The previous verse was negative; it defined what was not lawful for food, viz., things gross, or disgusting or dedicated to superstition. This verse is positive: it defines what is lawful, viz., all things that are good and pure.

698. In the matter of the killing for meat, the general rule is that the name of the true God should be pronounced as a rite in order to call our attention to the fact that we do not take life thoughtlessly but solemnly for food, with the permission of God, to whom we render the life back. The question of hunting is then raised. How can this solemn rite be performed when we send forth trained hawks, trained hounds or trained cheetahs or other animals trained for the chase? They must necessarily kill at some distance from their masters. Their game is legalised on these conditions: (1) that they are trained to kill, not merely for their own appetite, or out of mere wantonness, but for their master's food; the training implies that something of the solemnity which God has taught us in this matter goes into their action; and (2) we are to pronounce the name of God over the quarry; this is interpreted to mean that the Takbir should be pronounced when the hawk or dog, etc., is released to the quarry.

699. The question is for food generally, such as is ordinarily "good and pure": in the matter of meat it should be killed with some sort of solemnity analogous to that of the Takbir. The rules of Islam in this respect being analogous to those of the People of the Book, there is no objection to mutual recognition, as opposed to meat killed by Pagans with superstitious rites. In this respect the Christian rule is the same: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." (Acts. xv. 29.) Notice the bracketing of fornication with things unlawful to eat.

700. Islam is not exclusive. Social intercourse, including inter-marriage, is permitted with the People of the Book. A Muslim man may marry a woman from their ranks on the same terms as he would marry a Muslim woman, i.e., he must give her an economic and moral status, and must not be actuated merely by motives of lust or physical desire. A Muslim woman may not marry a non-Muslim man, because her Muslim status would be affected: the wife ordinarily takes the nationality and status given by her husband's law. A non-Muslim woman marrying a Muslim husband would be expected eventually to accept Islam. Any man or woman, of any race or faith, may, on accepting Islam, freely marry any Muslim woman or man, provided it be from motives of purity and chastity and not of lewdness.

Revealed before your time,—When ye give them
Their due dowers, and desire
Chastity, not lewdness,
Nor secret intrigues.
If any one rejects faith,<sup>701</sup>
Fruitless is his work,
And in the Hereafter
He will be in the ranks
Of those who have lost
(All spiritual good).

مِنْ قَبْلِكُمْ إِذَا النَّهُ مُّوْهُنَّ اجُوْرَهُنَ مُحْصِنِيْنَ عَيْرُ مُسْفِحِيْنَ وَلَا مُثَّخِذِي َ اَخْدَانِ عَيْرُ مُسْفِحِيْنَ وَلَا مُثَّخِذِي اَخْدَانِ وَمَنْ يَكُفْرُ بِالْإِيْمَانِ فَقُلْ حَبِطَ عَمَّلُهُ اَ وَهُو فِي الْأَخِرَةِ مِنَ الْخَسِرِيْنَ أَ

C. 70.—God wishes us to be clean and pure, (v 7-12) At prayer and at other times.

But justice and right conduct,

Even in the face of spite and hatred,

Are nearest to Piety and the love

Of God: in Him we put our trust,

### SECTION 2.

(2) ye who believe! When ye prepare For prayer, wash 702 Your faces, and your hands (And arms) to the elbows; Rub your heads (with water;) And (wash) your feet To the ankles. If ye are in a state Of ceremonial impurity, 703 Bathe your whole body. But if ye are ill, Or on a journey, Or one of you cometh From offices of nature. Or ve have been In contact with women, And ye find no water, Then take for yourselves Clean sand or earth,704

701 As always, food, cleanliness, social intercourse, mairiage and other interests in life, are linked with our duty to God and faith in Him. Duty and faith are for our own benefit, here and in the Hereafter.

702. These are the essentials of Wudhu or ablutions preparatory to prayers, viz (1) to bathe the whole face in water, and (2) both hands and arms to the elbows, with (3) a little rubbing of the head with water (as the head is usually protected and comparatively clean), and (4) the bathing of the feet to the ankles. In addition following the practice of the Apostle, it is usual first to wash the mouth, the throat, and the nose, before proceeding with the face, etc.

703. Cf. iv 43 and n. 563. Ceremonial impurity arises from sex pollution.

704. This is Tayammum, or washing with clean sand or earth where water is not available. I take it that this substitute is permissible both for Wudhū and for a full bath, in the circumstances mentioned.

And rub therewith Your faces and hands. God doth not wish To place you in a difficulty, But to make you clean, And to complete His favour to you, That ye may be grateful.

- 8. And call in remembrance
  The favour of God
  Unto you, and His Covenant,<sup>705</sup>
  Which He ratified
  With you, when ye said:
  "We hear and we obey":
  And fear God, for God
  Knoweth well
  The secrets of your hearts.
- 9. O ye who believe!
  Stand out firmly
  For God, as witnesses 706
  To fair dealing, and let not
  The hatred of others
  To you make you swerve 707
  To wrong and depart from
  Justice. Be just: that is
  Next to Piety: and fear God.
  For God is well-acquainted
  With all that ye do.
- 10. To those who believe And do deeds of righteousness Hath God promised forgiveness And a great reward.

فَامْسَخُوْا بِوُجُوْهِكُمْ وَأَيُّنِ يُكُمْ رِّنُهُ ۗ مَايُرِيْنُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَكِنْ يُرِيْنُ لِيُطْهِرَكُمْ وَلِيُرْمَ نِعْمُنَهُ عَلَيْكُمْ لَعُلَّكُمْ نَشْكُرُونَ وَلِيُرْمَ نِعْمُنَهُ عَلَيْكُمْ لَعُلَّكُمْ نَشْكُرُونَ

٨- وَاذْكُرُوْا نِعْمَةُ اللهِ عَلَيْكُوْ
وَمِيْنَاقَهُ الّذِي وَاثَقَكُوْ بِهُ
الْهُ فَلْنُوْ سَمِعْنَا وَالْمَعْنَا
الْهُ قَلْنُعُو اللهُ
وَاتَّقُوا اللهُ
وَاللّهُ عَلِيْمُ إِنَّ السَّالُونُوا قَلْو مِنْ
اللهُ عَلِيْمُ الْهُ الْهُ الْهُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ عَلَيْمُ اللهُ اللهُ عَلَيْمُ اللهُ اللهُ عَلَيْمُ اللهُ اللهُ عَلَيْمُ اللهُ 
<sup>705</sup> There is a particular and a general meaning. The particular meaning refers to the solemn Pledge and Covenant taken by two groups of people at 'Aqaba, a valley near Minā, the first about fourteen months before the Hijra, and the second a little later. These were Piedges of fealty to the Apostle of God, comparable to the Covenant under Mount Sinar taken in the time of Moses, (See Q. ii, 63 and n. 78.) The general meaning has been explained in n. 682 to v. 1: man is under a spiritual obligation under an implied Covenant with God: God has given man reason, judgment, the higher faculties of the soul, and even the position of God's vicegerent on earth (ii 30), and man is bound to serve God faithfully and obey His Will. That obedience begins with cleanliness in bodily functions, food, etc. It goes on to cleanliness of mind and thought, and culminates in purity of motives in the inmost recesses of his heart and soul.

<sup>706.</sup> Cf. iv. 135.

<sup>707.</sup> To do justice and act righteously in a favourable or neutral atmosphere is meritorious chough, but the real test comes when you have to do justice to people who hate you or to whom you have an aversion. But no less is required of you by the higher moral law,

- 11. Those who reject faith And deny Our Signs Will be Companions Of Hell-fire.
- 12. O ye who believe!

  Call in remembrance
  The favour of God
  Unto you when
  Certain men formed the design
  To stretch out
  Their hands against you,
  But (God) held back
  Their hands from you: 706
  So fear God. And on God
  Let Believers put
  (All) their trust.

ا- وَالْهَابِينَ حَكَفُرُوْا وَكُنَّ بُوَا بِالْيَهِا الْمَالِمِينَ الْمَعْلِمُ الْمُحْدِدِهِ الْمُحْدِدِهِ الْمُحْدِدُهِ الْمُحْدِدُهِ الْمُحْدِدُهِ الْمُحْدِدُهِ الْمُحْدُدُهُ اللّهِ عَلَيْ حَكْمُ اللّهِ عَلَيْ اللّهُ وَمِنْ وَنَ فَيَ اللّهُ وَمِنْ وَنَ فَي اللّهِ وَلَيْ اللّهُ وَمِنْ وَنَ فَي اللّهُ وَمِنْ وَنَ فَي اللّهِ وَلَيْ اللّهُ وَمِنْ وَنَ فَي اللّهِ وَلَيْ اللّهُ وَمِنْ وَنَ فَي اللّهِ وَلَيْ اللّهُ وَمِنْ وَنَ اللّهُ وَمِنْ وَنَ فَي اللّهِ وَلَيْ اللّهُ وَمِنْ وَلَيْ اللّهُ وَمِنْ وَلَيْ اللّهُ وَلَيْ اللّهُ وَمِنْ وَاللّهُ اللّهُ وَلَيْ اللّهُ وَلَيْ اللّهُ وَلَيْ اللّهُ وَلَيْ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَيْ اللّهُ وَلَيْ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَلَيْ اللّهُ وَاللّهُ وَاللّهُ وَلَيْ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلّهُ وَلَا اللّهُ وَلّهُ اللّهُ وَلَا اللّهُ وَلّهُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلِي اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلِمُ اللّهُ وَلِمُ اللّهُ وَلَا اللّهُ وَلّهُ اللل

C. 71.—If the men who received revelations
(1.13 29) Before were false to their trust,
If they broke their agreements
And twisted God's Message from its aim,
It they rebelled against Truth and followed
Their fancies, God's grace was withdrawn
From them and they wandered in the wilderness.

### Section 3.

13. Sod did aforetime
Take a Covenant from
The Children of Israel, 709
And We appointed twelve
Captains among them,
And God said: "I am
With you: if ye (but)
Establish regular Prayers,

٣٠- وَلَقُلُ أَخَلُ اللّهُ مِيُنَاقَ بَرَى إِنْكَارَ نِكَا وَبَعَثُنَا مِنْهُ مُ اللّهُ مِنْكَا عَشَرَ نِقِيْبُا اللهُ إِنْ مَعَكُورُ وَقَالَ اللهُ إِنْ مَعَكُورُ لَيْنَ اقَدُنْتُمُ الصّالَةِ ا

703. In the life-time of the Apostle it happened again and again that the enemies of Islam stretched out their hands against the Apostle, his people, and his teaching. The odds were, from a worldly point of view, in their favour, but their hands were rendered mert and powerless because they were fighting against the truth of God. So does it happen always, now as it did then. True faith must take heart, and at the same time humbly recognise God's favour and mercy, and be grateful.

709, Cf. 11. 63 and n. 78. "Moses...called for the elders of the people...and all the people answered together and said, 'All that the Lord hath spoken we will do'." (Exod. xix 78) This was under the towering height of Mount Sinal.

The captains or elders or leaders of the people were selected, one from each of the twelve tribes (see 11, 60 and n 73). For census purposes the names of the elders of the tribes are given in Num. 1. 4 16: they are called "every one the head of the house of his fathers". Later, twelve other "heads of the Children of Israel" were selected to spy out the land of Canaan: their names are mentioned in Num. xiii. 1-16. See also, below, v. 22 29 and notes.

Practise regular Charity,
Believe in My apostles,
Honour and assist them,
And loan to God
A beautiful loan,<sup>710</sup>
Verily I will wipe out
From you your evils,
And admit you to Gardens
With rivers flowing beneath;
But if any of you, after this,
Resisteth faith, he hath truly
Wandered from the path
Of rectitude." <sup>711</sup>

- 14. But because of their breach
  Of their Covenant, We
  Cursed them, 712 and made
  Their hearts grow hard:
  They change the words
  From their (right) places
  And forget a good part
  Of the Message that was
  Sent them, nor wilt thou
  Cease to find them—
  Barring a few—ever
  Bent on (new) deceits: 713
  But forgive them, and overlook 714
  (Their misdeeds): for God
  Loveth those who are kind.
- 15. From those, too, who call Themselves Christians,

le

710. Cf. ii. 245. n 276 The phrase means "spending in the cause of God." God in His infinite grace looks upon this as a loan, for which He gives a recompense manifold.

711. The path of rectitude: or the even way: see ii. 108, n. 109.

712. Cursed them: that means that because of the breach of their Covenant, God withdrew His overflowing Grace from them. The withdrawal of Grace made their hearts grow hard in two ways: (1) they were no longer protected from the assaults of evil, and (2) they became impervious even to the message of forgiveness and mercy which is open to all God's creatures.

713. Israel, when it lost God's grace as above, began to sin against truth and religion in three ways: (1) they began to misuse Scripture itself, by either taking words out of their right meaning, or applying them to things for which they were never meant; (2) in doing so, they conveniently forgot a part of the Message and purpose of God; and (3) they invented new deceits to support the old ones.

714. Cf. ii, 109 and n. 110, where I have explained the different shades of meaning in the words for "forgiveness."

We did take a Covenant,<sup>716</sup>
But they forget a good part
Of the Message that was
Sent them: so We estranged
Them, with enmity and hatred
Between the one and the other,
To the Day of Judgment.
And soon will God <sup>716</sup> show
Them what it is
They have done.

- 16. O People of the Book!
  There hath come to you
  Our Apostle, revealing
  To you much that ye
  Used to hide in the Book,
  And passing over much
  (That is now unnecessary):
- 17. There hath come to you From God a (new) light And a perspicuous Book.—716
- 18. Wherewith God guideth all Who seek His good pleasure To ways of peace and safety, And leadeth them out Of darkness, by His Will, Unto the light,—guideth them To a Path that is Straight.
- 19. In blasphemy indeed Are those that say That God is Christ The son of Mary. Say: "Who then Hath the least power

أَخَنْنَا مِيْثَاقَهُمُ فَنَسُوْاحَظُّا مِّتَا ذُكِّرُهُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَكَاوَةَ وَالْبَعْضَاءَ الْ يُوْمِ الْقِيْمَةِ وُسُوْنَ يُنِيَّتُهُمُ اللهُ مِمَا كَانُوا يَصْنَعُونَ ٥ وُسُوْنَ يُنِيَّتُهُمُ اللهُ مِمَا كَانُوا يَصْنَعُونَ٥

<sup>715</sup> The Christian Covenant may be taken to be the charge which Jesus gave to his disciples, and which the disciples accepted, to welcome Ahmad (Q. lxi 6). Glimpses of this are to be found in the Gospel of St. John even as it exists now (John xv 26, xvi. 7). It is those who call themselves Christians" who reject this. True Christians have accepted it The enmity between those who call themselves Christians and the Jews will continue till the Last Day.

<sup>715-</sup>A. The change from the First Person in the beginning of the verse to the Third Person here illustrates the change from the personal relationship of the Covenant, to the impersonal operation of Justice at Judgment Cf. xxxv 9.

<sup>716.</sup> Mubin: I wish I could translate by a simpler word than "perspicuous'. But "plain may mean unadorned, the opposite of beautiful, and this Book is among the most beautiful that it is the privilege of mankind to read. 'Clear' would be right as far as it means "unambiguous, self evident, not involved in mysteries of origin, history, or meaning, one which every one can understand as to the essentials necessary for him, without the intervention of priests of privileged persons'. Mubin has all these meanings, but it suggests, besides, some quality of a shining light, by which we are able to make things clear, to distinguish the true from the false. This I think is suggested better by "perspicuous" than by the word "clear". Besides it is hardly good idom to speak of "a clear Book.'

Against God, if His Will
Were to destroy Christ
The son of Mary, his mother,
And all—every one
That is on the earth?
For to God belongeth
The dominion of the heavens
And the earth, and all
That is between. He createth 717
What He pleaseth. For God
Hath power over all things."

20. (Both) the Jews and the Christians

Say: "We are sons
Of God, and His beloved."
Say: "Why then doth He
Punish you for your sins?
Nay, ye are but men,—
Of the men He hath created:
He forgiveth whom He pleaseth,
And He punisheth whom He
pleaseth:

And to God belongeth 719 The dominion of the heavens And the earth, and all That is between:
And unto Him
Is the final goal (of all)."

21. O People of the Book!
Now hath come unto you,
Making (things) clear unto you,
Our Apostle, after the break 720

مِنَ اللهِ شَيْعًا إِنْ آَرَادُ أَنْ يُفْلِكَ ا ابْنَ مَرْيَدَرُ أُمِّهُ وَمِنْ فِي الْوَرْضِ جَمِينُعًا \* وَبِلْهِ مُلْكُ التَّمَانِ وَالْوَرْضِ وَمَا بَيْنَهُمُا يُخَلَّقُ مَا يَشَأَوْ\* وَاللّٰهُ عَلَى كُلِّ شَيْءٌ قَلِ يُثَلَّا

٢٠- و قالت اليه و كوبا النظرى المنفئ النظرى المنفئ النه و كوبا و المنفؤ و النظرى الله و كوبا و النظري الله و كوبا و المنفؤ من المنفؤ من المنفؤ من المنفؤ من المنفؤ و 
١٦- يَا هُلَ الْكِتْبِ قَلْ جَاءَكُمْ رَسُولْنَا
 يُكِينُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرَّسُلِ

<sup>717.</sup> The most honoured of the apostles of God are but men. All power belongs to God, and not to any man. God's creation may take many forms, but because in any particular form it is different from what we see daily around us, it does not cease to be Creation, or to be subject to the power of God. No creature can be God.

<sup>718.</sup> Sons of God: Cf. Job, \*\*\*XXVIII 7: "When the moining stars sang together, and all the sons of God shouted for joy." In the 29th Psalm, 1st verse, the authorised Translation "O ye mighty" should apparently be "O ye sons of Elim", El being a name of God. Cf. also Genesis, vi. 2. "The sons of God saw the daughters of men."

Beloved: Cf. Psalms, cxxvii. 2: "He giveth his beloved sleep,"

If used figuratively, these and like words refer to the love of God. Unfortunately, "son" used in a physical sense, or "beloved' in an exclusive sense as if God loved only the Jews, make a mockery of religion.

<sup>719.</sup> This refrain in the last verse negatives the idea of sonship, and in this verse negatives the idea of an exclusive "Beloved". In both cases it means that God is independent of physical relationships or exclusive partiality.

<sup>720.</sup> The six hundred years (in round figures) between Christ and Muhammad were truly the dark ages of the world. Religion was corrupted; the standard of morals fell low; many false systems and heresies arose; and there was a break in the succession of apostles until the advent of Muhammad.

In (the series of) our apostles, Lest ye should say: "There came unto us No bringer of glad tidings And no warner (from evil)": But now hath come Unto you a bringer Of glad tidings And a warner (from evil). And God hath power Over all things. آئ تَقُولُوا مَا جَاءَنَا مِنَ بَشِنْدٍ وَلَا نَنِ نُورٍ وَلَا نَنِ نُورِ وَقَالُ جَاءَكُمْ بَشِيْرٌ وَ نَنِ نُرُورٌ وَاللّٰهُ عَلَى كُلِّ شَيْءً قَلِينَرٌ ۚ

### SECTION 4.

- 22. Remember Moses said
  To his people: "O my People!
  Call in remembrance the favour
  Of God unto you, when He
  Produced prophets among you,<sup>721</sup>
  Made you kings,<sup>722</sup> and gave
  You what He had not given
  To any other among the peoples.<sup>723</sup>
- ٢٧- وَإِذْ قَالَ مُوْسَى لِقَوْمِهُ يَاقَوْمِ اذْكُنُ وَانِعْمَةَ اللّهِ عَلَيْكُمْ إِذْ جَعَلَ نِيَكُمْ ٱلنِّبِيَآءُ وَجَعَلَكُمُ مُلُوكًا وَانْكُمْرُ قَالَمْ يُؤْتِ آحَكًا مِّنَ الْعَلْمِيْنَ
  وَانْكُمْرُ قَالَمْ يُؤْتِ آحَكًا مِّنَ الْعَلْمِيْنَ
- 23. "O my people! enter 724
  The holy land which
  God hath assigned unto you
  And turn not back
  Ignominiously, for then
  Will ye be overthrown,
  To your own ruin."

٣٧- يٰقَوْمِ ادْ کُلُوا الْاَرْضَ الْمُقَّانَّ سَكُّ الَّاقِىٰ كَتَبَ اللَّهُ لَكُمُّ وَلَا تَـُرُنَكُ وَاعْلَىٰ اَدْ بَالْاِكُمُر فَتَنْقَلِبُوْا خَسِرِیْنَ ۞

<sup>721.</sup> There was a long line of patriarchs and prophets before Moses, e.g., Abraham, Isaac, Isma il, Jacob, etc

<sup>722</sup> From the slavery of Egypt the Children of Islael were made free and independent, and thus each man became as it were a king, if only he had obeyed God and followed the lead of Moses

<sup>723.</sup> Cf. Lxod. xix 5. 'Now, therefore, if ye will obey my voice indeed, and keep my covenant, then we shall be a peculiar treasure unto me above all people," I rael was chosen to be the vehicle of God's message, the highest honour which any nation can receive.

<sup>721.</sup> We now come to the events detailed in the 13th and 14th chapters of the Book of Numbers in the Old Testament. Read these as a Commentary, and examine a good map of the Sinai Peninsula, showing its connections with Egypt on the west, North-West Arabia on the east, and Palestine on the north east. We may suppose that Israel crossed from Egypt into the Peninsula somewhere near the northern extremity of the Gulf of Sue? Moses organised and numbered the people and instituted the Priesthood. They went south about 200 miles to Mount Sinai where the Law was received. Then, perhaps a hundled and fifty miles north, was the deseit of Paran, close to the southern borders of Canaan. I from the camp there twelve men were sent to spy out the land, and they penetiated as far as Hebron, say about 150 miles north of their camp, about 20 miles south of the future Jerusalem. They saw a rich country, and brought from it pomegranates and figs and a bunch of grapes so heavy that it had to be carried by two men on a staff. They came back and reported that the land was rich, but the men there were too strong for them. The people of Israel had no courage and no faith, and Moses remonstrated with them.

- 24. They said: "O Moses!
  In this land are a people
  Of exceeding strength: 725
  Never shall we enter it
  Until they leave it:
  If (once) they leave,
  Then shall we enter."
- 25. (But) among (their) God-fearing

  mer

  Were two on whom

  God had bestowed His grace: 726

  They said: "Assault them

  At the (proper) Gate:

  When once ye are in,

  Victory will be yours:
- 26. But on God put your trust If ye have faith."
- 27. They said: "O Moses!
  While they remain there,
  Never shall we be able
  To enter, to the end of time.
  Go thou, and thy Lord,
  And fight ye two,
  While we sit here 727
  (And watch)."
- 28. He said: "O my Lord! I have power only

وَاذْهُتْ أَنْتُ وَرَ ثُكَ فَعَاتِلًا إِنَّا هُهُنَا فَعِلُ وْنَ م، قال رَبِّ إِنِّيْ لَا أَمْمِاكُ

<sup>725.</sup> The people were not willing to follow the lead of Moses, and were not willing to fight for their "inheritance". In effect they said "Turn out the enemy first, and then we shall enter into possession," In God's Law we must work and strive for what we wish to enjoy.

<sup>726.</sup> Among those who returned after spying out the land were two men who had faith and courage. They were Joshua and Caleb Joshua afterwards succeeded Moses in the leadership after 40 years. These two men pleaded for an immediate entry through the proper Gate, which I understand to mean, "after taking all due precautions and making all due preparations". Cf. 11. 189 and n. 203. But of course, they said, they must put their trust in God for victory.

<sup>727.</sup> The advice of Joshua and Caleb, and the proposals of Moses under divine instructions were unpalatable to the crowd, whose prejudices were further inflamed by the other ten men who had gone with Joshua and Caleb. They made an "evil report," and were frightened by the great stature of the Canaanites. The crowd was in open rebellion, was prepared to stone Moses, Aaron, Joshua, and Caleb, and return to Egypt. Their reply to Moses was full of irony, insolence blashemy, and cowardice. In effect they said: "You talk of your God and all that, go with your God and fight there if you like, we shall sit here and watch."

Over myself and my brother 728
So separate us from this
Rebellious people!

29. God said: "Therefore
Will the land be out
Of their reach for forty years: 729
In distraction will they
Wander through the land:
But sorrow thou not
Over these rebellious people.

C: 72.—The jealousy of Cain against Abel,

(v 30 46) Which led to the murder

Of innocent Abel, is the type

Of the jealousy between the People

Of the Book and their younger brethren

In Islam. Jealousy leads to envy

And murder. Such crimes against

Individuals are often crimes

Against whole peoples. There are

Men who are ready to catch up

Every lie told against a just man.

The just man should not grieve,

For that is their way.

SECTION 5.

30. Recite to them the truth 730 Of the story of the two sons 731

٣- وَانْكُ عَلِيْهِ مُرْثَبُا ابْنَي

728. "Moses and Aaron fell on their faces before all the assembly of the congregation." (Num xiv. 3) According to the words in the Old Testament story, God said. "I will smite them with the pestilence, and disinherit them." (Num xiv 12). Moses prayed and interceded. But as we are told here, (a spiritual touch not found in the Jewish story), Moses was careful to separate himself and his brother from the rebellion.

729. The punishment of the rebellion of these stiff necked people, lebellion that was repeated "these ten times (Num. xiv. 22) and more, was that they were left to wander distractedly lither and thither through the wilderness for forty years. That generation was not to see the Holy Land. All those that were twenty years old and upwards were to die in the wilderness. "your carcasses shall fall in this wilderness. (Num. xiv. 29). Only those who were then children would reach the premised land. And so it happened. I rom the desert of Paran they wandered south, north and east for forty years. I rom the head of what is now the Gult of Aqaba, they travelled north, keeping to the east side of the depression of which the Dead Sea and the river Jordan are portions. Forty years afterwards they crossed the Jordan opposite what is now Jericho, but by that time Moses, Aaron, and the whole of the elder generation had died.

730 Literally, "recite to them in truth the story", etc. The point is that the story in Gen. iv. 1 15 is a bare narrative, not including the lessons now to be enforced. The apostle is told now to supply the truth of the matter, the details that will enforce the lessons.

731. The two sons of Adam were Habil (in the English Bible, Abel) and Qabil (in English, Cain) Cain was the elder, and Abel the younger,—the righteous and innocent one. Presuming on the right of the elder, Cain was puffed up with arrogance and jealousy, which led him to commit the crime of murder. Among the Christians, Cain was the type of the Jew as against Abel the Christian. The Jew tried to kill Jesus and exterminate the Christian. In the same way, as against Muhammad, the younger brother of the Semitic family, Cain was the type of the Old Pestament and New Testament popule, with the days had kill. If them in it and put down his people

Of Adam. Behold! they each Presented a sacrifice (to God): It was accepted from one, But not from the other. Said the latter: "Be sure I will slay thee." "Surely," Said the former, "God Doth accept of the sacrifice Of those who are righteous.

- 31. "If thou dost stretch thy hand Against me, to slay me, It is not for me to stretch My hand against thee To slay thee: for I do fear God, the Cherisher of the Worlds.
- 32. "For me, I intend to let
  Thee draw on thyself
  My sin as well as thine,<sup>732</sup>
  For thou wilt be among
  The Companions of the Fire,
  And that is the reward
  Of those who do wrong."<sup>733</sup>
- 33. The (selfish) soul of the other Led him to the murder Of his brother: he murdered Him, and became (himself) One of the lost ones. 734
- 34. Then God sent a raven, Who scratched the ground.

إذ ادم بالحق اذ قربا قربانا المحق اذ قربانا المحق المحق الذكر المحق المحت الم

٣٠- اِنِّنُ ٱرِيْلُ آنُ تَبُوْآ رِباَثِمُ وَاثِمُكَ فَكُنُونَ مِنْ آصُلْبِ النَّارِ ۚ وَ ذَلِكَ جَزَّوُ الظّٰلِيدِينَ ۚ

٣٣- فَطُوَّعَتْ لَا نَفْسُهُ قَتْلُ آخِيُهِ فَقَتَلَهُ فَاصُّبُحُ مِنَ الْخُسِرِيْنَ ۞ ٣٣- فَبُعَتْ اللهُ غُرَابًا يَبُعُثُ فِي الْأَرْضِ

<sup>732.</sup> My sin as well as thine I here are two possible interpretations: (1) The obvious one is that the unjust murderer not only carried on himself the burden of his own sin, but also the burden of his victim's sins. The victim in suffering a wrong or injustice, is forgiven his own sins and the wrong-doer, having been warned, aggravates his own sin (2) "My sin has also been interpreted as ' the sin against me, in that thou slayest me in that case "thy sin' may mean either ' thy crime in committing a murder," or "thy sin against thyself, for the crime causes real loss to thyself in the Hereafter." See the last clause of the next verse.

<sup>733.</sup> Abel's speech is full of meaning. He is innocent and God fearing. To the threat of death held out by the other, he returns a calm reply, aimed at reforming the other. "Surely," he pleads, "if your sacrifice was not accepted, there was something wrong in you, for God is just and accepts the sacrifice of the righteous. If this does not deter you, I am not going to retaliate, though there is as much power in me against you as you have against me. I fear my Maker, for I know He cherishes all His Creation. Let me warn you that you are doing wrong. I do not intend even to resist, but do you know what the consequences will be to you? You will be in spiritual torment."

<sup>734.</sup> The innocent, unselfish pleading of the younger brother had no effect, for the soul of the other was full of pride, selfishness, and jealousy. He committed the murder, but in doing so, ruined his own self.

To show him how to hide
The shame of his brother. The shame of his brother. The shame is me! "said he;
"Was I not even able
To be as this raven,
And to hide the shame
Of my brother?" Then he became
Full of regrets—736

35. On that account: We ordained For the Children of Israel That if any one slew A person—unless it be For murder or for spreading Mischief in the land-It would be as if He slew the whole people:737 And if any one saved a life, It would be as if he saved The life of the whole people. Then although there came To them Our Apostles With Clear Signs, yet, Even after that, many Of them continued to commit Excesses in the land.

36. A he punishment of those Who wage war against God And His Apostle, and strive With might and main For mischief through the land 15: execution, or crucifixion,

لِيُرِيهُ كَيْعَتَ يُوَارِئَ سَوْءَةً أَخِيْهِ قَالَ يُويُلُكَنَّ اَعَجَزُتُ اَنَ ٱكْوُنَ مِثْلَ هٰنَ الْغُرَابِ فَأْوَارِيَ سَوْءَةَ أَخِيُ فَاصْبَكِ مِنَ النَّالِ مِيْنَ ثَ

٣٥- ٢٠٠٠ أَجُلِ ذَلِكَ \*
كَتَّبُنَا عَلَى بَنِيَ المُرَاءِيُلُ
كَتَبُنَا عَلَى بَنِيَ المُرَاءِيُلُ
النَّا مَنَ فَتَلَ نَفْسًا
بِعَيْرِ نَفْسِ اَوْ فَسَادٍ فِي الْرَرْضِ
فَكَاتُمَا فَتَكَ النَّاسِ جَيْعًا \*
وَمَنْ أَخِياهَا فَكَا ثَمَا أَخِيا النَّاسَ جَيْعًا \*
وَمَنْ أَخِياهَا فَكَا ثَمَا أَخِيا النَّاسَ جَيْعًا \*
وَمَنْ أَخِياهَا وَنَهُمُ وَسُلْمَا النَّاسِ الْبَيِّنِينِ فَي الْرَبُونِ اللَّهِ اللَّهِ الْمَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْمَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْمَا اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَا اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللللْمُ الللَّهُ الللَّهُ اللللْمُ الللَّهُ اللْ

735. Sau-at may mean "coipse", with a suggestion of nakedness and shame in two senses: (1) the sense of being exposed without burial, and (2) the sense of being insulted by being violently deprived, by the unwarranted murder, of the soul which inhabited it,—the soul, too, of a brother.

736. The thought at last came home to the murderer. It was dreadful indeed to slay any one—the more so as he was a brother, and an innocent, righteous brother! But worse still, the murderer had not even the decency to bury the coipse, and of this simple duty he was reminded by a laven—a black bird usually held in contempt! His regiet was on that account. That was not true repentance

737. The story of Cain is referred to in a few graphic details in order to tell the story of Israel. Israel rebelled against God slew and insulted righteous men who did them no harm but on the contrary came in all humility. When God withdrew His favour from Israel because of its sins and bestowed it on a brother nation, the jealousy of Israel plunged it deeper into sin. To kill or seek to kill an individual because he represents an ideal is to kill all who uphold the ideal. On the other hand, to save an individual life in the same circumstances is to save a whole community. What could be stronger condemnation of individual assassination and revenge?

739. For the double crime of treason against the State, combined with treason against God, as shown by overt crimes, four alternative punishments are mentioned, any one of which is to be applied according to circumstances, piz., execution (cutting off of the head), crucifixion, maining, or exile. These were features of the Criminal Law then and for centuries afterwards, except that cortures such as 'hanging, drawing, and quartering' in English Law, and piercing of eyes and eaving the unfortunate victim exposed to a tropical sun, which was practised in Arabia, and ill such tortures were abolished. In any case sincere repentance before it was too late was 'ecognised as a ground for mercy.

Or the cutting off of hands And feet from opposite sides,<sup>789</sup> Or exile from the land: That is their disgrace In this world, and A heavy punishment is theirs In the Hereafter;

37. Except for those who repent Before they fall Into your power: In that case, know That God is Oft-forgiving, Most Merciful.

# SECTION 6.

- 39. As to those who reject
  Faith,—if they had
  Everything on earth,
  And twice repeated,
  To give as ransom
  For the penalty of the Day
  Of Judgment, it would
  Never be accepted of them.
  Theirs would be
  A grievous Penalty.
- 40. Their wish will be
  To get out of the Fire,
  But never will they
  Get out therefrom:

٣٠- يَائِكُا الذَّنِ أَنْ الْمُنُوا اتَّقُوا اللهُ
 وَابِنَعُ فُوْ الْمِنْ الْمُنْوا اتَّقُوا اللهُ
 وَجَاهِ لُ وَافِي سَرِيْلِهِ
 لَكُلُّكُ فُوْنَ ﴿
 ١٤ الله فُوْنَ ﴿
 وَمِثْلُهُ مُعَلَمُ الْمُنْوَا لِهُ مِنْ عَنَ الْمِنْ عَنَ الْمُنْ عَنَ الْمُنْ عَنَ الْمُنْ عَنَ اللهِ عَنْ عَنْ اللهُ عَنْ اللهُ عَنْ عَنْ اللهِ عَنْ عَنْ اللهُ عَنْ عَنْ اللهُ عَنْ عَنْ اللهِ عَنْ عَلَالْهِ عَلَيْ اللهِ عَنْ اللهِ عَنْ اللهِ عَنْ اللهِ عَنْ اللهِ عَنْ اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَى اللهِ عَلَيْ اللهِ عَلَى اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَيْ اللهِ عَلَى اللهِ عَلَيْ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَيْ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَيْ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَيْ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَيْ اللهِ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ عَلَيْ اللهُ

و مَا هُمْ رَبِخْرِجِيْنَ مِنْهَا

739. Understood to mean the right hand and the left foot.

<sup>.740.</sup> Taqwa here too might be translated "fear of God", but the very next clause shows that "fear of God" does not mean "fear" in the ordinary sense, which would make you avoid the object of fear. On the contrary the "fear of God" is the intense desire to avoid everything that is against His Will and Law. It is in fact duty to God, for we are told to seek ardently the means by which we may approach Him, and that can only be done by striving with might and main for His cause.

<sup>741. &</sup>quot;Prosper" in the spiritual sense, for that is all that matters, as the life of this world is brief and fleeting, and of small account as against Eternity.

Their Penalty will be One that endures.

- 41. As to the thief,742
  Male or female,
  Cut off his or her hands:
  A punishment by way
  Of example, from God,
  For their crime:
  And God is Exalted in Power.
- 42. But if the thief repent
  After his crime,
  And amend his conduct,
  God turneth to him
  In forgiveness; for God
  Is Oft-forgiving, Most Merciful.
- 43. Knowest thou not<sup>748</sup>
  That to God (alone)
  Belongeth the dominion
  Of the heavens and the earth?
  He punisheth whom He pleaseth,
  And He forgiveth whom He
  pleaseth:

And God hath power Over all things.

وَلَهُمْ عَنَ الْ مُقِيْمُ وَ

الله و السّارِقُ و السّارِقَةُ فَافَطُعُوا آيُدِيهُمَا جَزَاءً بِمَاكْسَبَا نَكَالًا مِّنَ اللهِ و الله عَنْ يُرُّحَ حَصَيْ يُحَدِّ الله عَنْ يَكُنْ تَابَمِنْ بَعْنِ ظُلِمَهُ و أَصْلَحَ إِنَّ اللهَ عَنْ قُوْرٌ رَحِيهُمٌ ٥ إِنَّ اللهَ عَنْ قُوْرٌ رَحِيهُمٌ ٥ إِنَّ اللهَ عَنْ قُوْرٌ رَحِيهُمٌ ٥

٣٣- اَكُوْ تَعُدُّرُ أَنَّ اللهُ لَهُ مُمْ لَكُ السَّمَاوِتِ وَالْأَرْضِ يُعُدِّبُ مَنْ يَشَاءُ وَيَغُفِرُ لِمَنْ يَشَاءُ وَاللهُ عَلَى كُلِّ شَيْءً قَلِ يَرْنَ وَاللهُ عَلَى كُلِّ شَيْءً قَلِ يَكُوْرُ اللهُ عَلَى كُلِّ شَيْءً قَلِ يَخُورُكَ الْأَرْيُنَ اللهُ المَثَارِةُ فَوَا هِمْ أَنْ لَا يَخُورُكَ الْآرِيْنَ عَالْوَا الْمُثَارِةً فَوَا هِمْ أَنْ وَلَمْ ثُورُمِنَ الْآرِيْنَ

742. Here we touch upon jurisprudence. The Canon Law jurists are not unanimous as to t value of the property stolen, which would involve the penalty of the cutting off of the hand. T majority hold that petty thefts are exempt from this punishment. The general opinion is the only one hand should be cut off for the first theft, on the principle that "if thy hand or thy foot offe thee, cut them off and cast them from thee (Matt. xviii 8) Apparently in the age of Jesus thie: were crucified (Matt. xxvii 36)

<sup>743</sup> Punishment really does not belong to mortals, but to God alone. Only, in order to ke civil society together, and protect innocent people from crime, certain principles are laid down which people can build up their criminal law. But we must always remember that God not or punishes but forgives, and forgiveness is the attribute which is more prominently placed before its. It is not our wisdom that can really define the bounds of forgiveness or punishment, but I Will or Plan, which is the true standard of righteousness and justice.

<sup>744</sup> Two classes of men are meant, viz, the Hypocrites and the Jews. For both of the Mustafa laboured earnestly and assiduously, and it must have been a cause of great grief a disappointment to him that some among them showed so much insincerity, cunning, and haidness heart. These are types not yet extinct.

Or it be among the Jews,— Men who will listen To any lie,—will listen Even to others who have Never so much as come<sup>745</sup> To thee. They change the words From their (right) times<sup>746</sup> And places; they say, "If ye are given this, Take it, but if not, Beware!" If any one's trial Is intended by God, thou hast No authority in the least For him against God. For such—it is not God's will to purify Their hearts. For them There is disgrace In this world, and In the Hereafter A heavy punishment.

45. (They are fond of) listening
To falsehood, of devouring<sup>747</sup>
Anything forbidden.
If they do come to thee,
Either judge between them,
Or decline to interfere.<sup>748</sup>
If thou decline, they cannot
Hurt thee in the least.
If thou judge, judge
In equity between them.
For God loveth those
Who judge in equity.

وُمِنَ الْمَايِنَ هَادُوَا السَّعُوْنَ الْمَكَانِ السَّعُوْنَ الْمَكَانِ السَّعُوْنَ الْمَكَانِ الْمَعُونَ الْمَكَانِ الْمَعْوَنَ الْمَكِيمَ الْحَرِيْنَ لَا لَمْ يَأْتُولُكُ لَّا الْمَكِيمَ وَاضِعِهُ الْمَكِيمَ وَاضِعِهُ يَعْوَلُونَ الْمَكِيمَ وَانْ الْمَكُونُ الْمَكَانُونُ الْمَكَانُونُ الْمَكَانُونُ الْمَكَانُونُ اللَّهُ وَتُلْتَكُ وَمَنْ يُرْدِ اللّهُ وَتُلْتَكُ وَمَنْ يَكُولُ اللّهُ وَتُلْتَكُ وَمَنْ يَكُولُ اللّهُ وَتُلْتَكُ اللّهُ وَتُلْتَكُ اللّهُ وَلَيْكُ لَا مِنَ اللّهِ شَيْطًا اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ اللللّهُ الللّهُ الللللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ اللّهُ الللّهُ

<sup>745.</sup> There were men among the Jews who were eager to catch up any lie against the Apostle. They had their ears open even to tales from people who had never so much as come near to the Apostle. If we understand "for" instead of "to" before "others" (for the Arabic word would bear both meanings), the sense will be: They are keen listeners or spies for any lies they can catch; and they will act as spies for others (their Rabbis, etc.) who are in the background but to whom they carry false tales.

<sup>746.</sup> Cf. v. 14. The addition of the words min ba'di here suggests the change of words from their right times as well as places. They did not deal honestly with their Law, and misapplied it, by distorting the meaning. Or it may be that as tale-bearers they distorted the meaning by misrepresenting the context.

<sup>747.</sup> Devouring anything forbidden: both in a literal and in a figurative sense. In the figurative sense, it would be: the taking of usury or bribes, or taking undue advantage of people's weak position or their own fiduciary powers to add to their own wealth.

<sup>748.</sup> Where it is merely a trick to catch out the unwary, a just man may honourably decline to interfere in a cause submitted to him, as also in a case where the parties are not honestly desirous of justice, but each hopes that some partiality will be shown to it.

6. But why do they come<sup>749</sup>
To thee for decision,
When they have (their own)
Laws before them?—
Therein is the (plain)
Command of God; yet
Even after that, they would
Turn away. For they
Are not (really)
People of Faith.

٣٩- وَكَيْنَ يُعَكِّرُنُونَكَ وَعِنْكُهُمُ التَّوْرِلَةُ فِيْهَا حُكْمُ اللهِ ثُمَّرِيَتُولُوْنَ مِنْ بَعْدِا ذَلِكَ \* وَكَا اُولِلْمِكَ بِالْمُؤْمِنِيْنَ أَ

C. 73.—True justice accords with God's Law.

(v. 47-89.) Follow not men's selfish desires,
But God's Will, which was revealed
To Moses and Jesus, and now to Muḥammad.
Take not for friends and protectors
Those in whose hearts is a disease,—
To whom religion is a mockery
Or a plaything,—who worship evil.
Proclaim the Truth of God, and be
Not afraid. Eschew their iniquities,
Which were denounced by David
And Jesus. But recognise with justice
Those who are sincere and humble,
Though they may be themselves
Not of your flock, if they witness to Truth.

#### Section 7.

47. It was We who revealed
The Law (to Moses): therein
Was guidance and light. 750
By its standard have been judged
The Jews, by the Prophets
Who bowed (as in Islam)
To God's Will, by the Rabbis 751
And the Doctors of Law:

٧٧- اِتَّا ٱنْزَلْنَا التَّوْرِيةَ فِيهَاهُكَى وَنُوْرً يَحَكُمُ بِهَا النَّبِيثُونَ الرَّنِينَ ٱسْكَنُوا لِلَّذِيْنَ هَادُوَا وَالرَّبْنِيُّوْنَ وَ الْرَحْبَارُ

<sup>749.</sup> This is a searching question as to the motive of the Jews in bringing their cases for ecision to the Apostle. They came either (1) to ridicule whatever he said, or (2) to deceive him s to facts and snatch a favourable decision which was against equity. If their own Law did not uit their selfish interests, they sometimes twisted it. But Muhammad was always inflexible in his ustice.

<sup>750</sup> Guidance, with reference to conduct, light, with reference to insight into the higher realms f the spirit.

<sup>751</sup> Rabbānī may, I think be rightly translated by the Jewish title of Rabbī for their learned ien, Jewish learning is identified with Rabbinical literature. Aḥbār 15 the plural of ḥibr or abr, by which we may understand Jewish Doctors of Law. Later, the term was applied to nose of other religions Query. Is the word connected with the same root as "Hebrew", or Eber' (Gen x 21), the ancestor of the Hebrew race? This seems negatived by the fact that the rabic root connected with the word "Hebrew" is 'Abar, not Habar.

For to them was entrusted
The protection of God's Book,
And they were witnesses thereto: 752
Therefore fear not men,
But fear Me, and sell not
My Signs for a miserable price. 753
If any do fail to judge
By (the light of) what God
Hath revealed, they are
(No better than) Unbelievers.

48. We ordained therein for them: 754

"Life for life, eye for eye,
Nose for nose, ear for ear,
Tooth for tooth, and wounds
Equal for equal." But if
Any one remits the retaliation
By way of charity, it is
An act of atonement for himself. 755
And if any fail to judge
By (the light of) what God
Hath revealed, they are

(No better than) wrong-doers.756

49. And in their footsteps
We sent Jesus the son

بِهَا اسْتَخْفِظُوْا مِنْ كِتْبِ اللهِ وَكَاثُوَاعَلَيْكَ شُهُكَدَاءَ ۚ فَكَ تَخْشُوُاالنَّاسَ وَاخْشُوْنِ وَكَ تَشُتَرُوْا بِالْمِيْ ثَمَنَا قَلِيْكُرُ وَمِنْ لَهُ يَخْلُدُ بِهَا اَنْزَلَ اللهُ وَمُنْ لَهُ يَخْلُدُ بِهَا اَنْزَلَ اللهُ وَالْمِكَ هُمُ الْكَلْفِلُونَ ۞

أَمِم - وَكَتَبُنُنَا عَلَيْهِ مِرْ فِينَهَآ أَنَّ النَّفْسَ وِالنَّفُوسِ وَالْعَيْنَ وِالْعَيْنِ وَالْوَنْفَ وِالْأَنْفِ وَالْأَذُنَ وِالْأُذُنِ وَالسِّنَ وِالسِّنِ وَالْجُرُوحَ فِصَاصٌ فَمَنْ تَصَمَّلُ قَالِهِ فَهُو كَفَارَةٌ لَا الْحُمَنِ لَكَ فَمَنْ تَصَمَّلُ قَالِهِ فَهُو كَفَارَةٌ لَا الْحُلِمُونِ يَعْكُمُ مِمَا آئِزُلِ اللهُ فَاولِ فِكَ هُمُ الطَّلِمُونَ يَعْكُمُ مِمَا آئِزُلِ اللهُ فَاولِ فِكَ هُمُ الطَّلِمُونَ

وم-وَقَفْيْنَاعَلَ اثَارِهِمْ بِعِيْسَى ابْنِ

<sup>752.</sup> They were living witnesses to the truth of Scripture, and could testify that they had made it known to the people: Cf. u. 143, and iv. 135.

<sup>753.</sup> Two charges are made against the Jews: (1) that even the books which they had, they twisted in meaning, to suit their own purposes, because they feared men rather than God: (2) that what they had was but fragments of the original Law given to Moses, mixed up with a lot of semi-historical and legendary matter, and some fine poetry. The Taurāl mentioned in the Qurān is not the Old Testament as we have it: not is it even the Pentateuch (the first five books of the Old Testament, containing the Law embedded in a great deal of semi-historical and legendary narrative). See Appendix II, on the Taurāl 'printed at the end of this Sūra).

<sup>754.</sup> The relation is prescribed in three places in the Pentateuch, i.e., Exod. xxi. 23-25; Leviticus xxiv. 18 21, and Deut. xix. 21. The wording in the three quotations is different, but in none of them is found the additional rider for mercy, as nere. Note that in Matt. v. 35. Jesus quotes the Old Law "eye for eye," etc., and modifies it in the direction of forgiveness, but the Quranic injunction is more practical. This appeal for mercy is as between man and man in the spiritual world. Even where the injured one forgives, the State or Ruler is competent to take such action as is necessary for the preservation of law and order in Society. For crime has a bearing that goes beyond the interests of the person injured: the Community is affected: see Q. v. 35.

<sup>755.</sup> This is not part of the Mosaic Law, but the teaching of Jesus and of Muhammad. Notice how the teaching of Jesus is gradually introduced as leading up to the Qur. an

<sup>756.</sup> The seeming repetitions at the end of verses 47, 48, and 50 are not real repetitions. The significant words in the three cases are: Unbelievers, wrong-doers, and rebellious: and each fits the context. If the Jews tamper with their books they are Unbelievers; if they give false judgments, they are wrong-doers If the Christians follow not their light, they are rebellious.

Of Mary, confirming
The Law that had come
Before him: We sent him
The Gospel: therein
Was guidance and light, 757
And confirmation of the Law
That had come before him:
A guidance and an admonition
To those who fear God.

- 50. Let the People of the Gospel Judge by what God hath revealed Therein. If any do fail To judge by (the light of) What God hath revealed. They are (no better than) Those who rebel. 758
- 51. Ale thee We sent the Scripture In truth, confirming The scripture that came Before it, and guarding it 750 In safety: so judge Between them by what God hath revealed, And follow not their vain Desires, diverging From the Truth that hath come To thee. To each among you Have We prescribed a Law And an Open Way.760 If God had so willed. He would have made you?61 A single People, but (His

<sup>757.</sup> Guidance and light: see n. 750 above. For the meaning of the Gospel (Injil), see Appendix III, "On the Injil", (printed at the end of this  $S\overline{u}$ ra).

<sup>758.</sup> See n. 756 above.

<sup>759.</sup> After the corruption of the older revelations, the Qur-an comes with a twofold purpose: (1) to confirm the true and original Message, and (2) to guard it, or act as a check to its interpretation. Fo example, if people seek retaliation in a spirit of revenge, it holds forth mercy. If they glibly mask their cowardice or sentimentalism by empty talk of "turning the other cheek," it tests them by the practical test of forgiveness and mercy.

<sup>760.</sup> Law: shir'at =rules of practical conduct. Open Way: Minhāj=the finer things which are above the law, but which are yet available to every one, like a sort of open highway. The light in verses 47 and 49 above. I understand to be something in the still higher regions of the spirit, which is common to mankind, though laws and rules may take different forms among different Peoples.

<sup>761.</sup> By origin mankind were a single people or nation: iv. 1, and ii 213. That being so, Goc could have kept us all alike, with one language, one kind of disposition, and one set of physica conditions (including climate) to live in. But in His wisdom, He gives us diversity in these things not only at any given time, but in different periods and ages. This tests our capacity for Unity (Wahdaniyat) still more, and accentuate the need of Unity and Islam,

Plan is) to test you in what He hath given you: so strive As in a race in all virtues The goal of you all is to God; It is He that will show you The truth of the matters In which ve dispute: 762

- 52. And this (He commands): Judge thou between them By what God hath revealed, And follow not their vain Desires, but beware of them Lest they beguile thee From any of that (teaching) Which God hath sent down To thee. And if they turn Away, be assured that For some of their crimes It is God's purpose to punish Them. And truly most men Are rebellious.
- 53. Do they then seek after A judgment of (the Days 763 Of) Ignorance? But who, For a people whose faith Is assured, can give Better judgment than God?

Section 8.

Take not the Jews And the Christians For your friends and protectors They are but friends and protectors To each other. And he

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<sup>762.</sup> As our true goal is God, the things that seem different to us from different points of view, will ultimately be reconciled in Him. Einstein is right in plumbing the depths of Relativity in the world of physical science. It points more and more to the need of Unity in God in the spiritual world

<sup>763.</sup> The Davs of ignorance were the days of tribalism, feuds, and selfish accentuation of differences in man. Those days are really not yet over. It is the mission of Islam to take us away from that false mental attitude, towards the true attitude of Unity II our Faith is certain (and not merely a matter of words), God will guide us to that Unitv

<sup>764.</sup> That is, look not to them for help and comfort. They are more likely to combine against you than to help you. And this happened more than once in the lifetime of the Apostle, and in after ages again and again He who associates with them and shares their counsels must be counted as of them. 'The trimmer loses whichever way the wheel of fortune turns,

Amongst you that turns to them (For friendship) is of them. Verily God guideth not A people unjust.

- Is a disease—thou seest
  How eagerly they run about
  Amongst them, saying:
  "We do fear lest a change
  Of fortune bring us disaster."
  Ah! perhaps God will give
  (Thee) victory, or a decision
  According to His Will.
  Then will they repent
  Of the thoughts which they secretly
  Harboured in their hearts.
- 56. And those who believe
  Will say: "Are these
  The men who swore
  Their strongest oaths by God,
  That they were with you?" "
  All that they do
  Will be in vain,
  And they will fall
  Into (nothing but) ruin.
- If any from among you
  Turn back from his Faith,
  Soon will God produce
  A people whom He will love
  As they will love Him,—
  Lowly with the Believers,
  Mighty against the Rejecters,
  Fighting in the Way of God,
  And never afraid
  Of the reproaches

ة ۵- فَتَرَى الْبُرِيئِنَ فِى قُلُوْرِهِ مُرْضَ يُسَارِعُوْنَ فِيهِمُ يَقُوْلُوْنَ نَخَشَى آَنَ تَصِيبُهُ مَنَا دَافِرَةً \* فَعَسَى اللهُ آَنَ يَا بَنَ بِالْفَيْمِ آوَ آمُرِ مِّنَ عِنْرِهٖ فَيُصُبِعُوْا عَنْرِهٖ فَيُصُبِعُوْا عَلْى مَا آسَرُّوْا فِي آنَفْسِهِ مُرنابِ مِنْنَ ٥ عَلَى مَا آسَرُّوْا فِي آنَفْسِهِ مُرنابِ مِنْنَ ٥

٢٥- وَيَقُولُ الْدِينِ أَمَنُوا الْأَوْلَةِ الْدَائِنَ الْمَنُوا الْأَوْلَةِ الْدَائِنَ الْمَنُوا الْأَوْلَةِ الْدَائِنَ الْمَنُوا الْأَوْمَ الْدَائِمِ فَرِ اللّهِ جَهْلَ اللّهُ مُلَائِمُ اللّهُ مُلَاثِقًا اللّهُ مُرَّاتُ اللّهُ مُرَّاتُ اللّهُ مُرَائِنَ وَ الْحَدِيرِيْنَ وَ الْحَدَيْرِيْنَ وَ الْحَدِيرِيْنَ وَ الْحَدَيْرِيْنَ وَ الْحَدِيرِيْنَ وَ الْحَدَيْرِيْنَ وَ الْحَدِيرِيْنَ وَ الْحَدَيْرِيْنَ وَالْحَدِيرِيْنَ وَ الْحَدَيْرِيْنَ وَالْحَدِيرِيْنَ وَالْحَدِيرِيْنَ وَالْحَدَيْرِيْنَ وَالْحَدَيْرِيْنَ وَالْحَدَيْرِيْنَ وَالْحَدَيْرِيْنَ وَالْحَدِيرِيْنَ وَالْحَدَيْرِيْنَ وَالْحَدَيْرِيْنَ وَالْحَدَيْرِيْنَ وَالْحَدَيْرِيْنَ وَالْحَدَيْرِيْنَ وَالْحَدَيْرِيْنَ وَالْحَدَيْرِيْنَ وَالْحَدَيْرِيْنَ الْعَلَامُ الْعُنْ الْحَدَيْرِيْنَ الْعَلَامُ اللّهُ الْعَلَامُ الْعُلْمُ الْعِلْمُ الْعُلْمُ ا

1

٥٥- يَاكُهُا الْدَائِنَ الْمَنْوَا مَنْ يَنْزَتُكُ مِنْكُوْ حَنْ دِيْنِهِ فَسُوْفَ يَأْقِ اللهُ بِقَوْمِ يَّعِجُّهُ هُمُ وَ يُحِبُّوْنَهُ لَا اَذِلَةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَةٍ عَلَى الْكُفِرِيْنَ يُحَاهِلُ وَنَ فِي سَبِيْلِ اللهِ وَلا بَعَافُونَ لَوْمَةَ لَا يَعْمِرُ

765, Cf 11 10.

766. The Hypocrites, while matters were doubtful, pretended to be with Muslims, but were in league with their enemies. When matters came to a decision and God granted victory to Islam, their position was awkward. They were not only disowned by the Muslims, but the Muslims could well say in reproach to their enemies: "Are these the men who swore friendship for you? What was their friendship worth to you? Where are they now?"

Of such as find fault. 267
That is the Grace of God,
Which He will bestow
On whom He pleaseth.
And God encompasseth all,
And He knoweth all things.

- 58. Your (real) friends are
  (No less than) God,
  His Apostle, and the (Fellowship
  Of) Believers,—those who
  Establish regular prayers
  And regular charity,
  And they bow
  Down humbly (in worship.)
- 59. As to those who turn
  (For friendship) to God,
  His Apostle, and the (Fellowship
  Of) Believers,—it is
  The Fellowship of God
  That must certainly triumph.

SECTION 9.

 ذلك فضُلُ اللهِ يُؤْرِيْهُ مَنْ بَيْنَا أَوْ وَاللَّهُ وَاسِعُ عَلِيْكُرِهِ

٥٥-إِنْمَا وَلِيُكُمُ اللهُ وَ رَسُولُهُ وَ الْكِرْيَنَ الْمَنُوا
 اَمَنُوا
 الدُّن يُن يُقِيمُ وْنَ الصَّلُوةَ
 وَيُؤْتُونَ الرَّكُوةَ وَهُمْ لَكِحُونَ ٥

٥٥- وَمَنْ يَتَوَلَّ اللهُ وَرَسُوْلَ اللهُ وَرَسُوْلَ اللهُ وَرَسُوْلَ اللهُ وَاللهِ مُنْ اللهُ وَلَا اللهِ هُمُ الْغَلِمُوْنَ أَ

. يَايَّهُا الَّنِ يُنَ أَمَنُوْا كَ تَتَيِّنُ وَالْكِنِ يُنَ الْخَكُنُ وَادِيْ نَكُوْهُ وُوَّا وَ لَجِبًا مِّنَ الَّنِ يُنَ أُوْتُوا الْكِتٰبِ مِنْ تَبْولِكُمَّرِ

767. As "most men are rebellious" (v. 52), it is inevitable that there should be apostates even from such a religion of reason and common-sense as Islam. But here is a warning to the Muslim body that they should not repeat the history of the Jews, and become so self-satisfied or arrogant as to depart from the spirit of God's teaching. If they do, the loss will be their own. God's bounty is not confined to one group or section of humanity. He can always raise up people who will follow the true spirit of Islam. That spirit is defined in two ways: first, in general terms; they will love God and God will love them; and secondly, by specific signs; amongst the Brethren, their attitude will be that of humility, but to wrong-doers they will offer no mealy-mouthed compromises; they will always strive and fight for truth and right; they will know no fear, either physical, or that more insidious form, which says: "What will people say if we act thus?" They are too great in mind to be haunted by any such thought. For, as the next verse says, their friends are God, His Apostle, and His people, the people who judge rightly, without fear or favour.

768. It is not right that we should be in intimate association with those to whom religion s either a subject of mockery or at best is nothing but a plaything. They may be amused, or they nay have other motives for encouraging you. But your association with them will sap the earnest1ess of your Faith, and make you cynical and insincere.

Who reject Faith; But fear ye God, If ye have Faith (indeed).

- 61. When ye proclaim
  Your call to prayer,
  They take it (but)
  As mockery and sport;
  That is because they are
  A people without understanding.
- 62. Say: "O People of the Book!
  Do ye disapprove of us
  For no other reason than
  That we believe in God,
  And the revelation
  That hath come to us
  And that which came
  Before (us), and (perhaps)
  That most of you
  Are rebellious and disobedient"? 769
- 63. Say: "Shall I point out
  To you something much worse
  Than this, (as judged)
  By the treatment it received
  From God? Those who
  Incurred the curse of God
  And His wrath, those of whom
  some
  He transformed into apes and
  swine, "70
  Those who worshipped Evil;—
  These are (many times) worse
  In rank, and far more astray
  From the even Path!"
- 64. When they come to thee, They say: "We believe":

﴾ الْكُفْتَارُ آوْلِيَاءُ \* وَاتَّقُوْااللهُ إِنْ كُنْتُمُرُهُوُّ مِنِيْنَ ٥

> الا وَإِذَا نَادَانُهُ أَلَى الصَّلَوةِ النَّكَنْ فَهَا هُزْوًا وَلَعِبًا مُ ذلِكَ بِأَنَّهُ مُوقَوْمٌ لَا يَعْقِلُونَ ۞

٩٠- قُلْ يَاهُلَ الْكِتْبِ
هَلْ تَنْقِمُونَ مِثْنَا إِلْكَ آنُ أَمَثَا بِاللهِ
هَلْ تَنْقِمُونَ مِثْنَا إِلْكَ آنُ أَمَثَا بِاللهِ
وَمَا الْنُزِلَ إِلَيْنَا
وَمَا الْنُزِلَ مِنْ قَبُلُ
وَمَا الْنُزِلَ مِنْ قَبُلُ
وَانَ الْحَثْرُ لَكُمْ فَلِي قُونَ ۞

٣١- قُلْ هَلُ أَنَبِّ مُكُمُ بِشَرِّرِمِّنَ ذَالِكَ مَثُوْبَةً عِنْكَ اللَّهِ مَنْ لَعْنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُ مُ الْقِرَدَةَ وَالْخَنَا (يُرَوَعَبَكَ الطَّاعُونَ مَنَّ مُكَانًا الطَّاعُونَ مَنْ مَوَا إِللَّهِ مِنْكَانًا وَاضَلُّ عَنْ سَوَا إِللَّهِ السَّبِيْلِ وَ وَاضَلُّ عَنْ سَوَا إِللَّهِ السَّبِيْلِ وَ ٣١- وَإِذَا جَاءُ وَكُوْ قَالُو السَّبِيْلِ وَ

<sup>769.</sup> There is the most biting irony in this and the next verse, 'You People of the Book! Do you hate us because we believe in God and not only our scripture, but yours also? Perhaps you hate us because we obey and you are in rebellion against God! Why hate us? There are worse things than our obedience and our Faith. Shall I tell you some of them? Our test will be: what treatment God meted out to the things I mention. Who were the people who incurred the curse of God? (See Deut xi. 28, and xxviii. 15-68; and numerous passages like Hosea viii. 14 and ix. 1). Who provoked God's wrath? (See numerous passages like Deut. 1. 34; Matt. iii 7. Who forsook God, and worshipped evil? (See Jeremiah, xvii 11-13) That is your record. It that why you hate us?

<sup>770.</sup> For apes see Q 11.65 for men possessed by devils, and the devils being sent into swine see Matt viii, 28-32. Or perhaps both apes and swine are allegorical: those who falsified God's scriptures became lawless like apes, and those who succumbed to filth, gluttony, or gross livin became like swine.

But in fact they enter
With a mind against Faith,
And they go out
With the same.
But God knoweth fully
All that they hide.

- 65. Many of them dost thou See, racing each other In sin and rancour, And their eating of things The Forbidden. Evil indeed Are the things that they do.
- 66 Why do not the Rabbis
  And the doctors of law forbid
  Them from their (habit
  Of) uttering sinful words
  And eating things forbidden?
  Evil indeed are their works.
- Is tied up." Be their hands
  Tied up and be they accursed
  For the (blasphemy) they utter.
  Nay, both His hands
  Are widely outstretched:
  He giveth and spendeth
  (Of His bounty) as He pleaseth.
  But the revelation that
  Cometh to thee from God
  Increaseth in most of them
  Their obstinate rebellion
  And blasphemy. Amongst them
  We have placed enmity

  172

وَقَكُ دَّحُلُوْا بِالْكُفْرِ وَهُمْ قَلَ خَرَجُوْا بِهُ ۚ وَاللّٰهُ أَعْلَمُ بِمَا كَانُوْا يَكَلْمُوْنَ○

٥٥-وَتَرَٰى كَثِنُرًا مِّنْهُ خَرِيْسَارِعُوْنَ فِى الْاِئْمِ وَالْعُوْنَ فِى الْاِئْمِ وَالْعُوْنَ فِى الْلِيْمُ النَّكُتُ ثُلُونَ وَاكْلِهِ مُ النَّكُتُ ثُلُونَ ۞ لَبُنْسَ مَا كَانُوا يَعْمَلُونَ ۞

٧٧- لَوْ لَا يَنْفِهُمُ الرَّبِّنِيُّوْنَ وَالْأَحْبَارُ عَنُ قَوْلِهِمُ الْرِثْمَ وَأَكْلِهِمُ السُّعْتُ لَبُشُنَ مَا كَانُوا يَصْنَعُونَ ۞

٥٠- وَقَالَتِ الْمَهُودُ يَكُ اللهِ مَغْلُولَةٌ \* غُلَّتُ اَيْنِ اللهِ مَغْلُولَةٌ \* غُلَّتُ اَيْنِ اللهِ مَغْلُولَةٌ \* غُلَّتُ ايْنِ اللهِ مَغْلُولَةٌ \* بَلْ يَكُ يُكُ مَبُسُوطَانِنَ \* بَلْ يَكُ مُبُسُوطَانِنَ \* فَيُغَنِي اللهِ عَنْ اللهُ اللهُ عَنْ اللهِ اللهُ عَنْ اللهُ ا

<sup>771</sup> Lating of things forbidgen may be construed in a literal or a figurative sense. From its juxtaposition with sin and hatred, it is better to construe it in a figurative sense, as referring to their fraudulent misappropriations of other people's property or trust property. Lating' is used in v 69 below in the general sense of enjoyment and happiness

<sup>772.</sup> Cf. v 13 and ii 245 for a beautiful loan to God', and iii 181, for the blasphemous taunt. Then God is poor! It is another form of the taunt to say, 'I hen God's hands are tied up. He is close fisted. He does not give!' This blasphemy is repudiated. On the contrary, boundless is God's bounty, and He gives, as it were, with both hands outstretched—a figure of speech for unbounded liberality.

<sup>773.</sup> Their jealousy—because Mustafa is chosen for God's Message—is so great that it only confirms and strengthens their rebellion and blasphemy

<sup>774</sup> C/v. 15, where the eternal warring of the Christian sects, among themselves and against the Jews, is referred to. The reference is to the whole of the People of the Book, Jews and Christians,—their internal squabbles and their external disputes, quarrels, and wars.

And hatred till the Day Of Judgment. Every time They kindle the fire of war, God doth extinguish it; But they (ever) strive To do mischief on earth. And God loveth not Those who do mischief.<sup>775</sup>

- 68. If only the People of the Book Had believed and been righteous, We should indeed have Blotted out their iniquities And admitted them To Gardens of Bliss.
- 69. If only they had stood fast
  By the Law, the Gospel,
  And all the revelation that was sent
  To them from their Lord,
  They would have enjoyed
  Happiness from every side.
  There is from among them
  A party on the right course:
  But many of them
  Follow a course that is evil.

Section 10.

وَالْبَغْضَآءُ إِلَى يَوْمِ الْقِلْمَةِ \* كُلُّماً اَوْقَالُهُ اللَّهُ \* كُلُّماً اَوْقَالُهُ اللَّهُ \* كُلُماً اَوْقَالُهُ اللَّهُ \* وَيَسْعَوْنَ فِي الْكَرْضِ فَسَادًا \* وَيَسْعَوْنَ فِي الْكَرْضِ فَسَادًا \* وَاللَّهُ لَا يُحِبُّ الْمُفْسِلِ يَنَ ۞

٩٠-وَلَوْ أَنَّ اَهُلَ الْكِتْبِ اَمَنُوْا وَاتَّقَوْا
 لَكُفَّرُنَا عَنْهُمْ سَيِّا أَتِهِمْ
 وَلَادُخَلْنَهُمْ جَنُّتِ النَّعِيْمِ

٩٠- وَلَوَ النَّهُ مُ اَوَاهُوا التَّوْلِيةَ وَ الْمِرْ نَجِيبُلُ وَ مَا الْنُولَ النَّهِ مُ صِّنُ تُربِّهِ مُ هَ لَا كَالُوا مِنْ فَوْقِهِ مُ وَمِنْ نَعُتِ الْجُلِهِمُ مِنْهُمُ أَوَّةً مُقْتَصِدًا عُ وَكِنْ لِلَّا مِنْ الْمُعْمَلُونَ مَا يَعْمَلُونَ مَ

. ٤- يَاكِيُّهُا الرَّسُولُ بَلِغُ مَا ٱنْزِلَ إِلَيْكَ مِنُ رَبِّكُ وَإِنْ لَمْ تَعْعَلُ

775. The argument of the whole verse may be thus stated. The Jews blaspheme and mock, and because of their jealousy, the more they are taught, the more obstinate they become in their rebellion. But what good will it do to them? Their selfishness and spite sow quarrels among themselves, which will not be healed till the Day of Judgment. When they still up wars, especially against the innocent, God's Mercy is poured down like a flood of water to extinguish them. But their wickedness continues to devise ever new mischief. And God loves not mischief or those who do mischief.

776. The literal translation of the two lines would be: "They would have eaten from above them and from below their feet." To eat (akala) is a very comprehensive word, and denotes enjoyment generally, physical, social, mental and moral, and spiritual. "To eat what is forbidden "in verses 65 and 66 referred to taking unlawful profit, from usury or trust funds or in other ways. Here "eating" would seem to mean receiving satisfaction or happiness in ordinary life as well as in the spiritual world. "From above them" may refer to heavenly or spiritual satisfaction, and "from below their feet" to earthly satisfaction. But it is better to take the words as a general idiom, and understand "satisfaction or happiness from every side."

777. Muhammad had many difficulties to contend with, many enemies and dangers to avoid. This is to assure him that his Message was true and from God. His mission must be fulfilled. And he must—as he did—go forward and proclaim that Message and fulfil his mission, trusting to God for protection, and unconcerned if people who had lost all sense of right rejected it or

threatened him.

Wouldst not have fulfilled And proclaimed His Mission. And God will defend thee From men (who mean mischief). For God guideth not Those who reject Faith.

- 71. Say: "O People of the Book! Ye have no ground To stand upon unless Ye stand fast by the Law, The Gospel, and all the revelation That has come to you from Your Lord." It is the revelation That cometh to thee from Thy Lord, that increaseth in most Of them their obstinate Rebellion and blasphemy. But sorrow thou not Over (these) people without Faith."
- 72. Those who believe (in the Qur-ān),
  Those who follow the Jewish
  (scriptures),
  And the Sabians and the
  Christians,—
  Any who believe in God
  And the Last Day,
  And work righteousness,—
  On them shall be no fear,
  Nor shall they grieve.
- 73. We took the Covenant
  Of the Children of Israel
  And sent them apostles.
  Every time there came
  To them an apostle
  With what they themselves
  Desired not—some
  (Of these) they called

فَهَا بَلْغَتُ رِسَالَتَكُ ۚ وَاللّٰهُ يَعْضِمُكَ مِنَ الثَّاسِ ۚ إِنَّ اللّٰهَ لَا يَهُ لِى الْقَوْمَ الْكَلْفِرِيْنَ ۞

ا - قُلْ يَاهُلُ الْكِتْبِ لَسَنَّمُ عَلَى شَيْءً حَتَّى نُقِيمُواالتُّوْرِيةَ وَالْإِنْجِيْلَ وَمَا الْنُزِلَ الْيَكُمُ مِّنُ رُبِّكُمْ وَلَيْزِيْلُ ثَلَيْكُمُ مِّنَ رُبِّكُمْ مِنْ رَبِيكَ مِنْ رَبِيكَ مُلْهُ يَانًا وَ كُنُهُمُ مَا الْنُورِينَ وَلَا يُنْالِي عَلَى الْقَوْمِ الْكُلْفِرِيْنَ ٥ وَلَا يُنْالِي عَلَى الْقَوْمِ الْكُلْفِرِيْنَ ٥

4- إِنَّ الْهَانِيُ الْمَنُوْا وَ الَهْ اِنْ مَا دُوْا وَ الصِّبُوْنَ وَ النَّصْلَى مَنْ امَنَ بِاللهِ وَ الْيُوْمِ الْاِحْرِ وَ عَمِلَ صَالِحًا فَكَ خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَعْزَنُوْنَ ٥ فَكَ خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَعْزَنُوْنَ ٥

٣٥-كَقُلُ الْحَلُىٰ الْمِيْثَاقَ بَرَىٰ الْمُرَّاءِيْلَ وَ اَرْسَلْنَا الْيَهِمْ رُسُلًا كُلْمَا جَاءَهُمْ رَسُولٌ بِهَا لَا تَهْ لِي اَنْفُسُهُمْ فَرْ فِرْيْقًا بِهَا لَا تَهْ لِي اَنْفُسُهُمْ فَرْ فِرْيْقًا

<sup>778.</sup> In v. 29 Moses was told not to sorrow over a rebellious people. Here Muḥammad is told not to sorrow over people without Faith. The second situation is even more trying than the first. Rebellion may be a passing phase. Want of faith is an attitude of mind that is well-nigh hopeless. Yet the Apostle patiently reasoned with them and bore their taunts and insults. If, the argument runs, you do not believe in anything, even in the things that you may be expected to believe in, how can you receive in Faith God's Message that has come in another form? In fact your jealousy adds to your obstinacy and unbelief.

<sup>779.</sup> Cf. ii. 62. As God's Message is one, Islam recognises true faith in other forms, provided that it be sincere, supported by reason, and backed up by righteous conduct. Note 76 explains who the Sabians were.

Impostors, and some they (Go so far as to) slay. 750

74. They thought there would be No trial (or punishment); So they became blind and deaf; Set God (in mercy) turned To them; yet again many Of them became blind and deaf. But God sees well All that they do.

75. Me hey do blaspheme who say:

"God is Christ the son
Of Mary." But said Christ: 782

"O Children of Israel!

Worship God, my Lord
And your Lord." Whoever
Joins other gods with God,—
God will forbid him
The Garden, and the Fire
Will be his abode. There will
For the wrong-doers
Be no one to help

76. They do blaspheme who say:
God is one of three
In a Trinity: for there is
No god except One God.
If they desist not
From their word (of blasphemy),
Verily a grievous penalty
Will befall the blasphemers
Among them.

77. Why turn they not to God, And seek His forgiveness? For God is Oft-forgiving, Most Merciful.

78. Christ the son of Mary
Was no more than
An Apostle; many were
The apostles that passed away

كُنَّابُوْا وَ فَرِيْقًا يَكْفُتُلُوْنَ ٥

٣٥-وَحَسِبُوَا الْاَتَكُوْنَ فِتُنَكَّ فَعَا صَمُّوَا ثُحَرَتَابَ اللهُ عَلِيُهِمْ ثُمَّ عَمُوْا وَصَمُّوَا كَثِيْرٌ مِّنْهُمُ وَاللهُ بَصِيُرٌ بِمَا يَعْمَلُوْنَ ۞

٥٥- لَقُلُ كَفُرَ الْكُنِ مِنْ قَالُوَّا إِنَّ اللَّهُ هُوَ الْمَسِيْءُ ابْنُ مُرْيِكُمُ الْمَسِيْءُ ابْنَى وَالْمُوَا اللَّهُ الْمُنْ الْمُرَا فِيلَ اعْبُلُهُ اللَّهُ وَذَكَ مَنْ يَشْرِكُ وَاللَّهِ اللَّهُ وَكُوْ اللَّهُ عَلَيْهِ الْبُحَنَّةُ وَاللَّهُ النَّالُ وَاللَّهُ عَلَيْهِ اللَّهُ اللَّهُ النَّالُ وَاللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللللْهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللللّهُ الللللْمُلْمُ الللللّهُ الللللّهُ الللللّهُ الللللْمُ الللللّهُ الللللّهُ

٥- مَا الْمُسِيْحُ ابْنُ مُرْيَحُ الْارَسُولُ :
 قَلْ خَلَتْ مِنْ قَبْلِدِ الرَّسُلُ \*

معالارمر

<sup>780,</sup> Ct. 11 87, and n. 91.

<sup>781.</sup> That is, they turned away their eyes from God's Signs and they turned a deaf ear to God's Message.

<sup>762</sup> C1. Matt iv 10, where Christ rebukes Satan for desiring the worship of other than God, John xx. 17, where Christ says to Mary Magdalene, "Go unto my biethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God" C1. also Luke xviii, 19 where Christ rebukes a certain ruler for calling him Good Master "Why callest thou me good? None is good, save One, that is, God." In Mark xii, 25 Jesus says: "The first of all the commandments is, Hear, O Israel! the Lord our God is One Lord,"

يخ (

Before him. His mother Was a woman of truth. 783 They had both to eat Their (daily) food. See how God doth make His Signs clear to them; 784 Yet see in what ways They are deluded Away from the truth!

- 79. Say: "Will ye worship,
  Besides God, something
  Which hath no power either
  To harm or benefit you?
  But God,—He it is
  That heareth and knoweth
  All things."
- 80. Say: "O People of the Book! Exceed not in your religion The bounds (of what is proper), Trespassing beyond the truth, Nor follow the vain desires Of people who went wrong In times gone by,—who misled Many, and strayed (themselves) From the even Way.

Section 11.

81. Surses were pronounced
On those among the Children
Of Israel who rejected Faith,
By the tongue of David 786
And of Jesus the son of Mary: 787
Because they disobeyed
And persisted in Excesses.

وَ أُمُّهُ فَ صِلِينَقَةً وَ اللهُ عَامَرُ اللهُ عَامِرُ اللهُ عَلَمُ عَلَمُ عَلَمُ عَلَمُ اللهُ عَلَمُ اللهُ عَلَمُ 
٩٠- قُلُ ٱتَعُبُّنُ وَنَ مِنْ دُوْنِ اللهِ مَا لَا يَنْبَلِكُ لَكُوْرَضَرًّا وَ لَا نَفْعًا ۖ وَاللّٰهُ هُوَ السَّمِيْعُ الْعَلِيْمُ ۞

٠٠- قُلْ يَأْهُلُ الْكِتٰبِ كَرْتَغُلُوْا فِيْ دِيْنِكُ مُخِيْرُ الْحُقِّ وُكِرَتَنَّبِعُوْا اَهُوَاءَ قَوْمِ قَلْ ضَلْوًا مِنْ قَبْلُ وَاصَلُوْا كَشِيْرًا وَصَلُوْا عَنْ سَوَآءِ السَّبِيْلِ خَ

۱۸-لُعِنَ الَّذِيْنَ كَفَمُّ وَامِنَ بَنِيَ إِنْهُ إِيْلُ عَلَى لِسَانِ دَاوَدَ وَعِيْنَى ابْنِ مَرْيَعَ ذلِكَ بِمَا عَصَوْا وَكَانُوْا يَعْتُ ثُوْوَنَ

<sup>783.</sup> She never claimed that she was a mother of God, or that her son was God. She was a pious virtuous woman.

<sup>784.</sup> Note how logically the argument has led up from Jewish back-slidings and want of faith, to blasphemies associated with the names of Jesus and Mary, and in the following verses to the worship of senseless stocks and stones. God is one; His Message is one; yet how people's perversity transforms truth into falsehood, religion into superstition!

<sup>785.</sup> Excess, as opposed to moderation and reason, is the simplest test by which a hypocrite or a selfish man who "trades" on religion, is known from a sincere, pious, and truly religious man. Excess means that truth is sometimes concealed or trampled upon, that the fashions of ancestors or contemporaries are copied or overdone, and God's name is dishonoured by blasphemies or the setting up of false gods or fetishes, or that good (or even bad) men are deified and worshipped. The true path is the even path, the path of rectitude. (Cf. ii. 108, and v. 13)

<sup>786.</sup> The Psalms of David have several passages of imprecations against the wicked. Cf. Psalms cix. 17-18; lxxviii. 21-22 ("Therefore the Lord heard this and was wroth: so a fire was kindled against Jacob. and anger also came up against Israel; because they believed not in God, and trusted not in His salvation"); Psalms lxix. 22-28, and Psalms v. 10

<sup>787.</sup> Cf. Matt. xxiii. 33 ("Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?); also Matt. xii. 34.

- 82. Nor did they (usually)
  Forbid one another 758
  The iniquities which they
  Gommitted: evil indeed
  Were the deeds which they did.
- 83. Thou seest many of them
  Turning in friendship
  To the Unbelievers.
  Evil indeed are (the works) which
  Their souls have sent forward
  Before them (with the result),
  That God's wrath
  Is on them,
  And in torment
  Will they abide.
- 84. If only they had believed In God, in the Apostle, And in what hath been Revealed to him, never Would they have taken Them for friends and protectors, But most of them are Rebellious wrong-doers.
- 85. Strongest among men in enmity
  To the Believers wilt thou
  Find the Jews and Pagans;
  And nearest among them in love
  To the Believers wilt thou
  Find those who say,
  "We are Christians":
  Because amongst these are
  Men devoted to learning
  And men who have renounced
  6 The world, and they
- 30 Are not arrogant.

٨٨-كَانُوْالَايَتَنَاهُوْنَ عَنَ مُنْكَرِفَعَلُوّهُ الْمُ

٨٥- تَرْى كَثِيْرًا مِّنْهُمْ
 يَتُولُونَ الَّرِنِيْنَ كَعْمُواْ
 لَبِثْسُ مَا قَلَ مَتْ لَهُمْ اَنْفُسُهُمْ
 اَنْ سَخِطُ اللهُ عَلَيْهِمْ
 وَفِى الْعَكَابِ هُمْ خَلِلُ وْنَ ٥

٣٠- وَلَوْكَانُوا يُؤْمِنُونَ بِاللهِ وَالنَّبِيِ
وَمَا النَّزِلَ إِلَيْهِ
مَا اتَّخُلُ وَهُمُ اَوْلِيَاءَ
وَلَانَ كَنُ وَهُمُ اَوْلِيَاءَ
وَلَكِنَ كَيْرُا مِّنْهُمُ وَلْسِفُونَ

٥٠-كَتَكُنُ كَالْشَكُ النَّاسِ عَكَاوَةً لِلَّذِيْنَ الْمَنُوا الْمُنُوا الْمُنُوا الْمَنُوا الْمَنُوا الْمَنُوا الْمَنُوا الْمَنُوا الْمَنْوا الْمَنْوَا الْمَالُولُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُؤْمِنُ اللَّهُ الْمُواللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ ُ الْمُنْمُ الْمُنْ الْمُنْ ا

<sup>788.</sup> There are bad men in every community, but if leaders connive at the misdeeds of the commonalty,—and even worse, if leaders themselves share in the misdeeds, as happened with the pharisees and Scribes against whom Jesus spoke out, then that community is doomed.

<sup>789.</sup> The meaning is not that they merely call themselves Christians, but that they are such sincere Christians that they appreciate Muslim virtues, as did the Abyssinians to whom Muslim refugees went during the persecution in Mecca. They would say: "It is true we are Christians, but we understand your point of view, and we know you are good men," They are Muslims at heart, whatever their label may be.

<sup>790.</sup> Qissis: I have translated as "devoted to learning," following the Commentators. It seems to be a foreign word, possibly Abyssinian rather than Syriac, as the reference seems to be to the Abyssinian Christians. Their real devotion to learning and the renunciation of the world by the Monastic Orders are contrasted with the hypocrisy and arrogance of the Pharisees and Scribes.

- 86. And when they listen
  To the revelation received
  By the Apostle, thou wilt
  See their eyes overflowing
  With tears, for they
  Recognise the truth:
  They pray: "Lord!
  We believe; write us
  Down among the witnesses.
- 87. "What cause can we have
  Not to believe in God
  And the truth which has
  Come to us, seeing that
  We long for our Lord
  To admit us to the company
  Of the righteous?"
- 88. And for this their prayer
  Hath God rewarded them
  With Gardens, with rivers
  Flowing underneath,—their eternal
  Home. Such is the recompense
  Of those who do good.
- 89. But those who reject Faith And belie Our Signs,—
  They shall be Companions Of Hell-fire.

﴿ الْمُحَاعَيْنَهُمْ تَفِيْضُ مِنَ النَّامُعِ الْمَاءُونِ الْمَالُوسُونِ الْمَحَاعُ الْمَاءُونَ الْمُعَاءُ الْمَاءُ الْمَحَاعُونُ الْمَحَاءُ الْمَحَاءُ الْمَحَاءُ اللَّهِ الْمَحَاءُ اللَّهِ اللَّهُ الللَّهُ الللَّهُ الللللَّهُ اللَّهُ الللَّهُ الللللَّهُ الللللْمُ الللللْمُ اللَّهُ اللللللْمُ اللللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللللْمُ اللللللْمُ الللللْمُ الللللْمُ الللْمُ الللللْمُ الللللْمُ اللللللْمُ الللللْمُ اللللْمُ الللللْمُ اللللللْمُ الل

٥٥- وَ الَّذِنِ مِن كَفَرُوْا وَكَنَّ مُوْا بِآلِيتِنَا ۗ أُولَائِكَ أَصْلُبُ الْبُحِدِيْمِ أَ

C. 74.—In the physical pleasures of life

(v. 90—111.) The crime is excess: there is no merit
In abstention from things that are good
And lawful. Take no rash vows,
But to solemn oaths be faithful. Shun
As abominations drinking and gambling
And superstitions of all kinds.
But be reverent to what is sacred
In rites and associations. Not the same
Are things good and things evil.
Learn to distinguish, but pry not
Into questions beyond your ken.
Guard your own souls in truth
And justice, and no harm can befall you.

SECTION 12.

90. Sh ye who believe!
Make not unlawful

٩٠-يَايُهُمَا الَّذِينَ أَمَّـنُوْا لَا تُحْرِّمُوْا

The good things which God Hath made lawful for you, But commit no excess: <sup>791</sup>. For God loveth not Those given to excess.

- 91. Eat of the things which
  God hath provided for you,
  Lawful and good, but fear
  God, in Whom ye believe.
- 92. **God** will not call you To account for what is Futile in your oaths. 792 But He will call you To account for your deliberate Oaths: for expiation, feed Ten indigent persons, On a scale of the average For the food of your families: Or clothe them; or give A slave his freedom. If that is beyond your means, Fast for three days. That is the expiation For the oaths ye have sworn. But keep to your oaths. Thus doth God make clear 'His Signs, that ye May be grateful.
- 93. Sh ye who believe!
  Intoxicants and gambling. 798

طِيِّبْتِ مَا احَلَ اللَّهُ لَكُمُّرُ وَكُرْ تَعُنَّكُوا إِنَّ اللَّهُ لَا يُحِبُّ الْمُعْتَرِيْنَ ١٩- وَكُلُوا مِثَا رُزَقَكُمُ اللَّهُ حَلَا كَيِّبًا ' وَاثْقُوا اللهُ الَّذِي كَ اَنْتُمْ بِهِ مُؤْمِثُونَ ٥

٩٠- لَا يُؤَاخِنُ كُو اللهُ بِاللّغِوفَ آيْمَانِكُو وَالْكِنْ يُؤَاخِنُ كُو بِمَا عَقَانَ ثُمُ الْوَيُمَانَ مَنْ اوْسَطِ مَا نُطْحِمُونَ آهُلِينَكُو مِنْ اوْسَطِ مَا نُطْحِمُونَ آهُلِينَكُو وَكُسُونُهُ مُ اوْ تَحْرِيْرُ رُقَبَةٍ فَكُنْ لَا يَجِلْ فَصِيامُ ثَلاَةِ آيَامِ فَلِكَ وَاحْفَظُوا آيْمَانَكُورُ وَاحْفَظُوا آيْمَانَكُورُ كَذَالِكَ يُبَرِّنُ اللهُ لَكُورُ آيْتِهِ كَذَالِكَ يُبَرِّنُ اللهُ لَكُورُ آيْتِهِ لَكُلُّحَامُ مُورَّدُ اللهُ لَكُورُ آيْتِهِ

٩٠- يَأَيُّهُا الَّذِيْنَ أَمَنُوا إِنْنَا الْخَبُرُو الْمَيْسِرُ

<sup>791.</sup> In pleasures that are good and lawful the crime is excess. There is no merit merely in abstention or asceticism, though the humility or unselfishness that may go with asceticism may have its value. In v. 85 Christian monks are praised for particular virtues, though here and elsewhere monasticism is disapproved of. Use God's gifts of all kinds with gratitude, but excess is not approved of by God.

<sup>792.</sup> Vows of penance or abstention may sometimes be futile, or even stand in the way of a really good or virtuous act. See ii. 224—226, and notes. The general principles established are: (1) take no futile oaths; (2) use not God's name, literally or in intention, to fetter yourself against doing a lawful or good act; (3) keep to your solemn oaths to the utmost of your ability; (4) where you are unable to do so, expiate your failure by feeding or clothing the poor, or obtaining someone's freedom, or if you have not the means, by fasting. This is from a spiritual aspect. If any party suffers damage from your failure, compensation will be due to him, but that would be a question of law or equity.

(Dedication of) stones,<sup>794</sup>
And (divination by) arrows,<sup>795</sup>
Are an abomination,—
Of Satan's handiwork:
Eschew such (abomination),
That ye may prosper.

- 94. Satan's plan is (but)
  To excite enmity and hatred
  Between you, with intoxicants
  And gambling, and hinder you
  From the remembrance
  Of God, and from prayer:
  Will ye not then abstain?
- 95. Obey God, and obey the Apostle,<sup>796</sup>
  And beware (of evil):
  If ye do turn back,
  Know ye that it is
  Our Apostle's duty
  To proclaim (the Message)<sup>797</sup>
  In the clearest manner.
- 96. On those who believe
  And do deeds of righteousness
  There is no blame
  For what they eat,
  When they guard themselves
  From evil, and believe,
  And do deeds of righteousness,—
  (Or) again, guard themselves
  From evil and believe,—
  (Or) again, guard themselves
  From evil and do good.

وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطِنِ كَاجْتَنِبُوْهُ لَعَلَّكُمْ تُعْلِكُوْنَ

مه-إنْدَايُرِيُنُ الشَّيْطُنُ أَنْ يُوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْحَدْرِ وَالْمَيْسِرِ وَيَصُكَّ كُمُّ عَنْ ذِكْرِ اللهِ وعن الصَّلْوَةِ \* فَهَلْ اَنْتُمْ شَّنْتَهُوْنَ ۞

هه و و الطيعوالله و الطيعواالرسول هم و الطيعوالله و الطيعوالله و الطيعواالله و الطيعوالله و الطيعوالله و المنافزة الكلم المنوبية و 
<sup>794.</sup> Cf. v. 4. The stones there referred to were stone altars or stone columns on which oil was poured for consecration, or slabs on which meat was sacrificed to idols. Any idolatrous or superstitious practices are here condemned. The ansab were objects of worship, and were common in Arabia before Islam. See Renan, "History of Israel", Chapter iv, and Corpus Inscriptionum Semiticarum, Part I, p. 154: Illustrations Nos. 123 and 123 bis are Phoenician columns of that kind, found in Malta.

<sup>795.</sup> Cf. v. 4. The arrows there referred to were used for the division of meat by a sort of lottery or raffle. But arrows were also used for divination, i.e., for ascertaining lucky or unlucky moments, or learning the wishes of the heathen gods, as to whether men should undertake certain actions or not. All superstitions are condemned.

<sup>796.</sup> We are asked to obey the commands of God (which are always reasonable), instead of following superstitions, (which are irrational), or seeking undue stimulation in intoxicants or undue advantage in gambling. To some there may be temporary excitement or pleasure in these, but that is not the way either of prosperity or piety.

<sup>797.</sup> Cf. v. 70. Both the worldly and the spiritual aspects of loss are pointed out. Can God's Message do more?

For God loveth those Who do good. 798

#### Section 13.

- 97. The ye who believe!
  God will make a trial of you
  In a little matter
  Of game well within reach
  Of your hands and your lances,
  That He may test<sup>799</sup>
  Who feareth Him unseen:
  Any who transgress
  Thereafter, will have
  A grievous penalty.
- 98. Oh ye who believe!

  Kill not game

  While in the Sacred

  Precincts or in pilgrim garb<sup>800</sup>

  If any of you doth so

  Intentionally, his expiation
  Is: an offering, made

  To the Ka'ba, of an animal

  Equivalent to the one he killed,<sup>801</sup>

# و والله يُحِبُ الْمُحْسِنِينَ عَ

٥٠- يَايَّهُا الَّذِيْنَ امَنُوْا لِيَبُلُوُ كُكُوُ اللَّهُ شِي عَرْضَ الصَّيْنِ تَنَالُكَ آيُنِ يَكُوْوَ رِمَا حُكُمُ لِيَعْلَمُ اللَّهُ مَنْ يُخَافُهُ بِالْغَيْبِ فَكُنِ اغْتَالَى بَعْلَ ذَلِكَ فَكَنْ اغْتَالَى بَعْلَ ذَلِكَ فَكَا عَنَ اجْ الِيهُمُ

٨٥- يَاكِنُهُمَا الَّذِيْنَ امَنُوا لَا تَقْتُلُوا الصَّيْكَ وَانْ تَمُو مُحُرُمٌ \* وَمَنْ قَتَلَا مِنْكُمُ مُّتَعَبِّنًا وَمِنْ قَتَلَا مِنْكُمُ مُتَعَبِّنًا فَجُزُاءٍ مِّتَقُلُ مَا قَتَلَ مِنَ النَّعَدِ

There is a subtle symphony in what appears at first sight to be a triple repetition. The relation of such simple regulations as those of food, or game, or the reverence due to a sacred place or sacred institution, has to be explained vis-a-vis man's higher duties. Baidhawi is right in classifying such duties under three heads those due to God, those due from a man to himself (his self-respect), and those due to other creatures of God. Or perhaps all duties have this threefold a-pect. The first may be called Believing or Faith, the second, Guarding ourselves from evil, or Con-cience and the third, doing good or Righteousness. But the simplest physical rules, e.g., those about eating, cleanliness, etc., if they are good, refer also to the higher aspects. If we eat bad food, we hurt ourselves, we cause offence to our neighbours, and we disobey God. If we have faith and righteousness, are we likely to be wanting in conscience? If we have conscience and faith are we likely to fail in righteousness? If we have conscience and righteousness, what can be their foundation but faith? All three manifest themselves in a willing obedience to God, and love for Him. We realise His love in loving and doing good to His creatures, and our love for Him is meaningless without such good.

799. Literally, "know" Cf 111 166, and 111 154, n 467 Game is forbidden in the Sacred Precincts. If we deliberately break that injunction, we have no faith and reverence

800 See v 2, and n 684 The pilgrim garb lhram, has been explained in n. 212, 11 196

801 For an inadvertent breach of the game rule there is apparently no penalty. Intentional breach will be punished, if possible, by preventive action. If in some case the preventive action is not effective, the penalty is prescribed. The penalty is in three alternatives: an equivalent animal should be presented to the Ka'ba for sacrifice, if so, the meat would be distributed to the poor, or the poor must be fed, with grain or money, according to the value of the animal if one had been sacrificed, or the offender must fast as many days as the number of the poor who would have been fed under the second alternative. Probably the last alternative would only be open if the offender is too poor to afford the first or second, but on this point Commentators are not agreed. The "equivalent animal" in the first alternative would be one of similar value or weight in meat or of similar shape (e.g., goat to anteloge), as adjudged by two just men on the spot

The alternatives about the penalty and its remission ("God will forgive what is past") or exaction explain the last two lines of the verse being "Exalted and Lord of Retribution". God can remit or regulate according to His just laws

As adjudged by two just men Among you; or the feeding Of the indigent; or its Equivalent in fasts: that he May taste of the penalty Of his deed. God will Forgive what is past: For repetition God will Exact from him the penalty. For God is Exalted, And Lord of Retribution.

99. Lawful to you is the pursuit so Of water-game and its use For food,—for the benefit Of yourselves and those who Travel; but forbidden Is the pursuit of land-game;—As long as ye are In the Sacred Precincts Or in pilgrim garb.

And fear God, to Whom Ye shall be gathered back.

100. God made the Ka'ba,

The Sacred House, an asylum

Of security for men, as

Also the Sacred Months, 808

The animals for offerings,

And the garlands that mark

them: 804

That ye may know
That God hath knowledge
Of what is in the heavens
And on earth and that God
Is well-acquainted
With all things.<sup>805</sup>

101. Know ye that God
Is strict in punishment

يَخْكُمُ بِهِ ذَوَا عَنْ لِ مِنْكُمُ هُنْ يَا لَلِهُ الْكُفِّبَةُ أَوْكَفَّارَةٌ طَعَامُ مَسْكِمُنَ الْكُفِّبَةُ أَوْكَفَّارَةٌ طَعَامُ مَسْكِمُنَ الْمُرِةِ عَفَا اللهُ عَمَا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللهُ مِنْهُ \* وَمَنْ عَادَ فَيَنْتَقِمُ اللهُ مِنْهُ \*

٩٠- أحِلَ لَكُوْ صَبْنُ الْبَعْرِ وَطَعَامُهُ مُتَاعًا لَكُوْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُوْ صَيْنُ الْبَرِ مَا دُمْ تُمُرِّحُرُمًا مَا دُمْ تَمُرُ حُرُمًا وَ وَالْتَقُوا اللّهَ الّذِي لَيْ إِلَيْهِ نَعْتَشُرُونَ

1

<sup>802.</sup> Water-game: 1e., game found in water, e.g., water-fowl, fish, etc. "Water" includes sea, river, lake, pond, etc.

<sup>803.</sup> The Sacred or Prohibited Months are explained in n. 209, ii. 194, and n. 687, v. 3.

<sup>804.</sup> See v. 3 and n. 688.

<sup>805.</sup> All sorts of people from all parts of the earth gather during the Pilgrimage. They must not think that they are strangers, that nobody knows them, and that they may behave as they like. It is the House of God, and He has supreme knowledge of all things, of all thoughts, and all motives. As the next verse says, while He is Oft-forgiving, Most Merciful, He is also strict in enforcing respect for His ordinances.

And that God is Oft-forgiving, Most Merciful.

102. The Apostle's duty is

But to proclaim (the Message).

But God knoweth all

That ye reveal and ye conceal.

103. Say: "Not equal are things
That are bad and things
That are good, even though
The abundance of the bad
May dazzle thee;
But fear God, Oh ye
That understand;
That (so) ye may prosper."

## SECTION 14.

Ask not questions
About things which,
If made plain to you,
May cause you trouble
But if ye ask about things
When the Quran is being
Revealed, they will be
Made plain to you.

God will forgive those:
For God is Oft-forgiving,
Most Forbearing.

ì

105. Some people before you Did ask such questions, 808

وَإِنَّ اللَّهُ غَفُورٌ رَّحِيْمٌ ٥

٠٠٠ مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ ثُونَ وَاللَّهُ يَعْلَمُ مِمَا ثُبُكُ وَنَ وَ مَا تَكَلَّمُ وُنَ

٣٠١- قُلُ لَا يَسُتُوى الْخَبِيْثُ وَالطِّيِّبُ وَلَوْ اَعْجَبُكَ كَثْرَةُ الْخَبِيْثِ فَاتَّقُوا الله يَاولِ الْأَكْبَابِ لَعَلَّ الله يَكُولِ الْأَكْبَابِ لَعَلَّ الله عَمْرُ ثَقْلِ حُونَ أَ

٩٠٠- يَاتَبُهُا الَّانِيْنَ امْنُوْا لا تَسْعُلُوا
 عَنْ اَشْيَاءً إِنْ تُسْبُلُكُمْ تَسُؤُكُمْ أَ
 وَإِنْ تَسْعُلُوا
 عَنْهَا حِيْنَ يُكَرِّلُ الْقُرْانُ ثُبُلُ لَكُمْ
 عَنْهَا حِيْنَ يُكَرِّلُ الْقُرْانُ ثُبُلُ لَكُمْ
 عَنْهَا الله عَنْوُرُ حَلْلَهُ مِنْ
 وَالله عَنْوُرُ حَلْلَهُ مِنْ

٥٠١- قَلْ سَالَهَا قَوْمٌ رَمِنْ قَبْلِكُمُ

806. C. ii. 204. People often judge by quantity rather than quality. They are dazzled by numbers: their hearts are captured by what they see everywhere around them. But the man of understanding and discrimination judges by a different standard. He knows that good and bad things are not to be lumped together, and carefully chooses the best, which may be the scarcest, and avoids the bad, though evil may meet him at every step.

807. Many secrets are wisely hidden from us. If the future were known to us, we need not necessarily be happy. In many cases we should be miserable. If the inner meaning of some of the things we see before our eyes were disclosed to us, it might cause a lot of mischief. God's Message. In so far as it is necessary for shaping our conduct, is plain and open to us. But there are many things too deep for us to understand, either individually or collectively. It would be foolish to pry into them, as some foolish people tried to do in the time of the Apostle. Where a matter is mentioned in the Qurān, we can reverently ask for its meaning. That is not forbidden. But we should never pass the bounds of (1) our own capacity to understand, (2) the time and occasion when we ask questions, and (3) the part of the Universal Plan which it is God's purpose to reveal to us.

808. For example, the merely fractious questions asked of Moses by the Jews; Q ii. 68—71. They showed that they had no faith. When foolish questions are asked, and there is no answer, it also shakes the faith of the foolish ones.

And on that account. Lost their faith.

106. It was not God
Who instituted (supersitions sop
Like those of) a slit-ear
She-camel, or a she-camel
Let loose for free pasture,
Or idol sacrifices for
Twin-births in animals,
Or stallion-camels
Freed from work:
It was blasphemers
Who invented a lie
Against God; but most
Of them lack wisdom.

107. When it is said to them:

"Come to what God
Hath revealed; come
To the Apostle":
They say: "Enough for us sio
Are the ways we found
Our fathers following."
What! even though their fathers
Were void of knowledge
And guidance?

108. Oh ye who believe!
Guard your own souls:
If ye follow (right) guidance,
No hurt can come to you
From those who stray.
The goal of you all
Is to God: it is He
That will show you
The truth of all
That ye do.

تنظراصبخوارها دهرين و ١٠٠- مَاجَعَلَ اللهُ مِنْ بَحِيْرَةٍ وَلَا سَائِبَةٍ وَلَا حَمِيْلَةٍ وَلَا حَمِيْلَةٍ وَلَا حَمْرُونَ عَلَى اللهِ الْكَرْبَ مِنْ تَرُونَ عَلَى اللهِ الْكَرْبَ مِنْ وَالْمَا وَمُنَ اللهِ الْكَرْبَ مِنْ وَالْمَا الرَّسُولِ اللهُ وَ إِلَى الرَّسُولِ وَلَا يَفْتَكُ وَنَ مَا الْمَا وَمُنْ اللهِ الْمَا وَمُنْ اللهِ الْمَا الْمَا المَا وَمُنْ اللهِ المَا المَا وَمُنْ المَا وَمُنْ اللهِ المَا المَا وَمُنْ اللهِ المَا المَا وَمُنْ اللهُ وَ اللهِ المَا وَمُنْ المَا وَمُنْ اللهِ المَا وَمُنْ اللهِ اللهِ اللهِ المَا وَمُنْ اللهُ وَ اللهِ المَا المَا وَمُنْ اللهُ وَ اللهِ المَا وَاللهِ اللهِ المَا وَاللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ ال

۱۰۸- يَا يُهُا الَّانِ يُنَ إَمَّنُوا عَلَيْكُمْرُ اَنْفُسُكُمُرُ لَا يَضُرُّكُمْ مِّنْ صَلَّ إِذَا اهْتَكَ يُتُمُّمُ إِلَى اللهِ مَرْجِعُكُمْ جَمِينُعًا فِيُنَةِ عَكُمْ بِمَا كُنْ تُعْرِينُعًا فَيُنَةِ عَكُمْ بِمَا كُنْ تُعْرِيْعُا

810. C. ii. 170. Where an apostle of Truth comes to teach us the better way, it is foolish to say: "What our ancestors did is good enough for us."

<sup>809.</sup> A number of Arab Pagan superstitions are referred to. The Pagan mind, not understanding the hidden secrets of nature, attributed certain phenomena to divine anger and were assailed by superstitious fears which haunted their lives. If a she-camel or other female domastic animal had a large number of young, she (or one of her offsprings) had her ear slit and she was dedicated to a god: such an animal was a baḥira. On return in safety from a journey, or on recovery from an illness a she-camel was similarly dedicated and let loose for free pasture: she was called a sāiba. Where an animal bore twins, certain sacrifices or dedications were made to idols: an animal so dedicated was a wasila. A stallion camel dedicated to the gods by certain rites was a ḥām. The particular examples lead to the general truth: that superstition is due to Ignorance, and is degrading to men and dishonouring to God.

<sup>811.</sup> Cf. v. 51. There the unity of God will reconcile different views. The unity of the one Judge will do perfect justice to each one's conduct, however different in form it may have appeared in this world.

109. Oh ye who believe! When death approaches Any of you, (take) witnesses Among yourselves when making Bequests,—two just men Of your own (brotherhood) Or others from outside If we are journeying Through the earth, And the chance of death Befalls you (thus). If ye doubt (their truth), Detain them both After prayer, and let them both Swear by God: "We wish not in this For any worldly gain, Even though the (beneficiary) Be our near relation: We shall hide not The evidence before God: If we do, then behold! The sin be upon us!" 812

That these two were guilty
Of the sin (of perjury),
Let two others stand forth
In their places,—nearest
In kin from among those
Who claim a lawful right:
Let them swear by God:
"We affirm that our witness
Is truer than that
Of those two, and that we
Have not trespassed (beyond
The truth): if we did,
Behold! the wrong be
Upon us!"

111. That is most suitable:
That they may give the evidence

· - يَأْمُ كَأَالَّنَ ثِنَ أَمُنُوا شَكَادَةُ كُنْكُمْ

١١١- ذلك أدنى أن يَأْتُوا بِالشَّهَادَةِ

<sup>812.</sup> Ordinarily this oath should be decisive, and the matter must rest here. But if it gets known that the oath was false, other evidence may be taken as in the next verse.

<sup>813.</sup> Istahaqqa = Deserved, having something (good or evil) attributed to one; hence the alternative meanings: (1) committed or was guilty (of a sin); (2) had or claimed a lawful right (to property). The procedure was followed in an actual case in the Apostle's lifetime. A man from Medina died abroad, having made over his goods to two friends, to be delivered to his designated heirs in Medina. They, however, kept back a valuable silver cup. When this was found out, oaths were taken from those who knew and justice was don.

In its true nature and shape,
Or else they would fear
That other oaths would be
Taken after their oaths.
But fear God, and listen
(To His counsel): for God
Guideth not a rebellious people.

عَلَى رَجْمِهَا آوُ يَخَافُوا آنُ ثُرُدُ آيُمَانُ اللهِ وَاسْمَعُوا مُعْلِ اَيْمَانُ اللهُ وَاسْمَعُوا مُعْلِ اللهُ وَاسْمَعُوا مُعْلِ اللهُ لا يَهْ بِي الْقَوْمَ الْفُلِي قِيْنَ مُ

C. 75.—Jesus did feed his disciples by miracle,
(v. 112-123.) But he claimed not divinity: he was
A true servant of God, to Whom doth belong
The dominion of the heavens and the earth:
Glory and power are His, and His alone.

#### SECTION 15.

112. One day will God
Gather the apostles together,
And ask: "What was
The response ye received
(From men to your teaching)?"
They wil say: "We
Have no knowledge: it is Thou
Who knowest in full
All that is hidden." 814

"Oh Jesus the son of Mary!
Recount My favour \*15
To thee and to thy mother.
Behold! I strengthened thee \*16
With the holy spirit,
So that thou didst speak
To the people in childhood
And in maturity. \*17
Behold! I taught thee
The Book and Wisdom, \*18
The Law and the Gospel.
And behold! thou makest
Out of clay, as it were,

١١١- يَوْمُر يَجْمَعُ اللَّهُ الرُّسُلُ فَيَعَفُولُ مَا ذَآ أَحِبْ تُمُرُ . . قَالُوْ الرَّعِلْمُ لِنَا " إِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ٥ إِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ٥

ساا-اِذُ قَالَ اللهُ يَعِيْسَى ابْنَ مُرْيَحُمُ الْحَدَّى ابْنَ مُرْيَحُمُ الْحَدَّى اللهُ يَعِيْسَى ابْنَ مُرْيَحُمُ الْحَدِّى الْحَدَّى وَعَلَى وَالْحَارِيَكُ الْحَدَّى الْحَدْسِ الْحَدْسِ وَكَمْلًا مُنْكَ الْحَدْبُ وَالْحِكْمَةُ وَالْحَدْبُ وَالْحِكْمَةُ وَالْحِدْبُ وَالْحَدْمَةُ وَالْحِدْبُ وَالْحَدْبُ وَالْحَدُمُ وَمِنَ الطِّذِينِ الْحَدْبُ وَالْحَدْبُ وَالْحَدْبُ وَالْحَدْبُ وَالْحَدْبُ وَالْحَدْبُ وَالْحَدْبُ وَالْحَدْبُ وَالْحَدُوبُ وَالْحَدْبُ وَالْحَدْبُ وَالْحَدْبُ وَالْحَدْبُ وَالْحَدْبُ وَالْحَدُوبُ وَالْحَدُوبُ وَالْحَدُوبُ وَالْحَدْبُ وَالْحَدُوبُ وَالْحَدْبُ وَالْحَدْبُ وَالْحَدْبُ وَالْحَدُوبُ وَالْحَدْبُ وَالْحَدُوبُ وَالْحَدُوبُ وَالْحَدُلُ وَاللَّهُ وَالْحَدُنُ وَالْمُعُلِيْنِ الْحَدْبُ وَالْحَدُوبُ وَالْحَدُوبُ وَالْحَدْبُ وَالْحَدُوبُ وَالْحَدُوبُ وَالْحَدُوبُ وَالْمُولُولُ وَالْمُولُولُ وَالْحَدُونُ وَالْمُولُولُ وَالْمُلْكُونُ وَالْمُعُلُولُ وَالْمُعْلِمُ وَالْمُؤْمِنُ وَالْمُولُولُ وَالْمُؤْمِنُ وَالْمُؤْمُ وَالْمُؤْمِنُ وَالْمُؤْمِ وَالْمُؤْمِنُ وَالْمُؤْمِ وَالْمُؤْمِنُ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُؤْمِ وَالْمُولُومِ و

<sup>814.</sup> A scene of the Day of Reckoning is put before us in graphic words, showing the responsibility and the limitations of the men of God, sent to preach God's Message to men, with special reference to the Message of Jesus. The Messengers are sent to preach the Truth. What fantastic forms the Message takes in men's reactions to it was beyond their knowledge at the time, and beyond their responsibility.

<sup>815.</sup> In a solemn scene before the Court of Judgment, Jesus is asked to recount all the mercies and favours shown to him, so that his followers should become ashamed of their ingratitude in corrupting that Message, when they could have done so much in profiting by its purity and spiritual truth. This argument continues to the end of the Sūra.

<sup>816.</sup> Cf. ii. 87, and iii. 62. n. 401.

<sup>817.</sup> Cf. iii. 46, and n. 388.

<sup>818.</sup> Cf. iii. 48.

The figure of a bird, By My leave, And thou breathest into it, And it becometh a bird By My leave, And thou healest those Born blind, and the lepers By My leave. And behold! thou Bringest forth the dead By My leave. 820 And behold! I did Restrain the Children of Israel From (violence to) thee 821 When thou didst show them The Clear Signs, And the unbelievers among them Said: 'This is nothing But evident magic.' 822

114. "And behold! I inspired
The Disciples to have faith
In Me and Mine Apostle:
They said, 'We have faith,
And do thou sas bear witness
That we bow to God
As Muslims'." sa4

"Oh Jesus the son of Mary!
Can thy Lord send down to us
A Table set (with viands)

بهيئه الطير بادبي المنفؤ فينها فتنفؤ فينها فتكفؤ فينها فتكفؤ فينها وتكون طيرًا بإذبي وتكون في المركبة والكربرص بلافئ وأد تغرج المؤتى بإذبي المرفق بالمؤتى بالذبي المراء يل عنك وإذ كفف بن إليرين عنك المراء يل عنك الدجة تمهم بالبينت

م١١- وَإِذْ آوْحَيْثُ إِلَى الْحُوَارِةِنَ آنْ أُومُنُوْا بِى وَ بِرَسُوْلِیٰ ۚ قَالُوۡا اٰمُنَّا وَ اشْهَالُ بِاَتُنَا مُسْلِمُوْنَ وَ اشْهَالُ بِاَتُنَا مُسْلِمُوْنَ ١٥- إِذْ قَالَ الْحُوارِيُّوْنَ يُعِيْسَى ابْنَ مُرْبَمُ إِلَى الْمُنْ مُرْبَمُ اللَّهِ الْمُنْ مُرْبَمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُنْ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُؤْمِنَالَّهُ الْمُعِلِمُ الْمُعْلِمُ الْمُعَلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلَّالَّةُ الْمُعِلِمُ الْمُعِلِمُ الْمُعِلَمُ الْمُعِلَّا الْمُعِلَمُ الْمُعْلَمُ الْمُعِلَمُ الْمُعَلِمُ الْمُ

<sup>820.</sup> Note how the words "by My leave" are repeated with each mitacle to emphasize the fact that they arose, not out of the power or will of Jesus, but by the leave and will and power of God, who is supreme over Jesus as He is over all other mortals.

<sup>821.</sup> The Jews were seeking to take the life of Jesus long before their final attempt to crucify him: see Luke iv. 28-29. Their attempt to crucify him was also foiled, according to the teaching we have received: Q. iv. 157.

<sup>822.</sup> According to Luke (xi. 15), when Christ performed the miracle of casting our devils, the Jews said he did it through the chief of the devils, i.e., they accused him of black magic. No demoniacal possession of that kind. But Moses, Jesus, and Muḥammad were all accused of magic and sorcery, by those who could find no other explanation of God's power.

<sup>823. &</sup>quot;Thou" refers to Jesus, who is being addressed by his Disciples. Cf. iii. 52.

<sup>824.</sup> Before or after Muhammad's life on this earth, all who bowed to God's Will were

"From heaven?" Said Jesus:
Fear God, if ye have faith." 825

116. They said: "We only wish
To eat thereof and satisfy
Our hearts, and to know
That thou hast indeed
Told us the truth; and
That we ourselves may be
Witnesses to the miracle."

117. Said Jesus the son of Mary:

"Oh God our Lord!

Send us from heaven

A Table set (with viands), 826

That there may be for us—

For the first and the last of us—

A solemn festival

And a Sign from Thee;

And provide for our sustenance, 827

For Thou art the best

Sustainer (of our needs)."

118. God said: "I will
Send it down unto you:
But if any of you
After that resisteth faith,
I will punish him
With a penalty such
As I have not inflicted
On any one among

٥١١- قَالَ اللهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ
 ٥٠٠ قَكُنْ يَكُفُرْ بَعْلُ مِنْكُمْ
 ١٤ قَلْ بَعْلُ مِنْكُمْ
 ١٤ قَلْ بُهُ عَلَى اللهِ
 ١٤ قَلْ بُهُ عَلَى اللهِ
 ١٤ قَلْ بُهُ الْحَلَى اللهِ

825. The request of the Disciples savours a little of (1) want of faith, (2) too much attention to physical food, and (3) a childish desire for miracles or Signs. All these three can be proved from the Canonical Gospels. (1) Simon Peter, quite early in the story, asked Jesus to depart from him as he (Simon) was a sinful man (Luke v. 8). The same Peter afterwards denied his Master three several times shamelessly when the Master was in the power of his enemies. And one of the Disciples (Judas) actually betrayed Jesus. (2) Even in the Canonical Gospels, so many of the miracles are concerned with food and drink; e.g., the turning of the water into wine (John: ii. 1-11); the conversion of five loaves and two small fishes into food for 5,000 men (John vi. 5-13), this being the only miracle recorded in all the four Gospels; the miraculous number of fishes caught for food (Luke v. 4-11); the cursing of the fig tree because it had no fruit (Matt. xxi. 18-19): the allegory of eating Christ's flesh and drinking his blood (John vi. 53-57).

(3) Because the Samaritans would not receive Jesus into their village, the Disciples James and John wanted a fire to come down from heaven and consume them (Luke ix. 54).

826. The words of the Prayer seem to suggest the Last Supper. Cf. also the vision of Peter in "The Acts of the Apostles," x. 9-16.

827. As in Islam, so in Christ's Prayer, sustenance should be taken for both physical and spiritual strength, especially the latter. "Give us this day our daily bread" seems the rendering of a literalist whose attention was fixed too much on bread.

'S I

All the peoples." 828

### Section 16.

and behold! God will say: "Oh lesus the son of Mary! Didst thou say unto men, 'Worship me and my mother As gods in derogation of God'?" He will say: "Glory to Thee! Never could I sav What I had no right (To say). Had I said Such a thing, Thou wouldst Indeed have known it. Thou knowest what is In my heart, though I Know not what is In Thine. For Thou Knowest in full All that is hidden. 829

120. "Never said I to them
Aught except what Thou
Didst command me
To say, to wit, 'Worship
God, my Lord and your Lord'; soo
And I was a witness
Over them whilst I dwelt
Amongst them; when Thou
Didst take me up,
Thou wast the Watcher
Over them, and Thou
Art a witness to all things. so

121. "If Thou dost punish them, They are Thy servants:

يُّ الْعٰكمِينُ أَ

١١٩- وَ إِذْ قَالَ اللَّهُ يَعِيْسُي ابْنَ مُرْيَحُ ءُ ٱنْتَ قُلْتَ لِلنَّاسِ اثْخِذُ وُنِيْ وَ أُرِّي الْهَيْنِ مِنْ دُوْنِ اللهِ وَال سُنْكِ ذِكِ مَا يَكُونُ لِيَ أَنْ أَقُولُ مَا لَيْسُ إن كُنْتُ قُلْتُهُ فَقُلْ عَلَيْتُهُ تَعْلَمُ مَا فِيْ نَفْسِي وَلِآ اَعْلَمُ مَا فِيْ نَفْسِكُ ۗ إِنَّكَ أَنْتَ عَلَّامُ الْغُنُونِ ٥ أَنِ اعْبُنُ وا اللهُ رَبِّي وَرَبُّكُمُ وُكُنْتُ عَلَيْهِمْ شَهِيْلًا كُنْتَ ٱنْتَ الرَّقِيْتُ عَا

<sup>828.</sup> A forceful allegory. It is a wicked generation that asks for Signs and Miracles. Usually they are not vouchsafed. But where they are, the responsibility of those who ask for them is increased. If, after that, they reject faith, invent lies, and go after false gods or false ideals, their penalty will be worse than that of other people. How this works out practically among those who call themselves Christians is exemplified in such books as the late Mr. W. T. Stead's "If Christ Came to Chicago?"

<sup>829.</sup> Jesus disclaims here any knowledge of the sort of things that are attributed to him by those who take his name. The worship of Mary, though repudiated by the Protestants, was widely spread in the earlier Churches, both in the East and the West.

<sup>830.</sup> Cf. v. 75, and n. 782.

<sup>831.</sup> Jesus here acknowledges that he was mortal, and that his knowledge was limited like

If Thou dost forgive them, Thou art the Exalted, The Wise." 892

- A day on which
  The truthful will profit
  From their truth: theirs
  Are Gardens, with rivers
  Flowing beneath,—their eternal
  Home: God well-pleased
  With them, and they with God:
  That is the great Salvation, 838
  (The fulfilment of all desires).
  - 123. To God doth belong the dominion Of the heavens and the earth, And all that is therein, And it is He who hath power Over all things.

وَ إِنْ تَغَفِرُ لَهُمُ وَإِنَّكَ اَنْتَ الْعَزِيْزُ الْعَكِيْمُ ١٣١-قَالَ اللهُ هَٰنَا يُوْمُ يَنُفَعُ الطّبِ قِيْنَ صِلْ فَهُمُ لَهُمْ جَنْكَ تَجَرِي مِنْ تَحَيَّمَا وَ الْكَنْهُ رُخْلِدِ أَيْنَ فِيْهَا آبَكًا أُ وَضِى اللهُ عَنْهُمْ وَرَضُوْ اعَنْهُ وْ دُلكَ الْهُوْزُ الْعَظِمُ وَرَضُوْ اعَنْهُ وْ

، ۱۳۳-بلاءِ مُلْكُ التَّالَمُوْتِ وَالْأَرْضِ وَمَا فِيهِ نَّ وَمَا فِيهِ نَهُ وَهُوَ عَلَى كُلِّ شَىءً قَدِيدُرُ أَ



<sup>832.</sup> A Master can justly punish His servants for disobedience. no one can say Him nay, for He is high above all. But if He chooses to forgive, He in His wisdom sees things that we mortals cannot see. This is the limit of intercession that men of God can make on behalf of sinners.

<sup>833.</sup> Fauz=Felicity, happiness, achievement, salvation, the attainment or fulfilment of desires. What a beautiful definition of salvation or the end of life!—that we should win God's good pleasure and that we should reach the stage at which His good pleasure is all-in-all to us.

#### APPENDIX II.

## On the Taurāt (see v. 47, n. 753).

The Taurāt is frequently referred to in the Quran. It is well to have clear ideas as to what it exactly means. Vaguely we may say that it was the Jewish Scripture. It is mentioned with honour as having been, in its purity, a true revelation from God.

To translate it by the words "The Old Testament" is obviously wrong. The "Old Testament" is a Christian term, applied to a body of old Jewish records. The Protestants and the Roman Catholics are not agreed precisely as to the number of records to be included in the canon of the "Old Testament." They use the term in contradistinction to the "New Testament," whose composition we shall discuss in Appendix III.

Nor is it correct to translate Taurāt as the "Pentateuch," a Greek term meaning the "Five Books." These are the first five books of the Old Testament, Known as Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. They contain a semi-historical and legendary narrative of the history of the world from the Creation to the time of the arrival of the Jews in the Promised Land. There are in them some beautiful idylls but there are also stories of incest, fraud, cruelty, and treachery, not always disapproved. A great part of the Mosaic Law is embodied in this narrative. The Books are traditionally ascribed to Moses, but it is certain that they were not written by Moses or in an age either contemporary with Moses or within an appreciable distance of time from Moses. They were in their present form probably compiled some time after the return of the Jews from the Babylonian Captivity. The decree of Cyrus permitting such return was in 536 B C. Some books now included in the Old Testament, such as Haggai, Zechariah, and Malachi were admittedly written after the return from the Captivity, Malachi being as late as 420-397 B.C. The compilers of the Pentateuch of course used some ancient material; some of that material is actually named. Egyptian and Chaldæan terms are relics of local colour and contemporary documents.

But there are some ludicrous slips, which show that the compilers did not always understand their material. Modern criticism distinguishes two distinct sources among the documents of different dates used by the editors. For the sake of brevity and convenience they may be called (a) Jehovistic, and (b) Elohistic. Then there are later miscellaneous interpolations. They sometimes overlap and sometimes contradict each other.

Logically speaking, the Book of Joshua, which describes the entry into the Promised Land, should be bracketed with the Pentateuch, and many writers speak of the six books together as the Hexateuch (Greek term for Six Books).

The Apocrypha contains certain Books which are not admitted as Canonical in the English Bible. But the early Christians received them as part of the Jewish Scriptures, and the Council of Trent (A.D. 1545-1563) seems to have recognized the greater part of them as Canonical. The statement in 2 Esdras (about the first century

A.D.) that the law was burnt and Ezra (say, about 458-457 B.C.) was inspired to rewrite it, is probably true as to the historical fact that the law was lost, and that what we have now is no earlier than the time of Ezra, and some of it a good deal later.

So far we have spoken of the Christian view of the Old Testament. What is the Jewish view? The Jews divide their Scripture into three parts: (1) the Law (Torah), (2) the Prophets (Nebiim), and (3) the Writings (Kethubim). The corresponding Arabic words would be: (1) Taurāt, (2) Nabiyin, and (3) Kutub. This division was probably current in the time of Jesus. In Luke xxiv. 44 Jesus refers to the Law, the Prophets and Psalms. In other places (e.g., Matt. vii. 12) Jesus refers to the Law and the Prophets as summing up the whole Scripture. In the Old Testament Book, 2 Chronicles xxxiv. 30, the reference to the Book of the Covenant must be to the Torah or the original Law. This is interesting, as the Qurān frequently refers to the Covenant with reference to the Jews. The modern Christian terms "Old Testament" and "New Testament" are substitutes for the older terms "Old Covenant" and "New Covenant." The Samaritans, who claim to be the real Children of Israel and disavow the Jews as schismatics from their Law of Moses, only recognise the Pentateuch, of which they have their own version slightly different from that in the Old Testament.

The view of the school of Higher Criticism is radically destructive. According to Renan it is doubtful whether Moses was not a myth. Two versions of Sacred History existed, different in language, style, and spirit, and they were combined together into a narrative in the reign of Hezekiah (BC 727-697). This forms the greater part of the Pentateuch as it exists to-day, excluding the greater part of Deuteronomy and In the reign of Josiah about 622 B.C., certain priests and scribes (with Leviticus. Jeremiah the prophet) promulgated a new code, pretending that they had found it in the Temple (II Kings, xxii. 8). This Law (Forah=Taurāt) was the basis of Judaism, the new religion then founded in Palestine. This was further completed by the sacerdotal and Levitical Torah, complied under the inspiration of Ezekiel, say, about 575 B.C., and contained mainly in the Book of Leviticus, with scattered fragments in Exodus, Numbers, and Joshua. We are entitled to accept the general results of a scientific examination of documents, probabilities, and dates, even though we reject the premise which we believe to be false, viz., that God does not send inspired Books through inspired Prophets. We believe that Moses existed: that he was an inspired man of God; that he gave a message which was afterwards distorted or lost; that attempts were made by Israel at various times to reconstruct that Message; and that the Taurat as we have it is (in view of the statement in 2 Esdras) no earlier than the middle of fifth century B.C. :

The primitive Torah must have been in old Hebrew, but there is no Hebrew manuscript of the Old Testament which can be dated with certainty earlier than 916 A.D. Hebrew ceased to be a spoken language with the Jews during or after the Captivity, and by the time we come to the period of Jesus, most cultivated Hebrews used the Greek language, and others used Aramaic (including Syriac and Chaldee), Latin, or local dialects. There were also Arabic versions. For historical purposes the most important versions were the Greek version, known as the Septuagint, and the Latin versions, known as the Vulgate. The Septuagint was supposed to have been prepared by 70 or 72 Jews (Latin, septuaginta=seventy) working independently and at different times, the earliest portion dating from about 284 B.C. This version was

used by the Jews of Alexandria and the Hellenised Jews who were spread over all parts of the Roman Empire. The Vulgate was a Latin translation made by the celebrated Father of the Christian Church, St. Jerome, from Hebrew, early in the fifth century A.D., superseding the older Latin versions. Neither the Septuagint nor the Vulgate have an absolutely fixed or certain text. The present standard text of the Vulgate as accepted by the Roman Catholic Church was issued by Pope Clement VIII (A.D. 1592-1605).

It will be seen therefore that there is no standard text of the Old Testament The versions differ from each other frequently in minor in its Hebrew form. particulars and sometimes in important particulars. The Pentateuch itself is only a small portion of the Old Testament. It is in narrative form, and includes the laws and regulations associated with the name of Moses, but probably compiled and edited from older sources by Ezra (or Esdras, Arabic, 'Uzair) in the 5th century B.C. As Renan remarks in the preface to his History of the People of Israel, the "definite constitution of Judaism" may be dated only from the time of Ezra. The very early Christians were divided into two parties. One was a Judaising party, which wished to remain in adherence to the Jewish laws and customs while recognising the mission of Jesus. The other, led by Paul, broke away from Jewish customs and traditions. Ultimately Pauline Christianity won. But both parties recognised the Old Testament in its present form (in one or another of its varying versions) as Scripture. It was the merit of Islam that it pointed out that as scripture it was of no value, although it recognised Moses as an inspired apostle and his original Law as having validity in his period until it was superseded. In its criticism of the Jewish position it said in effect: "You have lost your original Law; even what you have now as its substitute, you do not honestly follow; is it not better, now that an inspired Teacher is living among you, that you should follow him rather than quibble over uncertain texts?"

But the Jews in the Apostle's time (and since) went a great deal by the Talmud, or a body of oral exposition, reduced to writing in different Schools of doctors and learned men. "Talmud" in Hebrew is connected with the Arabic root in Talmiz, "disciple" or "student." The Talmudists took the divergent texts of the Old Testament and in interpreting them by a mass of traditional commentary and legendary lore, evolved a standard body of teaching. The Talmudists are of special interest to us, as, in the sixth century A.D., just before the preaching of Islam, they evolved the Massorah, which may be regarded as the body of authoritative Jewish Hadith, to which references are to be found in passages addressed to the Jews in the Qurān.

The first part of the Talmud is called the Mishna,—a collection of traditions and decisions prepared by the Rabbi Judah about 150 A.D. He summed up the results of a great mass of previous rabbinical writings. The Mishna is the "Second Law": Cf. the Arabic Thān-in=second. "It bound heavy burdens, grievous to be borne, and laid them on men's shoulders": Matt. xxiii, 4.

There were also many Targums or paraphrases of the Law among the Jews. "Targum" is connected in root with the Arabic word Tarjama, "he translated." There were many Targums, mostly in Aramaic, and they constituted the teaching of the Law to the masses of the Jewish people.

The correct translation of the Taurāt is therefore "The Law." In its original form it was promulgated by Moses, and is recognised in Islam as having been an inspired Book. But it was lost before Islam was preached. What passed as "The Law" with the Jews in the Apostle's time was the mass of traditional writing which I have tried to review in this Appendix.

Authorities: Encyclopædia Britannica, "Bible"; Helps to the Study of the Bible, Oxford University Press; A. F. Kirkpatrick, Divine Library of the Old Testament; C. E. Hammord, Outlines of Textual criticism; E. Renan, History of Israel; G. F. Moore, Literature of the Old Testament, and the bibliography therein (Home University Library).

#### APPENDIX III.

#### On the Injil (see v. 49, n. 757).

Just as the Taurāt is not the Old Testament, or the Pentateuch, as now received by the Jews and Christians, so the Injil mentioned in the Qurān is certainly not the New Testament, and it is not the four Gospels as now received by the Christian Church, but an original Gospel which was promulgated by Jesus, as the Taurāt was promulgated by Moses and the Qurān by Muhammad Muştafā.

The New Testament as now received consists of (a) four Gospels with varying contents (Matthew, Mark, Luke, and John); and other miscellaneous matter; viz., (b) The Acts of the Apostles (probably written by Luke and purporting to describe the progress of the Christian Church under St. Peter and St. Paul from the supposed Crucifixion of Jesus to about 61 A.D.); (c) twenty-one Letters or Epistles (the majority written by St. Paul to various churches or individuals, but a few written by other Disciples, and of a general nature); and (d) the Book of Revelation or Apocalypse (ascribed to St. John, and containing mystic visions and prophecies, of which it is difficult to understand the meanings).

As Prof. F. C. Burkitt remarks (Canon of the New Testament), it is an odd miscellany. "The four biographies of Jesus Christ ... are not all independent of each other, and neither of them was intended by its writer to form one of a quartette. But they are all put side by side, unharmonised, one of them being actually imperfect at the end, and one being only the first volume of a large work." All this body of unmethodical literature was casual in its nature. No wonder, because the early Christians expected the end of the world very soon. The four canonical Gospels were only four out of many, and some others besides the four have survived. Each writer just wrote down some odd sayings of the Master that he recollected. Among the miracles described there is only one which is described in all the four Gospels, and others were described and believed in, in other Gospels, which are not mentioned in any of the four canonical Gospels. Some of the Epistles contain expositions of doctrine, but this has been interpreted differently by different Churches. There must have been hundreds of such Epistles, and not all the Epistles now received as canonical were always so received or intended to be so received. The A pocalypse also was not the only one in the field. There were others. They were prophecies of "things which must shortly come to pass"; they could not have been meant for long preservation, "for the time is at hand."

When were these four Gospels written? By the end of the second century A.D. they were in existence, but it does not follow that they had been selected by that date to form a canon. They were merely pious productions comparable to Dean Farrar's Life of Christ. There were other Gospels besides. And further, the writers of two of them, Mark and Luke, were not among the Twelve Disciples "called" by Jesus. About the Gospel of St. John there is much controversy as to authorship, date, and even as to whether it was all written by one person. Clement of Rome (about 97 A.D.)

and Polycarp (about 112 A.D.) quote sayings of Jesus in a form different from those found in the present canonical Gospels. Polycarp (Epistle, vii) inveighs much against men " who pervert the sayings of the Lord to their own lusts," and he wants to turn "to the Word handed down to us from the beginning," thus referring to a Book (or a Tradition) much earlier than the four orthodox Gospels. An Epistle of St. Barnabas and an Apocalypse of St. Peter were recognised by Presbyter Clement of Alexandria (flourished about 180 A.D.). The Apocalypse of St. John, which is a part of the present Canon in the West, forms no part of the Peshitta (Syriac) version of the Eastern Christians, which was produced about 411-433 A.D. and which was used by the Nestorian Christians. It is probable that the Peshitta was the version (or an Arabic form of it) used by the Christians in Arabia in the time of the Apostle. The final form of the New Testament canon for the West was fixed in the fourth century A.D. (say, about 367 A.D.) by Athanasius and the Nicene creed. The beautiful Codex Sinaiticus which was acquired for the British Museum in 1934, and is one of the earliest complete manuscripts of the Bible, may be dated about the fourth century. It is written in the Greek language. Fragments of unknown Gospels have also been discovered, which do not agree with the received canoncial Gospels.

The Injil (Greek, Evangel=Gospel) spoken of by the Quran is not the New Testament. It is not the four Gospels now received as canonical. It is the single Gospel which, Islam teaches, was revealed to Jesus, and which he taught. Fragments of it survive in the received canonical Gospels and in some others, of which traces survive (e.g., the Gospel of Childhood or the Nativity, the Gospel of St. Barnabas, etc.). Muslims are therefore right in respecting the present Bible (New Testament and Old Testament), though they reject the peculiar doctrines taught by orthodox Christianity or Judaism. They claim to be in the true tradition of Abraham, and therefore all that is of value in the older revelations, it is claimed, is incorporated in the teaching of the Last of the Prophets.

In v. 85 we are told that nearest in love to the Believers among the People of the Book are the Christians. I do not agree that this does not apply to modern Christians "because they are practically atheists or freethinkers." I think that Christian thought (like the world's thought) has learnt a great deal from the protest of Islam against priest domination, class domination, and sectarianism, and its insistence on making this life pure and beautiful while we are in it. We must stretch a friendly hand to all who are sincere and in sympathy with our ideals.

Authorities: The first two mentioned for Appendix II, and in addition: Prof. F. C. Burkitt, on the Canon of the New Testament, in Religion, June 1934, the Journal of Transactions of the Society for Promoting the Study of Religion: R. W. Mackay, Rise and Progress of Christianity; G. R. S. Mead, The Gospel and the Gospels; B. W. Bacon, Making of the New Testament, with its Bibliography; R. Hone, The Apocryphal New Testament, London 1820; H. I. Bell and T. C. Skeat, Fragments of an Unknown Gospel and other Christian Papyri, published by the British Museum, 1935.

## INTRODUCTION TO SURA VI (An'ām).

This is a Sura of the late Meccan period. The greater part of it was revealed entire. Its place in the traditional order of arrangement is justified by logical considerations. We have already had the spiritual history of mankind, a discussion of the earlier revelations and how they were lost or corrupted, the regulations for the outer life of the new Community and the points in which the Jews and Christians failed to maintain the central doctrine of Islam—the unity of God. The next step now taken is to expound this doctrine in relation to Pagan Arabia.

The nature of God and the method by which He reveals Himself are first expounded, and the weakness of Paganism is exposed (vi. 1—30, and C. 76)

The emptiness of this world's life is contrasted with the evidence of God's wonderful handiwork in all Creation. It is He Who holds the keys of the Unseen and the secrets of all that we see (vi. 32—60, and C. 77).

God's working in His world and His constant care and guidance should give a clue to His unity, as it did to Abraham when he argued with those who worshipped false gods (vi. 61—82, and C. 78).

The succession of prophets after Abraham kept God's truth alive, and led up to the Qurān. How can man fail to understand the majesty and goodness of God, when he contemplates God's nature and His Messages to mankind? (vi. 83—110, and C. 79).

The obstinate and the rebellious are deceived: they should be avoided. Though they turn for assistance to each other, they will receive due punishment (vi. 111-129, and C. 80).

God's decrees will come to pass, in spite of all the crimes and superstitions of the ungodly (vi. 130—150, and C. 81).

The better course is to follow the straight Way, the Way of God, as directed in the Quran, with unity and the full dedication of our lives (vi. 151—165, and C. 82).

C. 76.—God did separate Light from Darkness;
(vi. 1-30). He reigns not only in heaven but also
On earth; Mercy is His Law;
To Him shall we all return
At the end of all things. How can we
Then depart from truth and forge lies
Against Him? It is folly to say that there is
Nothing beyond this our present life.

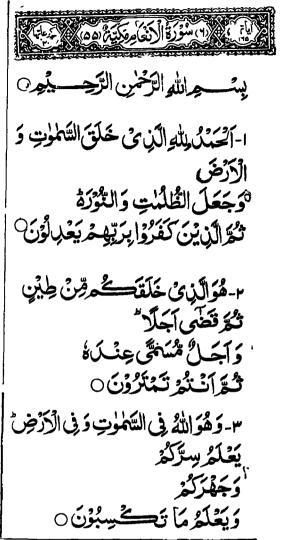
Sūra VI.

An'am, or Cattle.

In the name of God, Most Gracious,

Most Merciful.

- 1. Praise be to God,
  Who created the heavens
  And the earth,
  And made the Darkness
  And the Light.
  Yet those who reject Faith
  Hold (others) as equal 834
  With their Guardian-Lord.835
- 2. He it is Who created 886
  You from clay, and then
  Decreed a stated term 887
  (For you). And there is
  In His Presence another
  Determined term; yet
  Ye doubt within yourselves!
- 3. And He is God
  In the heavens
  And on earth.
  He knoweth what ye
  Hide, and what ye reveal,
  And He knoweth
  The (recompense) which
  Ye earn (by your deeds). 838



834. 'Adala has various meanings; (1) to hold something as equal to something else, as here; to balance nicely; (2) to deal justly, as between one party and another, xiii. 15; (3) to give compensation or reparation, or something as equivalent to something else, vi. 70; (4) to turn the balance the right way, to give a right disposition, to give a just bias or proportion, lxxxii. 7; (5) to turn the balance the wrong way, to swerve, to show bias, iv. 135.

835. The argument is threefold: (1) God created everything you see and know; how can you then set up any of His own creatures as equal to Him? (2) He is your own Guardian-Lord; He cherishes and loves you; how can you be so ungrateful as to run a ter something else? (3) Darkness and Light are to help you to distinguish between the true from the false: how then can you confound the true God with your false ideas and superstitions? There may also be a repudiation of the Duality of old Persian theology; Light and Darkness are not conflicting Powers they are both creatures of in one true God.

836. After the general argument, the argument comes to man personally. Can such a miserable creature, created from clay, put himself in opposition to his Creator? And can man forget or doubt that he is here only for a short term of probation? And then, after a period, comes the Day of Account before God.

837. This life is a period of probation. The other term leads up to Judgment.

838. It is folly to suppose that God only reigns in the heavens. He also reigns on earth. He knows all our secret thoughts and motives, and the real worth of all that is behind what we care to show. It is by our deeds that He judges us; for our deeds, whether good or evil, we shall get due recompense in due time.

- 4. But never did a single One of the Signs Of their Lord reach them, But they turned Away therefrom.
- 5. And now they reject
  The truth when it reaches
  Them: but soon shall they
  Learn the reality of what
  They used to mock at.
- 6. See they not how many Of those before them We did destroy?—839 Generations We had established On the earth, in strength Such as We have not given To you—for whom We poured out rain From the skies in abundance, And gave (fertile) streams Flowing beneath their (feet): Yet for their sins We destroyed them, And raised in their wake Fresh generations (To succeed them).
- 7. If We had sent
  Unto thee a written
  (Message) on parchment, 839A
  So that they could
  Touch it with their hands,
  The Unbelievers would
  Have been sure to say:
  "This is nothing but

٣- وَ مَا تَأْتِيهِ مُرَمِّنَ أَيْةٍ مِّنَ أَيْكَةٍ مِنْ أَيْكِ ٥- فَقُلُ كُنَّ بُوْا بِالْحَقِّ لَتَا جَاءُهُمُ مُ فسُوْفَ يَأْرِينِهُمُ ٱكُّلِؤُا مَا كَانُوْايِهِ يَسْتَهُ نِرْءُوْنَ ٧- أكنهُ يُرُوْا كَمْ أَهْلَكُنَّا مِنْ تَبْهِ مِّنْ قَرْنِ مُكَنَّافِهُمُ فِي الْأَرْضِ مَا لَهُ تُعَكِّرُ مُلَكُّهُ وَ ٱرْسُلْنَا السُّمَاءُ عَلَيْهِ مَرْةِ فكمشؤة بأيب يهم لَقَالَ الَّذِينَ كُفَرُوَّا ان هندآالا

839. Now comes the argument from history, looking backwards and forwards. If we are so short-sighted or arrogant as to suppose that we are firmly established on this earth, secure in our privileges, we are reminded of much greater nations in the past, who failed in their duty and were wiped out. In their fate we must read our own fate, if we fail likewise! But those without faith, instead of facing facts squarely, "turn away therefrom."

839.A. Qirtās in the Apostle's life, could only mean "parchment," whichw as commonly used as writing material in Western Asia from the 2nd century B.C. The word was derived from the Greek, Charles (cf. Latin, "Charta"). Paper, as we know it, made from rags, was first used by the Arabs after the conquest of Samarqand in 751 A.D. The Chinese had used it by the 2nd century B.C. The Arabs introduced it into Europe; it was used in Greece in the 11th or 12th century, and in Spain through Sicily in the 12th century. The papyrus, made from an Egyptian reed, was used in Egypt as early as 2500 B.C. It gave place to paper in Egypt in the 10th century.

## Obvious magic!"840

- 8. They say: "Why is not
  An angel sent down to him?"
  If We did send down
  An angel, the matter
  Would be settled at once,
  And no respite
  Would be granted them.841
- 9. If We had made it
  An angel, We should
  Have sent him as a man,
  And We should certainly
  Have caused them confusion
  In a matter which is
  Already to them
  Obscure and confused. 842
- 10. Mocked were (many)
  Apostles before thee;
  But the scoffers
  Were hemmed in
  By the thing that they mocked.<sup>843</sup>

#### Section 2.

- 11. Say: "Travel through the earth, And see what was the end Of those who rejected Truth."
- 12. Say: "To whom belongeth All that is in the heavens

سِعُرِّ مُبِينَ ٥ ٨- وَ قَالُوْا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكُ \* وَ لَوْ أَنْزَلْنَا مَلَكًا لَقُضِى الْاَمْرُ لَقُضِى الْاَمْرُ لَا يُنْظِرُونَ ٥ وَ لَوْ جَعَلْنَا هُ مَلَكًا عَجَعَلْنَاهُ رَجُلًا وَ لَلْبَسُنَا عَلَيْهِمْ وَ لَلْبَسُنَا عَلَيْهِمْ وَ لَلْبَسُنَا عَلَيْهِمْ

٠٠- وَلَقُو الشُّهُ رِْئُ بِرُسُلِ مِّنُ قَبُلِكَ فَكَانَ بِالْدِيْنُ سَخِرُوْا مِنْهُ مُرَ مَا كَانُوْا رِبِهِ يَنْتَهُ بُرِءُوْنَ أَ

السيئروا في الركن ثمرًا نظروا كيف عكن عاف عاف عاف عاف عاف عاف عاف عاف التكوّب في التماوت
 التماوت من من عافي التماوت

<sup>840.</sup> The materialists want to see actual physical material things before them, but if such a thing came from an unusual source or expressed things they cannot understand, they give it some name like magic, or superstition, or whatever name is in fashion, and they are not helped at all in attaining faith, because their "hearts are diseased" (ii. 10).

<sup>841.</sup> Cf. ii. 210. An angel is a heavenly being, a manifestation of God's glory, invisible to men who live gross material lives. Such men are given plenty of respite in which to turn in repentance to God and make themselves worthy of His light. But if their prayer to see an angel were granted, it would do them no good, for they would be destroyed as darkness is destroyed by light.

<sup>842.</sup> Supposing an angel should appear to their grosser senses, he could do only it in human form. In that case their present confused notions about spiritual life would be still more confounded. They would say: "We wanted to see an angel, and we have only seen a man!"

<sup>2. 843. &</sup>quot;The scoffers were mocked by the thing that they mocked" would express epigrammatically part of the sense, but not the whole. "Hemmed in" implies that the logic of events turned the tables, and as a man might be besieged and surrounded by an enemy in war, and would be forced to surrender, so these mockers will find that events would justify Truth, not them. The mockers of Jesus,—where were they when Titus destroyed Jerusalem? The mockers who drove out Muhammad from Mecca,—what was their plight when Muhammad came back in triumph and they sued for mercy,—and he gave it to them! According to the Latin proverb, Great is Truth, and must prevail.

And on earth?" Say:
"To God. He hath inscribed
For Himself (the rule of) Mercy
That He will gather you
Together for the Day of Judgment,
There is no doubt whatever.
It is they who have lost
Their own souls, that will
Not believe.

- 13. "To Him belongeth all That dwelleth (or lurketh) \*45 In the Night and the Day. For He is the One Who heareth and knoweth All things." \*46
- 14. Say: "Shall I take
  For my protector
  Any other than God,
  The Maker of the heavens
  And the earth?
  And He it is that
  Feedeth but is not fed." \*\*47
  Say: "Nay! but I am
  Commanded to be the first
  Of those who bow
  To God (in Islam),
  And be not thou
  Of the company of those
  Who join gods with God."

وَالْأَرْضِ ۚ قُلْ اللّهِ ۚ كُنَّبُ عَلَى نَفْسِهِ الرَّحْمَةُ ۚ لَيَجْمَعَنَّكُمْ إلى يَوْمِ الْقِيْمَةِ لَا مَيْبَ فِيهُ اللّهٰ يُنَ خَسِمُ وَالنَّفُسُهُمْ اللّهُ مَا سَكَنَ فِي النّهِلِ وَالنَّهَارِ وَهُو السَّمِيْمُ الْعَكِلِيْمُ ۞ وَهُو السَّمِيْمُ الْعَكِلِيْمُ

١٥- قُلْ اَغَيْرُ اللهِ اَتَّخِفْ وَلِيًّا فَالْحِرَالْتَهُمُوتِ وَالْكَرْضِ
 وَهُوَيُطْعِمُ وَلا يُطْعَمُرُ
 قُلْ اِنِّيَ أُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ
 مَنْ أَسْلَمَ
 وَلَا تَكُوُنَ مَن الْمُشْرِكِينَ

If we imagine Night and Day to be places, and each to have (dwelling in them) things that are open and things that are concealed, things that move and things that are still, things that are sounded and things that are quiescent, we get some idea of the imagery implied. The mystery of Time (which seems more abstract than Space) is thus explained and illustrated by the idea of Place or Space, which also is a nation and not a concrete thing. But He Who has contral of all these things is the one true God.

<sup>844.</sup> History, travel, human experience, all prove the Mercy of God and the law that without it those who reject Truth tend to lose their own souls and destroy themselves.

<sup>845.</sup> Sakana = (1) to dwell; (2) to rest, to be still, to stop (moving), to lurk; (3) to be quiescent, as a letter which is not moved with a yowel.

<sup>846.</sup> Throughout this section we have a sort of implied dialogue, of which one part is understood from the other part, which is expressed. In verse 11, we might have an imaginary objector saying: "Why go back to the past?" The answer is: "Well, travel through the world, and see whether it is not true that virtue and godliness exalt a nation, and the opposite are causes of ruin. Both the past and the present prove this." In verse 12 the objector may say: "But you speak of God's power?" The man of God replies: "Yes, but Mercy is God's own attribute, and knowledge and wisdom beyond what man can conceive."

<sup>847.</sup> Feedeth but is not fed: true both literally and figuratively. To God we owe the satisfaction of all needs, but He is independent of all needs.

- 15. Say: "I would, if I Disobeyed my Lord, Indeed have fear Of the Penalty Of a Mighty Day.
- 16. "On that day, if the Penalty
  Is averted from any,
  It is due to God's Mercy;
  And that would be (Salvation),
  The obvious fulfilment
  Of all desire. 848
- 17. "If God touch thee
  With affliction, none
  Can remove it but He;
  If He touch thee with happiness,
  He hath power over all things. 849
- 18. "He is the Irresistible, (watching)
  From above over His worshippers;
  And He is the Wise,
  Acquainted with all things."
- 19. Say: "What thing is most
  Weighty in evidence?"
  Say: "God is witness
  Between me and you;
  This Quran hath been
  Revealed to me by inspiration,
  That I may warn you
  And all whom it reaches.
  Can ye possibly bear witness
  That besides God there is
  Another God?" Say:
  "Nay! I cannot bear witness!"
  Say: "But in truth
  He is the One God,

۵- قُلُ إِنِّ اَخَافُ إِنْ عَصَيْتُ اَنْ عَصَيْتُ اَنْ عَنَابَ يُوْمِ عَظِيْمِ الله مَنْ يُضْرَفُ عَنْهُ يُوْمَئِنٍ قَعْنُ رَحِمُهُ وَذَٰلِكَ الْفَوْرُ الْنُبِينُ ۞

الوَّانُ يَّنْسُسُكَ اللَّهُ بِضُرِّ فَلَا كَاشِفَ لَكَ اللَّهُ بِضُرِّ فَلَا كَاشِفَ لَكَ اللَّهُ بِضَرِّ فَلَا كَاشِفَ لَكَ اللَّهُ اللَّهُ بِعَنْ اللَّهُ بِعَنْ اللَّهُ الْكَافِرُ فَلَى عَبَادِمٌ مُلَا الْعَاهِرُ فَلْ قَاعِبَادِمٌ مُلَا وَهُوَ الْعَاهِرُ فَلْ قَاعِبَادِمٌ مُلَا الْعَاهِرُ فَلْ قَاعِبَادِمٌ مُلَاعِدٍمُ الْعَبِيمُ اللَّهُ اللَّهُ الْعَبِيمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللَّهُ اللَّ

91- قُلُ اَئُ شَيْءً اَكْبُرُ شَهَادَةً ثُولَ اللهُ شَهِيئًا بَيْنِي وَبَيْنَكُمُ مُهَادَةً ثُلُولُ فَلَى اللهُ شَهِيئًا بَيْنِي وَبَيْنَكُمُ وَ وَمَنْ بَلَغَ الرَّفَةُ اللهُ اللهُ اللهُ المُثَلَّمُ وَمَنْ بَلَغَ الرَّفِقَ المُحْرَى لَكُمُ اللهِ اللهُ المُحْرَى لَكُمُ اللهِ اللهُ 

<sup>848.</sup> We continue the implied dialogue suggested in n. 846. In verse 14, the objector might say:

"But we have another interests in life than religion and God" "No," says the man of God. "My
Creator is the one and only Power whose protection I seek; and I strive to be first in the race." In
verse 15, the objector suggests: "Enjoy the good things of this life; it is short." The answer is:

"The Hereafter is more real to me, and promises the true fulfilment of all desire; happiness or affliction
comes not from the fleeting pettinesses or illusions of this life, but from the power and wisdom of
God." In verse 19, the objector makes his final splash: "What evidence is there for all this?" The
reply is: "I know it is true, for God's voice is within me, and my living Teacher awakens that voice;
and there is the Book of Inspiration. God is one, and there is none other besides."

<sup>849.</sup> The vulgar worship false gods out of fear that they would harm them or hope that they would confer some benefit on them. These false gods can do neither. All power, all goodness is in the hands of the One True God. All else is pretence of illusion.

And I truly am innocent
Of (your blasphemy of) joining
Others with Him."

20. The People of the Book
Know this as they know see
Their own sons.
Those who have lost
Their own souls
Refuse therefore to believe.

#### Section 3.

- 21. Tho doth more wrong
  Than he who inventeth
  A lie against God
  Or rejecteth His Signs?
  But verily the wrong-doers
  Never shall prosper.
- 22. One day shall We gather
  Them all together: We
  Shall say to those
  Who ascribed partners (to Us):
  "Where are the partners
  Whom ye (invented
  And) talked about?"
- 23. There will then be (left)
  No subterfuge for them 851
  But to say: "By God
  Our Lord, we were not
  Those who joined gods
  With God."
- 24. Behold! how they lie Against their own souls!

ا وَالنَّنِي بَرِئَ عُرِّمِنا اللَّهُ رِكُونَ مَ اللَّهِ اللَّهُ رِكُونَ مَ اللَّهِ اللَّهُ اللَّهُ رِكُونَ مَ اللَّهُ اللَّهُ الْكِتْبَ يَعْرِفُونَ أَنَّهُ الْكِتْبَ يَعْرِفُونَ أَنَّا اللَّهُ مُ الْكِتْبَ يَعْرِفُونَ أَنِّ النَّاءُ هُمُ الْكِتْبَ يَعْرِفُونَ أَنِّ اللَّهُ مُ اللَّهُ اللْمُولِي اللْمُنْ اللَّهُ اللَّهُ اللْمُؤْمِنِ اللْمُلِي الللْمُولِي اللْمُؤْمِنِ الللْمُولِي الللْمُولِي الللْمُؤْمِنِي الللْمُ الللْمُؤْمِنِي الللْمُؤْمِنِ الللْمُؤْمِنِ الللْمُؤْمِنِ الللْمُؤْمِنِ الللْمُؤْمِنِي الللْمُؤْمِنُ اللْمُؤْمِنِ الللْمُ الللْمُ الللْمُولُ الللْمُؤْمِنِ اللْمُؤْمِنِ الللْمُؤْمِنِ

١١- وَمَنْ أَظُلُمُ مِعْنِ افْتَرَى عَلَى الْأَوْلُكُونَ الْخَلِمُ مِعْنِ افْتَرَى عَلَى الْعَلِمُ الْخَلِمُ وَكُنْ الْخَلِمُ وَلَا يُفْلِحُ الظّلِمُونَ وَ ١٤- وَيُوْمَ لَحُشُرُ هُمُّ مَجِينِعًا ثُمَّةً نَقُولُ لِلْذِينَ اَشْرَكُونًا اللّهِ وَيَعْلَى اللّهِ وَيْعِنَى اللّهِ وَيَعْلَى اللّهِ وَيَعْلَى اللّهِ وَيَعْلَى اللّهِ وَيْعِنَى اللّهِ وَيَعْلَى اللّهِ وَيَعْلَى اللّهِ وَيَعْلَى اللّهِ وَيْعِنَى اللّهِ وَيَعْلَى اللّهِ وَيَعْلَى اللّهِ وَيْعِنَى اللّهِ وَيْعِنَى اللّهِ وَيْعُلِمُ اللّهُ وَيْرِيْ فَا وَاللّهِ وَيْعِنَى اللّهِ وَيْعِنَى اللّهُ وَيْعُلِمُ اللّهُ وَيْعِنَى اللّهِ وَيْعِنْ اللّهُ وَلَا اللّهِ وَيْعِنْ اللّهِ وَيْعِنْ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ وَلَيْنَ اللّهُ وَاللّهُ وَلَا اللّهُ وَلّهُ اللّهُ وَلَا اللّهُ وَلّهُ اللّهُ اللّهُ وَلَا اللّهُ وَلّهُ اللّهُ وَالْعُلْمُ اللّهُ وَلَا اللّهُ وَلّهُ اللّهُ اللّهُ وَاللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ وَلِي اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ الللللّهُ الللللّهُ اللّهُ اللّهُ اللللللّهُ اللّهُ الللللّهُ اللّهُ الللللّهُ اللللللّ

850. Cf. ii. 146 and n. 151. In both passages the pronoun translated "this" may mean "him" and refer to Muhammad the Apostle of God, as some Commentators think.

<sup>851.</sup> Fitnat has various meanings, from the root idea of "to try, to test, to tempt;" e.g. (1) a trial or temptation, as in ii. 102; (2) trouble, tumult, oppressions, persecution, as in ii. 191, 193, 217; (3) discord, as in iii. 7; (4) subterfuge, an answer that amounts to a sedition; an excuse founded on a falsehood, as here. Other shades of meaning will be noticed as they occur.

Those who blasphemed God in imagining false gods will now see the vanity of their imaginations for themselves. What answer can they give now? In their perversity they will deny that they ever entertained the notion of false gods.

But the (lie) which they Invented will leave them 852 In the lurch.

26. Others they keep away from it,
And themselves they keep away;
But they only destroy
Their own souls,
And they perceived it not.

27. If thou couldst but see
When they are confronted
With the Fire!
They will say:
"Would that we were
But sent back!
Then would we not reject
The Signs of our Lord,
But would be amongst those
Who believe!"

28. Yea, in their own eyes
Will become manifest
What before they concealed.
But if they were returned,
They would certainly relapse
To the things they were forbidden,

وصُلُ عَنْهُمْ مَا كَانُوْا يَفْتُرُونَ ٥

مه- و مِنهِ مرمن يستهم اليك و مِنهَ المَنهُ وَ مِنهُ الْمُنهُ وَ فِي الْمُناعِلُ الْمُنْ الْمُنهُ وَ فِي الْمُناعِلُ الْمُنْ وَ فِي الْمُناعِلُ الْمُنهُ وَ فِي الْمُناعِلُ الْمُنهُ وَ فِي الْمُناعِلُ الْمُنهُ وَ فِي الْمُناعِلُ الْمُنهُ وَ الْمُنهُ وَ الْمُنهُ وَ الْمُنهُ وَ الْمُنهُ وَ اللّهُ وَاللّهُ وَ اللّهُ وَاللّهُ وَ اللّهُ وَاللّهُ وَلّهُ وَاللّهُ وَلّهُ وَاللّهُ ا

٨٠- بك بكالهُمْ مَا كَانُوا يُخْفُون مِن قَبْلُ\*
 قَبْلُ\*
 وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ

<sup>852.</sup> The lies which they used to tell have now "wondered" from the channels which they used to occupy, and left rhe liars in the lurch. In denying the indubitable fact that they took false goods, they admit the falsity of their notions and thus are practically convicted out of their own mouths.

For they are indeed liars. 958

- 29. And they (sometimes) say:
  "There is nothing except
  Our life on this earth,
  And never shall we be
  Raised up again."
- 30. If thou couldst but see
  When they are confronted
  With their Lord!
  He will say:
  "Is not this the truth?"
  They will say:
  "Yea, by our Lord!"
  He will say:
  "Taste ye them the Penalty,
  Because ye rejected Faith."

وَ إِنَّهُ مُمْ لَكُانِ بُوْنَ ۞ ٢٩- وَقَالُوُ النِّ هِيَ الْآحِيَاتُ نَاالَّ فَيَا وَمَا شَحْنُ بِمَبْعُوْثِيْنَ ۞

٣- وَكُوْ تُكَرَّى إِذْ وُقِفُواْ عَلَى رَبِّهِمْ أَ قَالُ الكِيْسَ هِلْمَا بِالْحَقِّ قَالُوا بَلَى وَرَبِنَا أَ قَالُوا بَلَى وَرَبِنَا أَ قَالَ فَنُ وَقُوا الْعَلَابَ بِمَا كُنْ تُمْ رَبِّ فَصَعْفُمُ وَنَ أَ

غ

C. 77.—The life of this world is but empty:

(vi. 31-60). What is serious is the life hereafter.

The teacher of God's truth is not baulked

By frivolous objections or insults

Or persecution. The wicked will be

Cut off to the last remnant. God's wisdom

Pervades the whole of His creation,

And in His hands are the keys of the Unseen,

And the secrets of all that we see.

#### SECTION 4.

Who treat it as a falsehood
That they must meet God,—
Until on a sudden
The hour is on them,
And they say: "Ah! woe
Unto us that we took
No thought of it";
For they bear their burdens 854
On their backs,

ام-قَلْ حَسِرَ الَّنْ يُنَ كُنَّ بُوْا بِلِقَا آ اللهُ حَتَى إِذَا جَاءَ ثُهُمُ السَّاعَةُ بَغُتَةً قَالُوْا يُحَسُّرَتَنَا عَلَى مَا فَرَّطْنَا فِيمُا ` وَ هُمْ مَي يَخْمِلُونَ آوْزَا مَ هُمْ عَلَى ظُفُورِهِمْ

- 853. Their falsity was not due to want of knowledge, but to perversity and selfishness. In their heart was a disease (ii. 10): therefore neither their understanding, nor their ears, nor their eyes do their proper work. They twist what they see, hear, or are taught, and go deeper and deeper into the mire. The deceptions which they used to practise on other people will, before the Seat of Judgment, become clear in their own eyes.
- 854. Grievous is the burden of sins which the wicked will bear on their backs when they become conscious of them. Some Commentators personify Sins as ugly Demons riding on the backs of men, while the men's Good Deeds become the strong and patient mounts which will carry the men on their backs. If the Good Deeds are few and the Sins many, the man and his Good Deeds will be crushed under the load of the Evil which they carry.

And are they not evil,—
The burdens that they bear?

- 32. What is the life of this world But play and amusement? But best is the Home In the Hereafter, for those Who are righteous.
  Will ye not understand?
- 33. The know indeed the grief
  Which their words do cause thee:
  It is not thee they reject:
  It is the Signs of God,
  Which the wicked contemn.
- 34. Rejected were the Apostles
  Before thee: with patience
  And constancy they bore
  Their rejection and their wrongs,
  Until Our aid did reach
  Them: there is none
  That can alter the Words
  (And Decrees) of God.
  Already hast thou received
  Some account of those Apostles.
- 3.5 If their spurning is hard
  On thy mind, and if
  Thou wert able to seek
  A tunnel in the ground
  Or a ladder to the skies
  And bring them a Sign,—856
  (What good?). If it were
  God's Will, He could
  Gather them together
  Unto true guidance:

ٱلا سَاءَ مَا يُزِرُونَ٥ ٣٧- وَمَا الْحَيْوةُ الدُّنْيَا الْالَالِوبُ وَلَهُوَّا وَلَلْمَارُ الْاٰخِرَةُ خَيْرٌ لِلْإِنْ يُنَ يَتَعُوْنَ \* آفَكُر تَعُقِلُونَ٥

۵۳- وَإِنْ كَانَ كَبُرْعَلَيْكَ إِعْرَاضُهُمْ فَإِنِ الْمُتَطَعْتَ أَنْ تَبْتَغِي نَفَقًا فِي الْارْضِ أَوْسُلَمًا فِي السَّمَاءِ فَتَأْتِيَهُمُ مُر بِالْيَةِ \* وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمُ عَلَى الْهُلى

<sup>855.</sup> Play and amusement are for preparing our minds for the serious things of life: in themselves they are not serious. So this life is a preparation for the Eternal Home to which we are going, which is far more important than the ephemeral pleasures which may possibly seduce us in this life.

<sup>856.</sup> There were many signs of a divine mission in the Apostle's life and in the Message which he delivered. If these did not convince the Unbelievers, was it not vain to seek a miraculous Sign from the bowels of the earth or by a visible ascent to the skies? If in the Apostle's eagerness to get all to accept his Message, he was hurt at their callousness, active opposition, and persecution of him, he is told that a full knowledge of the working of God's Plan would convince him that impatience was misplaced. This was in the days of persecution before the Hijrat. The history in Medina and after shows how God's truth was ultimately and triumphantly vindicated. Who among the sincere devotees of Muḥammad can fail to read vi. 33-35 without tears in his eyes?

So be not thou
Amongst those who are swayed
By ignorance (and impatience)!

- 36. Those who listen (in truth),<sup>257</sup>
  Be sure, will accept:
  As to the dead, God will
  Raise them up; then will they
  Be turned unto Him.
- 37. They say: "Why is not A Sign sent down
  To him from his Lord?"
  Say: "God hath certainly
  Power to send down a Sign:
  But most of them
  Understand not." 858
- 38. There is not an animal
  (That lives) on the earth,
  Nor a being that flies
  On its wings, but (forms
  Part of) communities like you.
  Nothing have We omitted
  From the Book, and they (all)
  Shall be gathered to their Lord
  In the end.
- 39. Those who reject Our Signs Are deaf and dumb,—860

# فَلَا تَكُونَنَ مِنَ الْجِهِلِيْنَ

سرائد) يَسْتَجِيبُ الْدِينَ يَسْمَعُونَ وَ وَالْمُونِي يَبْعَثُمُ مُمُ اللهُ شَرِ إِلَيْهِ يُرْجَعُونَ قَ هُمْ الْكِيهِ يُرْجَعُونَ قَ مِنْ تَرِيهِ فُلُ إِنَّ اللهَ قَادِرٌ عَلَى اَن يُبْرِقِلَ اللهَ وَلَا اللهِ اللهِ قَادِرُ عَلَى اَن يُبْرِقِلَ اللهَ وَلَا ظَرِيبُ اللهِ مَا مِنْ دَاتِهِ فِي الْوَرْضِ وَلَا ظَرِيبُ مِنْ مَنْ الْمِنْ وَمِنْ مَنْ اللهِ مِنْ شَيْءً وَلَا ظَرِيبُ مِنْ الْمِنْ وَمِنْ مَنْ اللهِ مِنْ شَيْءً وَلَا ظَرِيرُ مِنْ اللهِ مِنْ شَيْءً وَلَا ظَرِيبُ مِنْ اللهِ مِنْ مَنْ مَنْ اللهِ مِنْ شَيْءً وَلَا اللهِ مِنْ اللهِ اللهِ مِنْ اللهِ مِنْ اللهِ اللهِ مِنْ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ الل

857. There is a double meaning here. (1) If people listen to truth sincerely and earnestly, they must believe; even if the spiritual faculty is dead, God will by His grace revive it and they will come to Him, if they really try earnestly to understand. (2) The sincere will believe; but those whose hearts are dead will not listen, yet they cannot escape being brought to the Judgment-Seat before him.

858. Signs are all around them, but they do not understand. If they want a particular Sign to suit their gross ignorance, they will not be humoured, for they can always pick holes in anything that descends to their level.

859. "Animals living on the earth" include those living in the water,—fishes, reptiles, crustaceans, insects, as well as four-footed beasts. Life on the wing is separately mentioned. "Täir," which is ordinarily translated as "bird," is anything that flies including mammals like bats. In our pride we may exclude animals from our purview, but they all live a life, social and individual, like ourselves, and all life is subject to the Plan and Will of God. In vi. 59 we are told that not a leaf falls but by His Will, and things dry and green are recorded in His Book. In other words they all obey His archetypal Plan, the Book which is also mentioned here. They are all answerable in their several degrees to His Plan ("shall be gathered to their Lord in the end"). This is not Pantheism: it is ascribing all life, activity, and existence to the Will and Plan of God.

860. The limited free-will of man makes a little difference. If he sees the Signs but shuts his ears to the true Message, and refuses (like a dumb thing) to speak out the Message which all Nature proclaims, then according to the Plan (of his limited free-will) he must suffer and wander, just as, in the opposite case, he will receive grace and salvation.

In the midst of darkness Profound: whom He willeth, He leaveth to wander: Whom He willeth, He placeth On the Way that is Straight.

- 40. Say: "Think ye to yourselves, If there come upon you The Wrath of God, Or the Hour (that ye dread), Would ye then call upon Other than God?—
  (Reply) if ye are truthful!
- 41. "Nay,—on Him would ye
  Call, and if it be
  His Will, He would remove
  (The distress) which occasioned
  Your call upon Him,
  And ye would forget
  (The false gods) which ye
  Join with Him!"

## Section 5.

- 42. Refore thee We sent
  (Apostles) to many nations,
  And We afflicted the nations
  With suffering and adversity,
  That they might learn humility.
- 43. When the suffering reached Them from Us, why then Did they not learn humility? <sup>861</sup> On the contrary their hearts Became hardened, and Satan Made their (sinful) acts Seem alluring to them.
- 44. But when they forgot
  The Message they had received,

فى الظُّلُنتِ
مَنْ يَشَا اللهُ يُضَالُهُ وَمَنْ يَبَعَا أَهُ مَنْ يَشَا اللهُ يُضَالِهُ وَمَنْ يَبَعَا أَهُ مَنْ يَسَعَا أَهُ عَلَى صِرَاطٍ مُّسْتَقِيْمٍ وَمِعَ اللهِ مَنْ اللهِ مَنْ اللهِ مَنْ اللهِ اللهِ اللهِ اللهِ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهِ اللهِ مَنْ اللهُ مُنْ اللهُ مَنْ اللهُ مَا مُنْ اللهُ مُنْ اللهُ مَنْ اللهُ مُنْ اللهُ مَنْ اللهُ مَنْ اللهُ مُنْ اللهُ مَنْ اللهُ مُنْ ال

مه- وَلَقُلُ ارْسَلْنَا ۚ إِلَى أُمْرِمِّنْ فَيْلِا فَاحَنُ نَفُهُمْ بِالْبَاسَاءِ وَالضَّرَّاءِ لَعُلَّهُ مُ يَتَضَرَّعُوْنَ وَ مه - فَلَوْ لَا إِذْ جَاءَهُمْ بِالْسُنَا يَضَرَّعُوْا وَلَكِنْ فَسَتْ قُلُوبُهُمْ وَرَيْنَ لَهُمُ الشَّيْطِنُ مَا كَانُوا يَعْمَلُونَ وَ مَا كَانُوا يَعْمَلُونَ وَ

<sup>861.</sup> Sorrow and suffering may (if we take them rightly) turn out to be the best gifts of God to us, According to the Psalms (xciv. 12), "Blessed is the man whom Thou chastenest, O Lord!" Through suffering we learn humility, the antidote to many vices and the fountain of many virtues. But if we take them the wrong way, we grumble and complain; we become faint-hearted; and Satangets his opportunity to exploit us by putting forward the alluring pleasures of his Vanity Fair.

We opened to them the gates Of all (good) things, sea Until, in the midst Of their enjoyment Of Our gifts, On a sudden. We called Them to account, when lo! They were plunged in despair!

- 45. Of the wrong-doers the last Remnant shall be cut off. Praise be to God, The Cherisher of the Worlds. 863
- 45. Say: "Think ye, if God
  Took away your hearing
  And your sight, and sealed up 864
  Your hearts, who—a god
  Other than God—could
  Restore them to you?"
  See how We explain
  The Signs by various (symbols);
  Yet they turn aside.
- 47. Say: "Think ye, if
  The Punishment of God
  Comes to you,
  Whether suddenly or openly, 365
  Will any be destroyed
  Except those who do wrong?"
- 48. We send the apostles
  Only to give good news 866

فَتَخِنَا عَلَيْهِ مُ اَبُوَابَ كُلِّ شَيْءً حَتَى إِذَا فَرِحُوا بِمَا أُوْنُوَّا اَخَنُ نَهُ مُ بَغْتَةً وَإِذَا هُمْ مُّبُلِسُوْنَ ۞

٥٥-فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوْا وَالْحَمْثُ بِلَهِ رَبِّ الْعُلِمِينَ⊙

٣٩- قُلُ آرَءُ يُنْمُ إِنْ آخَنَ اللهُ مَمْعَكُمُ وَ وَأَبْصَارُكُوْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَّنَ إِلَّا غَيْرُ اللهِ يَأْتِينَكُمْ بِهُ مُنْظُرُكَيْفَ نُصُرِّفُ الْأَيْتِ انْظُرْكَيْفَ نُصُرِّفُ الْأَيْتِ تُمَّرُهُ مُهْمُ يَصْبِ فُوْنَ ۞

٧٠ قُلْ آرَءَيْتَكُمْ إِنُ آتُكُمْ عَنَ اَبُ اللهِ بَغْنَةً ٱوْجَهْرَةً هَلْ يُهْلَكُ إِلاّ الْقَوْمُ الظّٰلِمُوْنَ

بم. وَ مَا نُرْسِلُ الْمُرْسَلِيْنِ الْاَ مُبَيِّرِيْنَ

<sup>862.</sup> Learning the inner truth of ourselves and the world presupposes a certain advanced stage of sensitiveness and spiritual development. There is a shallower stage, at which prosperity and the good things of life may teach us sympathy and goodness and cheerfulness like that of Mr. Cheeribyles in Dickens. In such cases the Message takes root. But there is another type of character which is puffed up in prosperity. For them prosperity is a trial or even a punishment from the higher point of view. They go deeper and deeper into sin, until they are pulled up of a sudden, and then, instead of being contrite they merely become desperate.

<sup>863.</sup> God's punishment of wrong-doers is a measure of justice, to protect the true and righteous from their depredations and maintain His righteous decrees. It is an aspect of His character which is emphasized by the epithet "Cherisher of the World."

<sup>864.</sup> Cf. ii. 7 and n.

<sup>865.</sup> Suddenly=without warning. Openly=with many warnings, even to the sinners, though they heed them not As to those who understand and read the signs of God, they could always tell that all wrong-doing must eventually have its punishment. But it will affect the wrong-doers, not the righteous. It is justice, not revenge.

<sup>866.</sup> The Apostles are not sent to cancel man's limited free-will. They are sert to preach and teach,—to preach hope to the repentant ("good news"), and to warn the rebellious of the Wrath to come.

And to warn: so those Who believe and mend (Their lives),—upon them Shall be no fear, Nor shall they grieve.

- 49. But those who reject
  Our Signs,—them
  Shall our punishment touch,
  For that they ceased not
  From transgressing.
- 50. Say: "I tell you not
  That with me
  Are the Treasures of God, ser
  Nor do I know
  What is hidden,
  Nor do I tell you I am
  An angel. I but follow
  What is revealed to me."
  Say: "Can the blind
  Be held equal to the seeing?" see
  Will ye then consider not?

## SECTION 6.

In whose (hearts) is the fear
That they will be brought
(To Judgment) before their Lord:
Except for Him
They will have no protector
Nor intercessor:
That they may guard
(Against evil).

جَمْنُ الْرِيْنَ عَمَنُ امْنَ وَاصْلَحُ فَلَا خُوْفَ عَلَيْهِمْ وَلَا هُمْ مَكْوَنَ وَلَا هُمْ مَكْوَنَ وَ وَلَا هُمْ مَكْوَنُ وَنَ وَ وَلَا هُمْ مَكْوَنُ وَنَ وَ وَلَا هُمْ مَكْوَا يَكُونُ الْمَكْوَا بِالْمِينَا وَلَا هُمْ الْعَنَ الْبُ وَلَا الْعَنْ الْمَا يُوْفَى وَلَا الْعَنْ الْمَا يُوْفَى الْمَا عُوْلَ اللّهِ وَلَا الْعَلَمُ الْعَيْبُ وَلَا الْعَلَمُ الْعَيْبُ وَلَا الْعَلَمُ الْعَيْبُ وَلَا الْعَلَمُ الْعَيْبُ وَلَا اللّهِ وَلَا الْعَلَمُ الْعَيْبُ وَلَا اللّهِ وَلَا الْعَلَمُ الْعَيْبُ وَلَا اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللللللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الل

۵- وَ اَنْنُ رُبِهِ الْآنِ بَنَ يَحَافُوْنَ اَنْ يُخْشُرُواً اللَّ رَبِّهِ مُر كَيْسَ لَهُمْ مِّنْ دُوْنِه وَ لِنَّ وَكَرْ شَفِيْعٌ كَعُلَّهُمْ نَتَقُوْنَ ۞ لَعُلَّهُمْ نَتَقُوْنَ ۞

- 867. Literally, it might mean that the men of God are not like vulgat soothsayers, who pretend to reveal hidden treasures, or peer into the future, or claim to be something of a different nature from men. But the meaning is wider: they deal out God's great treasures of truth, but the treasures are not theirs, but God's; they have greater insight into the higher things, but that insight is not due to their own wisdom, but to God's inspiration; they are of the same flesh and blood with us, and the sublimity of their words and teaching arises through God's grace—to them and to those who hear them.
- 868. Therefore compare not the men of God (" the seeing ") with ordinary men (" the blind "). The men of God, although they be but men, have the higher light with them; therefore do not exact of them petty ephemeral services. Though they are men, they are not as other men, and are entitled to reverence.
- 869. There are some men-sinners—who yet believe in Judgment; let them be warned of their personal responsibility to guard against evil; let them not rely upon protectors or intercessors before God; their sins can only be forgiven by God's own Mercy.

- 52. Send not away those
  Who call on their Lord
  Morning and evening,
  Seeking His Face.
  Naught have they to gain
  From thee, and naught
  Hast thou to gain from them,
  That thou shouldst turn
  Them away, end thus be
  (One) of the unjust.
- 53. Thus did We try
  Some of them by comparison 872
  With others, that they
  Should say: Is it these
  Then that God hath
  Favoured from amongst us?"
  Doth not God know best
  Those who are grateful?
- 54. When those come to thee Who believe in Our Signs, Say: "Peace be on you: 878
  Your Lord hath inscribed For Himself (the rule 874
  Of) Mercy: verily,
  If any of you did evil
  In ignorance, and thereafter

۵۰- وُلَا تُطُرُدِ الَّن يُنَ يَنْ عُوْنَ رَبَّهُمْ بِالْغَلُوةِ وَالْعَشِيّ يُرِيْنُ وَنَ وَجُهَا مُا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَ مَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ وَ مَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ وَتُطُرُدُهُمْ وَتَكُونَ مِنَ الظّلِمِيْنَ

٣٥- وَكُنْ لِكَ فَتُنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَعُوْلُوَّا اَهْؤُلُآءِ مَنَّ اللهُ عَلَيْهِمْ مِّنَّ بَيْنِنَا اللَّيْسُ اللهُ بِأَعْلَمَ بِالشَّكِرِيْنَ

۵۰- وَإِذَا جَآءُكَ الْآنِيْنَ يُؤْمِنُوْنَ بِالْيِتِنَا فَقُلُ سَلَمُ عَلَيْكُمُ كَنَبَ رَبُكُوْعَلَى نَفْسِهِ الرَّحْمَةَ لا اَنَّهُ مَنْ عَمِلَ مِنْكُوْسُوْءً 'بِجَهَالَةٍ ثُكُرُ

8701 Face: wajh: see ii. 112 and n. 114. "Face" is used for God's Grace or Presence, the highest aim of spiritual aspiration.

871. Some of the rich and influential Quraish through it beneath their dignity to listen to Muḥammad's teaching in company with the lowly disciples, who were gathered round him. But they refused to send away these lowly disciples, who were sincere seekers after God. From a worldly point of view they had nothing to gain from Muḥammad as he was himself poor, and he had nothing to gain from them as they had no influence. But that was no reason for turning them away; indeed their true sincerity entitled them to precedence over worldly men in the kingdom of God, whose justice was vindicated in Muḥammad's daily life in this as in other things.

872. Pursue the argument of the last note. The influential people who were not given precedence over the poor and humble but sincere disciples, were on their trial as to their spiritual insight. Their temptation was to say (and they said it in scorn): "We are much greater than they: has God then selected these lowly people for His teaching?" But that was so. And God knew best those who were grateful to Him for His guidance.

873. The humble who had sincere faith, were not only not sent away to humour the wealthy: they were honoured, and were given a special salutation, which has become the characteristic salutation in Islam: "Peace be on you,"—the word peace, "salām" having special affinity with the word "Islām." In words they are given the salutation; in life they are promised Mercy by the special grace of God.

Repented, and amended (His conduct), lo! He is Oft-forgiving, Most Merciful.

55. Thus do We explain
The Signs in detail:
That the way of the sinners
May be shown up. 875

•

#### Section 7.

- 56. Fay: 876 "I am forbidden
  To worship those—others
  Than God—whom ye
  Call upon." Say: "I will
  Not follow your vain desires:
  If I did, I would stray
  From the path, and be not
  Of the company of those
  Who receive guidance."
- 57. Say: "For me, I have
  An obvious Sign from my Lord,
  But ye reject it. What ye \*\*7\*
  Would see hastened, is not
  In my power. The Command
  Rests with none but God:
  He declares the Truth,
  And He is the best of judges."
- 58. Say: "If what ye would see Hastened were in my power, The matter would be settled At once between you and me. 878

نَابَ مِنْ بَعُمِهِ وَ اَصْلَحَ غَانَتُهُ عَفُوْرٌ رَّحِيْمُرُ هه-وَكَنْ الِكَ نُفَصِّلُ الْإِيْنِ \* وَلِتُسْتَنِينِينَ سَبِيْلُ الْمُجْرِمِيْنَ أَ

اله-قُلُ إِنِّى نُهِيثُكُ أَنُ أَعُبُلُ الْكُنْ يُنَ تُنْ عُونَ مِنْ دُونِ اللهِ \* قُلُ لَا أَتَّبِعُ اهُوَآءَكُمُ \* قُلُ طَكَلُكُ إِذًا قُلُ طَكَلُكُ إِذًا وَمُا آنَا مِنَ الْهُهْ تَكِرِيْنَ ۞

نه قُلُ إِنِّى عَلَىٰ بَيِنَةٍ مِّنْ رَبِّى وَكُنَّ بُنْمُ بِهُ مَا عِنْدِى مَا شَنَعُ فِلُونَ بِهُ إِنِ الْحُكُمُ الَّذِيلُةِ بِهُ إِنِ الْحُكُمُ الَّذِيلِةِ يَعْصُ الْحَقَ وَهُو حَدْيُرُ الْفَاصِلِيْنَ ٥

٥٥-قُلْ لُوْ آنَ عِنْرِى مَا نَسْتَخِهِلُوْنَ
 په لَقُضِى الْرَّمْرُ بَنْبِنِى وَبَيْنَكُمْرُ

<sup>875.</sup> If the way of the sinners (in jealousy and worldly pride) is shown up details are given how to honour the truly sincere, it forms the best illustration of the teaching of God.

believe in God's Message. Each argument is introduced with the word "Say." Here are the, first four: (1) I have received Light and will follow it; (2) I prefer my Light to your vain desires; (3) your challenge—"if there is a God, why does He not finish the blasphemers at once?"—it is not for me to take up; punishment rests with God; (4) if it rested with me, it would be for me to take up your challenge; all I know is that God is not unacquainted with the existence of folly and wickedness, and many other things, besides that no mortal can know; you can see little glimpses of His Plan, and you can be sure that He will not be tardy in calling you to account.

<sup>877.</sup> What ye would see hastened: what ye, deniers of God, are so impatient about; the punishment which ye mockingly say does not come to you Cf. xiii. 6.

<sup>878.</sup> The Messenger of God is not here to settle scores with the wicked. It is not a matter between them and him. It is a matter between them and God; he is only a warner against sin, and a declarer of the gospel of salvation.

But God knowth best Those who do wrong,"

- Of the Unseen, the treasures
  That none knoweth but He.
  He knoweth whatever there is
  On the earth and in the sea.
  Not a leaf doth fall
  But with His knowledge:
  There is not a grain
  In the darkness (or depths)
  Of the earth, nor anything
  Fresh or dry (green or withered),
  But is (inscribed) in a Record seo
  Clear (to those who can read).
- 60. It is He Who doth take
  Your souls by night,
  And hath knowledge of all
  That ye have done by day.
  By day doth He raise
  You up again; that a term
  Appointed be fulfilled;
  In the end unto Him
  Will be your return;
  Then will He show you
  The truth of all
  That ye did.

وَاللَّهُ آعُكُمُ بِالظَّلِيدِينَ ٥

C. 78.—God's loving care doth encompass
(vi. 61-82.) Us round throughout life,
And deliver us from dangers
By land and sea. He is the only
Protector: how can we then

<sup>879.</sup> Mafātih: Plural of either miftah=a key or maftah=a treasure. Both meanings are implied, and I have accordingly put both in my translation.

<sup>880.</sup> Thus is the mystic Record, the archetypal Plan, the Eternal Law, according to which everything seen and unseen is ordered and regulated. There is much mystic doctrine here, explained by beautiful metaphors and illustrations. The simplest things in Nature are subject to His Law. The fresh and the withered, the living and the lifeless—nothing is outside the Plan of His Creation.

<sup>881.</sup> As the rest of His Creation is subject to His Law and Plan, so is man's life in every particular and at every moment, awake or asleep. The mystery of step—" the twin-brother of death "—is called the taking of our soul by Him, with the record of all we have done in our waking moments, and this record sometimes appears to us in confused glimpses in dreams. By day we awaken again to our activities, and so it goes on until we fulfill the term of our life appointed for this earth. Then comes the other Sleep, (death), with the longer record of our Day (Life); and then, in the end comes the Resurrection and Judgment, at which we see everything clearly and not as in dreams, for that is the final Reality.

Forget Him or run after things
That are mere creatures of His,
And shall perish, while He
Is the Eternal God, adored
By Abraham and all the prophets?

#### SECTION 8.

- 61. e is the Irresistible, (watching)
  From above over His worshippers,
  And He sets guardians 882
  Over you. At length,
  When death approaches
  One of you, Our angels 883
  Take his soul, and they
  Never fail in their duty.
- 62. Then are men returned Unto God, their Protector, The (only) Reality: 884
  Is not His the Command?
  And He is the Swiftest
  In taking account.
- 63. Say: \$85 "Who is it
  That delivereth you
  From the dark recesses \$86
  Of land and sea,
  When ye call upon Him
  In meekness

۲۰- ثُمَّرُ رُدُّوَّا إِلَى اللهِ مُؤَلِّلُهُمُ الْحَقِّ مَ الالهُ الْعُلَمْ وَهُوَ اَسْمَعُ الْعُسِيدِيْنَ

> ٣٠- قُلُ مَنْ يُنَيِّعِيْكُمْ قِمِنْ ظُلُمْتِ الْبَرِّوَ الْبَعْرِ كُنْ عُوْنَ لا تَضَرُّعًا

- 882. Guardians: most Commentators understand this to mean Guardian angels. The idea of guardianship is expressed in a general term. God watches over us and guards us, and provides all kinds of agencies, material, moral, and spiritual, to help our growth and development, keep us from harm, and bring us nearer to our Destiny.
- 883. Angels: the word used is rusul, the Sent Ones,—the same word as for human Apostles and Messengers sent by God to teach mankind. The agents who come to take our souls of death are accurate in the performance of their duty. They come neither before nor after their appointed time, nor do they do it in any manner other than that fixed by the Command of God.
- 884. The only Reality: al-Haqq, the Truth, the only True One. The point is that our illusions of the life of this lower world now vanish, when we are rendered back to God, from Whom we came. And now we find that so far from the results of our actions being delayed, they follow more swiftly than we can express in terms of Time. Here is the answer to the taunt of those who were impatient of the working of God's Plan (vi. 57-58).
- 885. In continuation of the four heads of argument referred to in n. 876, we have three more heads here in vi. 63-65: (5) your calling upon Him in times of danger shows that in the depths of your hearts you feel His need; (6) God's Providence saves you, and yet you ungratefully run after false gods; (7) it is not only physical calamities that you have to fear; your mutual discords and vengeances are even more destructive and only faith in God can save you from them.
- 886. Zulumāt: dark recesses, terrible lurking dangers, as in deserts or mountains, or forests, or seas.

And silent terror: "887
'If He only delivers us
From these (dangers),
(We vow) we shall truly
Show our gratitude'?"

64. Say: "It is God
That delivereth you
From these and all (other)
Distresses: and yet
Ye run after false gods!"

65. Say: "He hath power
To send calamities "858"
On you, from above
And below, or to cover
You with confusion
In party strife
Giving you a taste
Of mutual vengeance—
Each from the other."
See how We explain
The Signs by various (symbols); "850"
That they may understand.

66. But thy people reject
This, though it is
The Truth. Say: "Not mine
Is the responsibility
For arranging your affairs; "600

67. For every Message
Is a limit of time,
And soon shall ye
Know it."

المَّنُ الْجُلْنَا مِنْ هَٰنِهُ اللَّهُ الْجُلْنَا مِنْ هَٰنِهُ اللَّهُ الْجُلْنَا مِنْ هَٰنِهُ الشَّكْرِيْنَ وَ الشَّكْرِيْنَ وَ الشَّكْرِيْنَ وَ الشَّكْرِيْنَ وَ مِنْ كُلِّ كَرْبِ مِنْ كُلِّ كَرْبٍ مَنْ كُلِّ كَرْبُ وَكُمْ مَنْ الْقَادِرُ عَلَى الْنَيْبَعَثَ مُنْ الْقَادِرُ عَلَى الْنَيْبَعَثَ مُنْ الْقَادِرُ عَلَى الْنَيْبَعَثَ مُنْ الْقَادِرُ عَلَى الْنَيْبَعَثَ مُنْ اللَّهُ مَنْ الْقَادِرُ عَلَى الْنَيْبَعِثَ الْمُلِكِ مُنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الللَّهُ اللَّهُ الللْمُلْمُ اللَّهُ الللْمُ اللَّهُ اللَّ

<sup>887.</sup> There are two readings, but they both ultimately yield the same meaning. (1) Khufyatan, silently, secretly, from the depth of your inner heart, suggesting unspeakable terror. (2) Khifatan, out of terror or fear or reverence, as in vil. 205.

<sup>888.</sup> Calamities from above and below: such as storms and blizzards, torrential rain, etc., or earthquakes, floods, landslides, etc.

<sup>.. 889.</sup> Cf. vi. 46, where this refrain commences the argument not drawing to a close.

<sup>1890.</sup> At the date of this revelation, the Apostle's people had as a body not only rejected God's truth, but were persecuting it. The Apostle's duty was to deliver his Message, which he did. He was not responsible for their conduct. But he told them plainly that all warnings from God had their time-limit, as they would soon find out. And they did find out, within a very few years. For the leaders of the resistance came to an evil end, and their whole system of fraud and selfishness was destroyed, to make room for the purer Faith of Islam. Apart from that particular application, there is the more general application, for the present time and for all time.

- 68. Then thou seest men Engaged in vain discourse About Our Signs, turn Away from them unless They turn to a different State Engaged in vain discourse About Our Signs, turn Away from them unless They turn to a different State Engage Theme. If Satan ever Makes thee forget, then After recollection, sit not Thou in the company Of the ungodly.
- 69. On their account
  No responsibility
  Falls on the righteous, 892
  But (their duty)
  Is to remind them,
  That they may (learn
  To) fear God.
- 70. Leave alone those Who take their religion To be mere play And amusement, 898 And are deceived By the life of this world. But proclaim (to them) This (truth): that every soul Delivers itself to ruin By its own acts: 894 It will find for itself No protector or intercessor Except God: if it offered Every ransom, (or Reparation), none Will be accepted: such is (The end of) those who Deliver themselves to ruin By their own acts: They will have for drink (Only) boiling water,

<sup>891.</sup> Cf. iv. 140. If in any gathering truth is tidiculed, we must not sit in such company. If we find ourselves in it, as soon as we realise it, we must show our disapproval by leaving.

<sup>892. &</sup>quot;Evil to him who evil thinks," or evil does. Every man is responsible for his own condition.

But the righteous have two duties: (1) to protect themselves from infection, and (2) to proclaim.

God's truth, for even in most unlikely circumstances, it is possible that it may have some effect.

<sup>1 893.</sup> Cf. vi. 32, where we are told that the life of this world is mere play and amusement, and Religion and the Hereafter are the serious things that require our attention. Worldly people reverse this, because they are deceived by the allurements of this life. But their own acts will find them out

<sup>894.</sup> We must never forget our own personal responsibility for all we do, or deceive ourselves by the illusion of vicarious atonement.

And for punishment, One most grievous: For they persisted In rejecting God.

#### SECTION 9.

71. Pay: \*\*\* "Shall we indeed
Call on others besides God,—
Things that can do us
Neither good nor harm,—
And turn on our heels
After receiving guidance
From God?—like one
Whom the evil ones
Have made into a fool,
Wandering bewildered
Through the earth, his friends
Calling 'Come to us,'
(Vainly) guiding him to the path."

Say: "God's guidance Is the (only) guidance, And we have been directed To submit ourselves To the Lord of the worlds;—

- 72. "To establish regular prayers
  And to fear God:
  For it is to Him
  That we shall be
  Gathered together."
- 73. It is He Who created
  The heavens and the earth
  In true (proportions): 898
  The day He saith, "Be,"

وَعَنَابُ الِيْمُ الْمِيْرُ وَعَنَابُ اللَّهُ اللَّ

المَّنْ اللهُ اللهُ عَوْا مِنْ دُوْنِ اللهِ مَالاَينُهُ عَنَا وَلَا يَضُرُنَا وَلَا يَضُرُنَا وَلَا يَضُرُنَا وَلَا يَضُرُنَا وَلَا يَضُرُنَا وَلَا يَضَا اللهُ وَلَا يَضُرُنَا وَلَا يَضَا اللهُ عَلَى اللهِ اللهُ الل

895. In continuation of the seven heads of argument referred to in nn. 876 and 885, we have here the final two heads: (8) who would, after receiving guidance from the living, eternal God, turn to lifeless idols? To do so would indeed show that we were made into fools, wandering to a precipice; (9) therefore accept the only true guidance, the guidance of God, and obey His Law, for we shall have to answer before His Judgment-seat.

896. The argument mounts up here, leading to the great insight of Abraham the true in faith, who did not stop short at the wonders of nature, but penetrated "from nature up to nature's God." God not only created the heavens and the earth: with every increase of knowledge we see in what true and perfect proportions all Creation is held together. Creatures are subject to Time, but the Creator is not: His word is the key that opens the door of existence. It is not only the starting point of existence, but the whole measure and standard of Truth and Right. There may possibly be, to our sight in this great world, aberrations of human or other wills, but the moment the trumpet sounds for the last day, His Judgment-seat will, with perfect justice, restore the dominion of Right and Reality. For His knowledge and wisdom cover all teality.

Behold! it is. His Word Is the Truth. His will be The dominion the day The trumpet will be blown. He knoweth what ye Keep secret and what ye Make known. For He Is the Wise, well acquainted (With all things).

- 74. So! Abraham said
  To his father Azar:
  "Takest thou idols for gods?
  For I see thee
  And thy people
  In manifest error."
- 75. So also did We show sor
  Abraham the power
  And the laws of the heavens
  And the earth, that he
  Might (with understanding)
  Have certitude.
- 76. When the night
  Covered him over,
  He saw a star:
  He said: This is my Lord."
  But when it set,
  He said: "I love not
  Those who set." \*\*898
- 77. When he saw the moon
  Rising in splendour,
  He said: "This is my Lord."
  But when the moon set.

44- فلتا جَنَّ عَلَيْهِ النَّلَ زَا كُوْكَبًا قَالَ هٰذَا رَبِّىٰ عَلَيْاً اَفَلَ قَالَ لَا أُحِبُ الْأَفِلِيْنَ 44- فَكَتَا رَا الْقَهُرُ بَازِعًا قالَ هٰذَا مَرِيْنَ قَلَتَا آفَلَ

<sup>897.</sup> Now comes the story of Abraham. He lived among the Chaldeans, who had great knowledge of the stars and heavenly bodies. But he got beyond that physical world and saw the spiritual world behind. His ancestral idols meant nothing to him. That was the first stery. But God took him many degrees higher. God showed him with certitude the spiritual glories behind the magnificent powers and laws of the physical universe.

<sup>898.</sup> This allegory shows the stages of Abraham's spiritual enlightenment. It should not be supposed that he literally worshipped stars or heavenly bodies. Having seen through the folly of ancestral idol-worship, he began to see the futility of worshipping distant beautiful things that shine, which the vulgar endue with a power which does not reside in them. A type of such is a star shining in the darkness of the night. Superstition might read fortunes in it, but truer knowledge shows that it rises and sets according to laws whose author is God. And its light is extinguished in the broader light of day. Its worship is therefore futile. It is not a 'g' Power, much less the Supreme Power.

He said: "Unless my Lord Guide me, I shall surely Be among those Who go astray." 899

- 78. When he saw the sun
  Rising in splendour,
  He said: "This is my Lord;
  This is the greatest (of all)."
  But when the sun set,
  He said: "O my people!
  I am (now) free
  From your (guilt)
  Of giving partners to God.
- 79. "For me, I have set
  My face, firmly and truly,
  Towards Him Who created
  The heavens and the earth,
  And never shall I give
  Partners to God."
- 80. His people disputed with him. He said:

  "(Come) ye to dispute
  With me, about God,
  When He (Himself)
  Hath guided me?
  I fear not (the beings)
  Ye associate with God:

قَالَ لَيِنَ لَمْ يَهُ دِنِي رَبِّن رَكُوْنُنَّ مِنَ الْقَوْمِ الصَّالِيْنَ ٥

٨٤- فَكَمَّا رُا الشَّهُ مَسَ بَازِغَةً
 قَالَ هَٰنَ الرَقِيْ
 هَٰنَ الصَّبُرُ وَ هَٰنَ اللَّهُ مَرِي وَ وَ اللَّهِ اللَّهُ اللْهُ اللَّهُ اللَّلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُنْ اللْمُلْمُ اللَّلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ الللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُ

٠٨- وُ كَاجَّة فَوْمُهُ اللهِ قَالَ ٱتُحَاجُّوْنِ فِي اللهِ وَقِكُ هَـٰلُسِن وَلَاۤ إَخَاكُ مَا نُشْرِكُوْنَ بِهَ

<sup>899.</sup> Continuing the allegory, the moon, though she looks bigger and brighter than the structures out on closer knowledge, not only to set like the star, but to change her shape from hour, hour, and even to depend for her light on some other body! How deceptive are appearance. That is not God! At that stage you begin to search for something more reliable the appearances to the eye in the darkness of the night. You ask for guidance from God.

<sup>900.</sup> The next stage in the allegory is the sun. You are in the open light of Day. Now you have the right clue. You see the biggest object in the heavens. But is it the biggest? There a thousands of stars in the universe bigger than the sun. And every day the sun appears at disappears from your sight. Such is not the God who created you and all these wonderful wor of His. What folly to worship cteatures, when we might turn to the true God! Let us abjute these follies and proclaim one true God.

<sup>901.</sup> To continue Abraham's allegory: if spiritual enlightenment go so far as to take a mi beyond his ancestral worship, people will come to dispute with him. They will frighten hi with the dire consequences of his dissent. What does he care? He has found the truth. It is free from superstitious fears, for has he not found the true God, without Whose Will nothing can happen? On the contrary he knows that it is the godless who have just grounds for fear And he offers admonition to them, and arguments that should bring them the clearness of true instead of the vagueness and mystery of superstition,—the security of Faith instead of the hauntificar of those who have no clear guidance.

Unless my Lord willeth, (Nothing can happen). My Lord comprehendeth In His knowledge all things. Will ye not (yourselves) Be admonished?

- 81. "How should I fear
  (The beings) ye associate
  With God, when ye
  Fear not to give partners
  To God without any warrant
  Having been given to you?
  Which of (us) two parties
  Hath more right to security?
  (Tell me) if ye know.
- 82. "It is those who believe
  And confuse not their beliefs
  With wrong—that are
  (Truly) in security, for they
  Are on (right) guidance."

الأكك أَنْ يَشَكَآءُ رَبِّىٰ شَيْئًا \* وُسِعَ مَرِيِّىٰ كُلَّ شَىٰءً عِلْمًا \* ٤. افكر تَتَكُرُكُونَ ○

الله وكنف كفاك ما الشرك تئر و كلا تفافون التكلف الشرك ثفر بالله ما لفرين تل به عليك فرسلط نا فأي الفريقين احق بالركمن إن كن تُعْد تعليفون و

٨٠- أَكُن يُنَ أَمَنُواْ وَلَمْ يَكْرِسُوَا إِيْمَانَهُمْ مُ

C. 79	The good men and true, who succeeded	
(vi. 83-110).	Abraham, received the gifts	19
•	Of revelation and guidance, and kept	.3
	Alive God's Message, which now	di.
	Is proclaimed in the Quran,	- 43
	In which is blessing and confirmation	
	Of all that went before. In the daily	·N
	Pageants of Nature,—the dawn	Į
	And the restful night, the sun,	1 1
	The moon, the stars that guide	154 : 184 :
	The mariner in distant seas,	•
	The rain clouds pouring abundance,	eli
	And the fruits that delight the heart	49
	Of man—can ye not read	si.
	Signs of God? No vision can	i"M
		. 4)
	Comprehend Him, yet He	
	Knoweth and comprehendeth all.	. А
		. 01

#### SECTION 10.

83. Shat was the reasoning
About Us, which
We gave to Abraham
(To use) against his people: 902

مم- وَتِلْكَ مُجَّتُنُكَ الْبَيْنَاهَا َ اِبْرَاهِ مِنْ عَلَى الْبَرَاهِ مِنْ عَلَى الْبُرَاهِ مِنْ اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى ا

<sup>&#</sup>x27; 902. The spiritual education of Abraham raised him many degrees above his contemporaries, and he was expected to use that knowledge and dignity for preaching the truth among his own people.

We raise whom We will, Degree after degree: For thy Lord is full Of wisdom and knowledge.

- 84. We gave him Isaac
  And Jacob: all (three)
  We guided: 908
  And before him,
  We guided Noah, 904
  And among his progeny,
  David, Solomon, Job,
  Joseph, Moses, and Aaron:
  Thus do We reward
  Those who do good:
- 85. And Zakariya and John, so And Jesus and Elias:
  All in the ranks
  Of the Righteous:
- 86. And Isma'il and Elisha, 905 And Jonas, and Lot:

اِنُّ رَبَّكَ خَكِيْمٌ عَلِيْمٌ مَ

٣٠- وَ وَهَبْنَالُهُ ٓ إِسْلَىٰ وَ يَعْقُوْبُ ۚ كُلُّا هَكَيْنَا ۚ وَ نُوُكًا هَكَيْنَا مِنْ قَبُلُ وَمِنْ ذُرِّيَّتِهٖ دَاوْدَ وَسُلَيْمُنَ وَالَّيُوْبَ وَيُوسُفَ وَمُوسَى وَهُرُونَ ۚ وَكُنْ إِلَكَ نَجُنْزِى الْمُخْسِنِيْنَ ۚ

۵۸- وَ زُكْرِيّاً وَ يَحْبِى وَعِيْسَى وَالْبَاسُ كُلٌّ مِنَ الصّلِحِيْنَ خَ

٨٠- وُ إِنْهُمْ عِيْلُ وَالْبُسُعُ وَيُؤْنُثُ وَلُوطًا الْ

903. We have now a list of eighteen Apostles in four groups, covering the great Teachers accepted among the three great religions based on Moses, Jesus, and Muḥammad. The first group to be mentioned is that of Abraham, his son Isaac, and Isaac's son Jacob. Abraham was the first to have a Book. His Book is mentioned in Q. 1xxxvii. 19, though it is now lost. They were therefore the first to receive Guidance in the sense of a Book.

904. In the second group, we have the great founders of families, apart from Abraham, viz., Noah, of the time of the Flood; David and Solomon, the real establishers of the Jewish monarchy; Job, who lived 140 years, saw four generations of descendants, and was blessed at the end of his life with large pastoral wealth (Job x1ii. 16, 12); Joseph, who as Minister of State did great things in Egypt and was the progenitor of two Tribes; and Moses and Aaron, the leaders of the Exodus from Egypt. They led active lives and are called "doers of good."

905. The third group consists not of men of action, but Preachers of Truth, who led solitary lives. Their epithet is: "the Righteous." They were mystic prophets and form a connected group round Jesus. Zakariya was the father of John the Baptist, the precursor of Jesus (iii. 37-41); and Jesus referred to John the Baptist as Elias: "this is Elias, which was for to come" (Matt. xi. 14); and Elias is said to have been present and talked to Jesus at the Transfiguration on the Mount (Matt. xvii. 3). Elias is the same as Elijah.

906. This is the last group, described as those "favoured above the nations." It consists of four men who had all great misfortunes to contend with, and were concerned in the clash of nations, but they kept in the path of God, and came through above the clash of nations. Isma'il was the eldest son of Abraham; when he was a baby, he and his mother had nearly died of thirst in the desert round Mecca; but they were saved by the well of Zamzum, and he became the founder of the new Arab nation. Elisha (Al-Yasa') succeeded to the mantle of the Prophet Elijah (same as Elias, see last note); he lived in troublous times for both the Jewish kingdoms (of Judah and Israel); there were wicked kings, and other nations were pressing in on them; but he performed many miracles, and some check was given to the enemies under his advice. The story of Jonas (Yūnus is well known: he was swallowed by a fish or whale, but was saved by God's mercy: through his preaching, his city (Nineveh) was saved (x. 98). Lot was a contemporary and nephew of Abraham: when the city of Sodom was destroyed for its wickedness, he was saved as a just man (vii. 80-84).

And to all We gave Favour above the nations:

- 87. (To them) and to their fathers, or And progeny and brethren: We chose them, And We guided them To a straight Way.
- 88. This is the Guidance
  Of God: He giveth
  That guidance to whom
  He pleaseth, of His worshippers.
  If they were to join
  Other gods with Him,
  All that they did
  Would be vain for them.
- 89. These were the men
  To whom We gave
  The Book, and Authority,
  And Prophethood: if these
  (Their descendants) reject them, 908
  Behold! We shall entrust
  Their charge to a new People
  Who reject them not.
- 90. Those were the (prophets)
  Who received God's guidance:
  Copy the guidance they received;
  Say: "No reward for this
  Do I ask of you:
  This is no less than
  A Message for the nations."

SECTION 11.

91. So just estimate of God 909

Do they make when they say:

وُكُلُّو فَضَّلْنَا عَلَى الْعَلَمِيْنَ نَ

٥٨- وُمِنُ إِبَا يَهِمُ وَدُرِيْتِهِمُ وَالْحَوَاءَرُمُ وَاجْتَبَيْنُهُ مُ وَهَكَ يَنْهُمُ وَاجْتَبَيْنُهُ مُ وَهَكَ يَنْهُمُ وَلَيْ صِرَاطٍ مُسْتَقِيْمٍ مه - ذٰلِكَ هُكَ ى اللهِ يَهْدِي بِهُمَنَ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ اَشْرَكُوا لَعَبِطُ عَنْهُمْ وَلَوْ اَشْرَكُوا لَعَبِطُ عَنْهُمْ

٩٠-أولائيك الذائن اتنائه مُرالكنت و
 الثُنكَة والثُّبُوَة \*
 وَانْ يَكُفُرُ بِهَا هَوُ لَا إِ فَقَالُ وَكُلْنَا بِهَا وَكُلْنَا بِهَا وَكُلْنَا بِهَا وَكُلْنَا بِهَا مِكْفِرِ نِنَ

٩٠-أو لَ يَعْكَ الَّذِيْنَ هَنَى اللهُ
 فَيهُ فَ لَهُ اللهُ مُراقَتَ بَنَ هَ أَثَلَ اللهُ
 قُلُ لَا اللهُ اللهُ عَلَيْهِ الْحُرَاثِ اللهُ
 إِنْ هُوَ إِلَّا ذِكْنَى لِلْعَلَمِيْنَ أَنْ اللهُ اللهِ اللهُ اللهِ اللهُ 

وو وَمَا قُلُ رُوااللهُ حَتَّى قُنُ رِهَ إِذْ قَالُوا

<sup>907.</sup> I take verse 87 to refer back to all the four groups just mentioned.

<sup>908.</sup> Them, i.e., the Book, and Authority and Prophethood. They were taken away from the other People of the Book and entrusted to the holy Apostle Muhammad and his People.

<sup>909.</sup> Qadara: to weigh, judge, or estimate the value or capacity of anything; to have power so to do. Cf. Qadir in iv. 149 and n. 655. The Jews who denied the inspiration of Muhammad had a good answer in their own books about the inspiration of Moses. To those who do not believe in Moses, the answer is more general: is it a just estimate of God to think either that He has not the power or the will to guide mankind, seeing that He is Omnipotent and the Source of all good? If you say that guidance comes, not through an inspired book or man, but through our general intelligence, we point to the spiritual ignorance of "you and your ancestors," the sad spiritual darkness of men and nations high in the intellectual scale.

"Nothing doth God send down To man (by way of revelation)": Say: "Who then sent down The Book which Moses brought?—A light and guidance to man: 910 But ye make it into (Separate) sheets for show, 911 While ye conceal much (Of its contents): therein Were ye taught that Which ye knew not—Neither ye nor your fathers." Say: "God (sent it down)": Then leave them to plunge In vain discourse and trifling.

92. And this is a Book Which We have revealed, Bringing blessings, 912 and

confirming

(The revelations) which came Before it: that thou Mayest warn the Mother 913 Of Cities and all around her. Those who believe In the Hereafter Believe in this (Book), And they are constant In guarding their Prayers. 914

93. Who can be more wicked Than one who inventeth

مَا آئْزَلَ اللهُ عَلَى بَشَرِ مِّنُ شَى الْمُعَلَّمُ وَالْمَنَ آئْزَلَ الْكَتْبُ الْكِنْ شَكَاءُ لِهُ مُولِى الْكَتْبُ الْكِنْ جَاءُ لِهُ مُولِى الْكَتْبُ الْكِنْ جَاءُ لِهُ مُولِى الْكَتْبُ الْكِنْ فَكَا وَلَا مَعْنُونَ كَوْئُولَ اللهُ وَالْكَنْ فَعُلُولَ اللهُ وَالْكَنْ فَالْكُولِيْ اللهُ 
٩٩-و من أظلم مستن

<sup>910.</sup> Cf. v. 47 and n. 750, and v. 49. In those passages Guidance (in practical conduct) is put before Light (or spiritual insight), as they refer to ordinary or average men. Here Light (or spiritual insight) is put first as the question is: does God send inspiration?

<sup>911.</sup> The Message to Moses had unity: it was one Book. The present Old Testament is a collection of odd books ("sheets") of various kinds: see Appendix II, end of S. v. In this way you can make a show, but there is no unity, and much of the spirit of the original is lost or concealed or overlaid. The same applies to the New Testament: see Appendix III, after Appendix II.

<sup>912.</sup> Mubārak: blessed, as having received God's blessing; bringer of blessings to others, as having been blessed by God. God's highest blessing is the Guidance and Light which the Book brings to us, and which brings us nearer to Him.

<sup>913.</sup> Mother of Cities: Mecca, now the Qibla and Centre of Islam. If this verse was (like the greater part of the Chapter) revealed in Mecca before the Hijrat, and before Mecca was made the Qibla of Islam, Mecca was nonetheless the Mother of Cities, being traditionally associated with Abraham and with Adam and Eve (see ii. 125, and n. 217 to ii. 197).

All round Mecca: would mean, the whole world if we look upon Mecca as the Centre.

<sup>914.</sup> An earnest study of the Quran is true worship; so is Prayer, and so are all deeds of goodness and charity

A lie against God, Or saith, "I have Received inspiration." When he hath received None, or (again) who saith, "I can reveal the like Of what God hath revealed "? If thou couldst but see How the wicked (do fare) In the flood of confusion At death!—the angels Stretch forth their hands. (Saying), "Yield up your souls: 915 This day shall ve receive Your reward,— a penalty Of shame, for that ye used To tell lies against God, And scornfully to reject Of His Signs!"

94. "And behold! ye come
To Us bare and alone
As We created you
For the first time: 916
Ye have left behind you
All (the favours) which
We bestowed on you:
We see not with you
Your intercessors
Whom ye thought to be
Partners in your affairs:
So now all relations
Between you have been
Cut off, and your (pet) fancies
Have left you in the lurch!" 917

افْتَرٰى عَلَى اللهِ كَنِيًّا أَوْقَالَ أُوْجِيَ. ﴿ سَا كُنُنْتُمُ تَقُولُونَ عَلَى اللَّهِ عَلَيْرُ م و و كقال جِنْ مُونا فرادى كما خَلَقْنَكُمْ أَوَّلَ مَرَّةٍ وْتُرُكْتُمْ مِّاخَوُلْكُوْ وَرُآءِ ظُهُ

<sup>915.</sup> Yield up your souls: or "get your souls to come out of your bodies" The wicked, we may suppose, are not anxious to part with the material existence in their bodies for the "reward" which in irony is stated to be there to welcome them.

<sup>916.</sup> Some of the various ideas connected with "creation" are noted in n. 120 to ii. 117. In the creation of man there are various processes. If his body was created out of clay, i.e., earthy matter, there was an earlier process of the creation of such earthy matter. Here the body is left behind, and the soul is being addressed. The soul underwent various processes of fashioning and adapting to its various functions in its various surroundings (xxxii. 7-9). But each individual soul, after release from the body, comes back as it was created, with nothing more than its history, "the deeds which it has earned," which are really a part of it. Any exterior things given to help in its development, "the favours which We bestowed on you," it must necessarily leave behind, however it may have been proud of them. These exterior things may be material things, e.g., wealth, property, signs of power, influence and pride such as sons, relatives, and friends, etc., or they may be intangible things, like talents, intellect, social gifts, etc.

<sup>917.</sup> The false ideas of intercessors, demi-gods, gods, saviours, etc., now vanish like unsubstantial visions, "leaving not a wrack behind." Now the soul is face to face with reality. Its personal responsibility is brought home to it.

### SECTION 12.

95. It is God Who causeth 918
The seed-grain
And the date-stone
To split and sprout. 919
He causeth the living
To issue from the dead,
And He is the One
To cause the dead
To issue from the living. 920
That is God: then how
Are ye deluded
Away from the truth?

٩٥- إن الله كالِقُ الْحَبِ وَالنَّوَى \* مِنْ الْحَبِ وَالنَّوَى \* مِنْ الْحَبِ وَالنَّوَى \* مِنْ الْمَبَتِ وَالنَّوَى \* مِنْ الْمَبَتِ وَ الْحَبِ الْمَبَتِ وَ مُخْرِجُ الْمَبَتِ وَ مُخْرِجُ الْمَبَتِ وَمِنَ الْحَقِ \* مِنَ الْحَقِ \* فَا لَى تُؤْ فَكُوْنَ ٥ دَلِكُمُ اللَّهُ فَا لَى اللَّهِ اللَّهِ اللَّهُ فَا لَى اللَّهِ اللَّهُ اللَّهُ اللَّهُ فَا لَى اللَّهُ الْعُلِيْ اللَّهُ الْعُلِيْ الْعُلْمُ اللَّهُ اللَّهُ الْمُوالِيْ اللَّهُ الْعُلْمُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللّهُ الْمُؤْمُ اللّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ

- 918. Another beautiful nature passage, referring to God's wonderful artistry in His Creation. In how few and how simple words, the whole pageant of Creation is placed before us! Beginning from our humble animal needs and dependence on the vegetable world, we are asked to contemplate the interaction of the living and the dead. Here is mystic teaching, referring not only to physical life but to the higher life above the physical plane,—not only to individual life but to the collective life of nations. Then we take a peep into the daily miracle of morning, noon, and night, and pass on to the stars that guide the distant mariner. We rise still higher to the mystery of the countless individuals from the one human soul,—their sojourn and their destiny. So we get back to the heavens: the description of the luscious fruits which the "gentle rain from heaven" produces, leaves us to contemplate the spiritual fruits which faith will provide for us, with the aid of the showers of God's mercy.
- 919. The seed-grain and the date-stone are selected as types in the vegetable kingdom, showing how our physical life depends on it. The fruits mentioned later (in v. 99) start another allegory which we shall notice later. Botanists will notice that the seed-grain includes the cereals (such as wheat, barley, rice, millet, etc.) which are monocotyledons, as well as the pulses (such as beans, peas, gram, etc.) and other seeds which are dicotyledons. These two represent the most important classes of food-grains, while the date-palm, a monocotyledon, represents for Arabia both food, fruit, confectionery, thatch and pillars for houses, shady groves in oases, and a standard measure of wealth and well-being. "Split and sprout.": both ideas are included in the root falaqa, and a third is expressed by the word "cleave" in the next verse, for the action of evolving daybreak from the dark. I might almost have used the word "chutn," familiar to students of Hindu lore in the Hindu allegory of the "churning of the ocean." For vegetables, "split and sprout" represents a double process: (1) the seed divides, and (2) one part shoots up, seeking the light, and forming leaves and the visible parts of the future tree, and the other part digs down into the dark, forming the roots and seeking just that sustenance from the soul, which is adapted for the particular plant. This is just one small instance of the "judgment and ordering" of God, referred to in the next verse.
- 920. This does not mean that in physical nature there are no limits between life and non-life, between the organic and the non-organic. In fact physicists are baffled at the barrier between them and frankly confess that they cannot solve the mystery of Life. If there is such a barrier in physical nature, is it not all the more wonderful that God can create Life out of nothing? He has but to say, "Be," and it is. He can bring Life from non-Life and annihilate Life. But there are two other senses in which we can contemplate the contrast between the living and the dead. (1) We have just been speaking of the botanical world. Take it as a whole, and see the contrast between the winter of death, the spring of revivification, the summer of growth, and the autumn of decay, leading back to the death of winter. Here is a cycle of living from dead, and dead from living. (2) Take our spiritual life, individual or collective. We rise from the darkness of spiritual nothingness to the light of spiritual life. And if we do not follow the spiritual laws, God will take away that life and we shall be again as dead. We may die many deaths. The keys of life and death are in God's hands. Neither Life nor Death are fortuitous things. Behind them both is the Cause of Causes,—and only He

- 96. He it is that cleaveth

  The daybreak (from the dark):

  He makes the night

  For rest and tranquillity,

  And the sun and moon

  For the reckoning (of time):

  Such is the judgment 921

  And ordering of (Him),

  The Exalted in Power,

  The Omniscient.
- 97. It is He Who maketh
  The stars (as beacons) for you,
  That ye may guide yourselves,
  With their help,
  Through the dark spaces
  Of land and sea:
  We detail Our Signs
  For people who know.
- 98. It is He Who hath
  Produced you
  From a single person:
  Here is a place of sojourn
  And a place of departure:

  We detail Our signs
  For people who understand.

٩٠- قَالِقُ الْإِصْبَاحِ وَمَعُلَّ الْمُعُلَّ الْمُعُلَّ الْمُعُلَّ الْمُعُلَّ الْمُعُلَّ الْمُعُلِّ الْمُعُلِّ الْمُعُلِّ الْمُعُلِّ الْمُعُلِّ الْمُعُلِّ الْمُعُلِيْمِ الْمُعُلِّ الْمُعُلِيْمِ الْمُعُلِيْمِ الْمُعُلِيْمِ الْمُعُلِيْمِ الْمُعُلِيْمِ الْمُعُلِيْمِ الْمُعُلِيْمِ الْمُعُلِيْمِ الْمُعُلِيْمِ الْمُعُلِيمِ الْمُعْلِيمِ اللَّهِ الْمُعُلِيمِ اللَّمِ الْمُعْلِيمِ اللَّهِ الْمُعْلِيمِ الْمُعْلِيمِ اللَّهِ الْمُعْلِيمِ اللَّهِ الْمُعْلِيمِ اللَّهِ الْمُعْلِيمِ اللَّهِ الْمُعْلِيمِ اللَّهِ الْمُعْلِيمِ اللَّهِ الْمُعْلِيمِ الْمُعْلِيمِ الْمُعْلِيمِ الْمُعْلِيمِ الْمُعْلِيمِ الْمُعْلِيمِ اللَّهِ الْمُعْلِيمِ الْ

<sup>921.</sup> The night, the day, the sun, the moon,—the great astronomical universe of God. How far, and yet how near to us! God's universe is boundless, and we can barely comprehend even its relations to us. But this last we must try to do if we want to be numbered with "the people who know." Taqdir: Cf. vi. 91 and n. 909, and iv. 149 and n. 655.

<sup>922</sup> See the last note. At sea, or in deserts or forests, or "in fairy somes forlorn,"—whenever we sweep over wide spaces, it is the stars that act as our guides, just as the sun and moon have already been mentioned as our measures of time.

<sup>923.</sup> Produced: anshara = made you grow, increase, develop, reach maturity: another of the processes of creation. This supplements n. 120 to ii. 117 and n. 916 to vi. 94. It is one of the wonders of God's Creation, that from one person we have grown to be so many, and each individual has so many faculties and capacities, and yet we are all one. In the next verse we have the allegory of grapes and other fruits: all grapes may be similar to look at, yet each variety has a distinctive flavour and other distinctive qualities, and each individual grape may have its own special qualities. So for man.

<sup>924.</sup> In the sojourn of this life we must respond to God's hand in fashioning us, by making full use of all our faculties, and we must get ready for our departure into the Life that will be eternal.

99. It is He Who sendeth down Rain from the skies: 925 With it We produce Vegetation of all kinds: From some We produce Green (crops), out of which We produce grain, Heaped up (at harvest): Out of the date-palm And its sheaths (or spathes) (Come) clusters of dates Hanging low and near: And (then there are) gardens Of grapes, and olives, And pomegranates. Each similar (in kind) Yet different (in variety): 926 When they begin to bear fruit. Feast your eyes with the fruit And the ripeness thereof. 927 Behold! in these things There are Signs for people Who believe. 928

٩٩- وَهُوَالَٰذِي َ اَنْزَلُ مِنَ السَّمَا اِ مَا إِوْ الْكَارِ اِ الْكَارِ اِ الْكَارِ  الْكَارِي الْكَارِي اللَّهُ الْكَارِي اللَّهُ الْكَارِي اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللْمُلْمُ الللَّهُ

- 925. Our allegory now brings us to maturity, the fruit, the harvest, the vintage. Through the seed we came up from nothingness to life; we lived our daily life of rest and work and passed the milestones of time; we had the spiritual experience of traversing through vast spaces in the spiritual world, guiding our course through the star of Faith: we grew; and now for the harvest or the vintage! How satisfied the grower must be when the golden grain is harvested in heaps or the vintage gathered! So will man if he has produced the fruits of Faith!
- 926. Each fruit—whether it is grapes, or olives, or pomegranates,—looks alike in its species, and yet each variety may be different in flavour, consistency, shape, size, colour, juice or oil contents, proportion of seed to fruit, etc. In each variety individuals may be different. Apply the allegory to man, whose varied spiritual fruit may be equally different and yet equally valuable !
- 927. And so we finish this wonderful allegory. Search through the world's literature, and see if you can find another such song or hymn,—so fruity in its literary flavour, so profound in its spiritual meaning!
- 928. There is a refrain in this song, which is subtly varied. In verse 97 it is: "We detail our Signs for people who know." So far we were speaking of the things we see around us every day. Knowledge is the appropriate instrument for these things. In verse 98 we read: "We detail Our Signs for people who understand." Understanding is a higher faculty than knowledge, and is necessary for seeing the mystery and meaning of this life. At the end of verse 99 we have: "In these things there are Signs for people who believe." Here we are speaking of the real fruits of spiritual Life. For them Faith is necessary, as bringing us nearer to God.

The Jinns equals 929
With God, though God
Did create the jinns;
And they falsely,
Having no knowledge,
Attribute to Him
Sons and daughters.
Praise and glory be
To Him! (for He is) above
What they attribute to Him!

SECTION 13.

- 101. To Him is due
  The primal origin
  Of the heavens and the earth: 930
  How can He have a son
  When He hath no consort?
  He created all things,
  And He hath full knowledge
  Of all things.
- O2. That is God, your Lord!
  There is no god but, He,
  The, Creator of all things:
  Then worship ye Him:
  And He hath power
  To dispose of all affairs.
- 103. No vision can grasp Him, But His grasp is over

٠٠٠- وَجَعَلُوْ اللهِ شُرَكَاءَ الْجِنَ وَخَلَقَهُمْ وَجَرَقُوا لَهُ بَنِيْنَ وَبَنْتٍ بِعَيْرِعِلْمِرُ سُبْطِنَكُ سُبْطِنَكُ عُلْ عَتَا يَضِفُوْنَ أَ

١٠١- بكريْعُ التَّمَاوْتِ وَالْوَرْضِ اللَّهُ وَكُنْ الَّيْ يَكُوْنُ لَهُ وَكُنْ وَ لَهُ فَكُنْ لَهُ صَاحِبَهُ \* وَ هَوَ بِكُنْ شَيْءٍ \* وَهُو بِكُلِّ شَيْءٍ عَلِيْهُ مَنَ الْاَلْهُ اللَّهُ رَبُّكُمُ اللهُ رَبُّكُمُ \* فَهُو عَلَى كُلِّ شَيْءٍ فَاعْبُلُوهُ \* وَهُو عَلَى كُلِّ شَيْءٍ فَاعْبُلُوهُ \* سَالِنُ كُلِّ شَيْءٍ فَاعْبُلُوهُ \* وَهُو عَلَى كُلِّ شَيْءٍ فَاعْبُلُوهُ \* سَالَ لَكُنْ رِكُهُ الْوَبْصَارُ وَهُو يُدُولِ

929. Jinns: who are they? In xviii. 50 we are told that lblis was one of the Jinns, and it is suggested that that was why he disobeyed the Command of God. But in that passage and other similar passages, we are told that God commanded the angels to bow down to Adam, and they obeyed except Ibils. That implies that Iblis had been of the company of angels. In many passages Jinns and men are spoken of together. In lv. 14-15, man is stated to have been created from clay, while Jinns from a flame of fire. The root meaning of janna, yajinnu, is "to be covered or hidden," and janna, yajunnu, in the active voice, "to cover or hide," as in vi. 76. Some people say that Jinn therefore means the hidden qualities or capacities in man; others that it means wild or jungle folk hidden in the hills or forests. I do not wish to be dogmatic, but I think, from a collation and study of the Quranic passages, that the meaning is simply "g spirit," or an invisible or hidden force. In folk-lore stories and romances like the Arabian Nights they become personified into fantastic forms, but with them we are not concerned here.

All vision: He is
Above all comprehension, 981
Yet is acquainted with all things.

- From your Lord, proofs
  To open your eyes:
  If any will see,
  It will be for (the good
  Of) his own soul;
  If any will be blind,
  It will be to his own
  (Harm): I am not (here)
  To watch over your doings."
- 105. Thus do We explain

  The Signs by various (symbols):938

  That they may say;

  "Thou hast taught us diligently,"

  And that We may make

  The matter clear

  To those who know.934
- 106. Follow what thou art taught
  By inspiration from thy Lord:
  There is no god but He:
  And turn aside from those
  Who join gods with God.

الْكِبْصَارَ عُ وَهُو الكَطِيْفُ الْخَبِيْرُنِ

۱۰۴-قَلُ جَاءَكُمْ بَصَائِرُمِنْ رُبِّكُمْ فَكُنْ اَبْصَرُ فَلِنَفْسِهُ وَمَنْ عَمِى فَعَلَيْهَا \* وَمَا اَنَا عَلَيْكُمْ رِبْحَفِيْظٍ ٥ وَمَا اَنَا عَلَيْكُمْ رِبْحَفِيْظٍ ٥

٥٠١- وَكَنَالِكَ نُصَرِّفُ الْأَيْتِ وَلِيَقُوْلُوْا دَرَسُتُ وَلِنُكِيِّنَكُ لِلنَّكِيِّنَكُ لِقَوْمِرِ يَكْكُنُونَ ○

١٠١- التَّبِعُ مَا الْوَحِيُ الْيُلْكُ مِنْ تُرَبِكُ الْكِلْ الْمُنْ تُرَبِكُ الْكِلْكُ مِنْ تُرَبِكُ الْكَلْ الآالة الآهُون وَ اَعْرِضْ عَنِ الْمُشْرِكِيْنَ

931. Last f: fine, subtle, so fine and subtle as to be invisible to the physical eye; so fine as to be imperceptible to the senses; figuratively, so pure as to be above the mental or spiritual vision of ordinary men. The active meaning should also be understood: 'One who understands the finest mysteries': Cf. xxii. 63, and n. 2838.

932. I understand "Say" to be understood in the beginning of this verse. The words would then be the words of the Apostle, as in fact is suggested in verse 107 below. That is why I have enclosed them in inverted commas.

933. Cf. vi. 65, and n. 889.

934. The teaching in the Quran explains things by various symbols, parables, narratives, and appeals to nature. Each time, a new phase of the question is presented to our minds. This is what a diligent and earnest teacher would do, such as was Muhammad Mustafa. Those who were in search of knowledge and had thus acquired some knowledge of spiritual things were greatly helped to understand more clearly the things of which, before the varied explanations, they had only one-sided knowledge.

107. If it had been God's Plan, 985
They would not have taken
False gods: but We
Made thee not one
To watch over their doings,
Nor art thouset
Over them to dispose
Of their affairs.

Those whom they call upon Besides God, lest
They out of spite
Revile God
In their ignorance.
Thus have We made
Alluring to each people 986
Its own doings.
In the end will they
Return to their Lord,
And We shall then

٥٠١- وَ لَوْ شَاءُ اللهُ مَا اَشْرَكُوا وَمَا جَعَلْنَكَ عَلَيْهِ مِ حَفِيْظًا وَمَا اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ٥ وَمَا اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ٥

٥٠١- وَلَا تَسُبُّوا الَّذِيْنَ يَكُ عُوْنَ مِنْ دُوْنِ اللهِ فَيَسُبُّوا اللهُ عَلَوًا يَغَيْرِ عِلْمِرْ كُنْ لِكَ زَيَّتُا بِكُلِّ اللهِ وَبِيهِ مُرَاحِعُ لَهُ مُرَّ

935. God's Plan is to use the human will to co-operate in understanding Him and His relations to us. This is the answer to an objector who might say: "If He is All-powerful, why does sin or evil exist in the world? Can He not dessroy it?" He can, but His Plan is different, and in any case it is not for a Teacher to force any one to accept the truths which he is inspired to preach and proclaim.

936. A man's actual personal religion depends upon many things,—his personal psychology, the background of his life, his hidden or repressed feelings, tendencies, or history (which psychoanalysis tries to unravel), his hereditary dispositions or antipathies, and all the subtle influences of his education and his environment. The task before the man of God is: (1) to use any of these which can subserve the higher ends, (2) to purify such as have been misused, (3) to introduce new ideas and modes of looking at things, and (4) to combat what is wrong and cannot be mended: all for the purpose of leading to the truth and gradually letting in spiritual light where there was darkness before. If that is not done with discretion and the skill of a spiritual Teacher, there may be not only a reaction of obstinacy, but an unseemly show of dishonour to the true God and His Truth, and doubts would spread among the weaker brethren whose faith is shallow and infirm. What happens to individuals is true collectively of nations or groups of people. They think in their self-obsession that their own ideas are right. God in His infinite compassion bears with them, and asks those who have purer ideas of faith not to vilify the weaknesses of their neighbours, lest the neighbours in their turn vilify the real truth and make matters even worse than before. In so far as there are mistakes, God will forgive and send His grace for helping ignorance and folly. In so far as there is active evil, He will deal with it in His own way. Of course the righteous man must not hide his light under a bushel, or compromise with evil, or refuse to establish right living where h has the power to do so.

S. vi. 108-110. ]

Tell them the truth Of all that they did.

Oaths by god that if
A (special) Sign came
To them, by it they would
Believe. Say: "Certainly
(All) Signs are in the power
Of God: but what He
Wishes you (Muslims)
To understand is
That (even) if a (special) Sign
Comes, they will not believe." 987

110. We (too) shall turn

To (confusion) their hearts 938

And their eyes, as they

Refused to believe

In the first instance:

We shall leave them

7 In their trespasses,

30 To wander in distraction 938

فَيُنَتِئُهُمُ مُ رِمَا كَانُوا يَعْمَلُونَ

١٠٥- وَٱفۡسُمُوۤا پاللهِ جَهۡکَ آینکَانِهِ حَر لَیۡنُ جَاۤءَتُهُ حُرایکُ لَیُوۡمِنُنَ بِهَا ۖ قُلُ اِتُکَا الْایْتُ عِنْکَ اللهِ وَکَا یُشۡعِرُکُوۡزُ اَنَّهَاۤ اِذَا جَاۤءَتُ لَا یُوۡمِنُوْنَ ۞

١١٠- وَ نُقَلِّبُ ٱنْعِکَ تَكُمْ وَٱبْصَارَهُ مُرَكَمَا لَمُ يُؤْمِنُوْا بِـ) ٱوّلَ مَرَةٍ وَنَكَ رُهُمْ مُرِفِي طُغْيَانِهِ مُ يَعْمَهُوْنُ ۞

937. If the Unbelievers are merely obstinate, nothing will convince them. There is no story more full of miracles than the story of Jesus. Yet in that same story we are told that Jesus said: "A wicked adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the Prophet Jonas": Matt. xvi. 4. There are Signs given by God every day—understood by those who believe. A mere insistence upon some particular or special Sign means mere contumacy and misunderstanding of the spiritual world.

938. Where there is sheer obstinacy and ridicule of faith, the result will be that such a sinner's heart will be hardened and his eyes will be sealed, so that he cannot even see the things, visible to ordinary mortals. The sinner gathers impetus in his descent towards wrong.

939. Cf. ii. 15. God's grace is always ready to help human weakness, or ignorance, and to accept repentance and give forgiveness. But where the sinner is in actual rebellion, he will be given rope, and it will be his own fault if he wanders about distractedly, with any certain hope or refuge.

C. 80.—Those in obstinate rebellion
(vi. 111-129.) Against God are merely deceived.

And deceive each other. Leave them
Alone, but trust and obey God
Openly and in the inmost recesses
Of your heart. The plots of the wicked
Are but plots against their own souls.

## SECTION 14.

- 111. Even if We did send
  Unto them angels,
  And the dead did speak
  Unto them, and We gathered
  Together all things before
  Their very eyes, they are not
  The ones to believe,
  Unless it is in God's Plan.
  But most of them
  Ignore (the truth).
- 112. Likewise did We make
  For every Messenger
  An enemy,—evil one 941
  Among men and Jinns,
  Inspiring each other
  With flowery discourses
  By way of deception.
  If thy Lord had so planned,
  They would not have
  Done it: so leave them
  And their inventions alone.
- 113. To such (deceit)
  Let the hearts of those
  Incline, who have no faith
  In the Hereafter: let them
  Delight in it, and let them
  Earn from it what they may. 942

- 940. The most stupendous miracles even according to their ideas would not have convinced them. If the whole pageant of the spiritual world were brought before them, they would not have believed, because they—of their own choice and will—refuse knowledge and faith.
- 941. What happened in the history of the Holy Prophet happens in the history of all righteous men who have a Message from God. The spirit of evil is ever active and uses men to practise deception by means of highly embellished words and plausible excuses and objections. God permits these things in His Plan. It is not for us to complain. Our faith is tested, and we must stand the test steadfastly.
- 942. People who have no faith in the future destiny of man may listen to and be taken in by the deceit of evil. If they take a delight in it, let them. See what they gain by gain it. Their gains will be as deceitful as their delight. For the end of evil must be evil.

- For judge other than God?—
  When He it is
  Who hath sent unto you
  The Book, explained in detail." 943
  They know full well,
  To whom We have given
  The Book, that it hath been
  Sent down from thy Lord
  In truth. Never be then
  Of those who doubt.
- 115. The Word of thy Lord
  Doth find its fulfilment
  In truth and in justice:
  None can change His Words:
  For He is the one Who
  Heareth and knoweth all.
- 116. Wert thou to follow
  The common run of those
  On earth, they will lead
  Thee away from the Way
  Of God. They follow
  Nothing but conjecture: they
  Do nothing but lie.
- 117. Thy Lord knoweth best
  Who strayeth from His Way:
  He knoweth best
  Who they are that receive
  His guidance.
- 118. So eat of (meats)
  On which God's name
  Hath been pronounced,
  If ye have faith
  In His Signs.
- 119. Why should ye not
  Eat of (meats) on which
  God's name hath been
  Pronounced, when He hath
  Explained to you in detail
  What is forbidden to you—

٣١١- افغنرالله ائتغنى حكمنا وهوالأن كائنزل اليكمو الكنب مفصلا والكن ين اتينه هرائي المساب والكن يؤن انكه منزل قرن رتبك بالحق يعكمون الحه منزل قرن رتبك بالحق فلا تكون كون من المنترين و ما وتتمت كلمك رتبك صف قا قرعن لا ممرل ل لكلنبه

111- وَإِنْ تُطِعُ أَكُثُرُ مَنْ فِي الْاَرْضِ يُضِلُوْكَ عَنْ سَبِيلِ اللهِ \* إِنْ يَنَةِ عُوْنَ إِلَا النَّظْنَ وَإِنْ مُنْمُ اللَّا يَخْرُصُونَ ۞ عاا-إِنَّ رَبِّكَ هُو أَعْلَمُ مُنْ يَكِضِلُ عَنْ سَبِيلِهِ \* وَهُو اَعْلَمُ بِالْهُ لُمُنْتَرِيْنَ ۞

مرا فَكُلُوا مِتَا ذُكِرُ اللهُ مُ اللهِ عَلَيْهِ إِنْ كُنْتُمُ رِيَالِيْتِهِ مُؤْمِنِيْنَ ۞

۱۱۱-ۇماڭگۇاڭد ئاڭگۇامىتا دۇرائىگە اللەعكىيە ئۇنى ئىھىك لىگە ھاھىرىم ھىكىگەر

<sup>943.</sup> The righteous man seeks no other standard of judgment but God's Will. How can he when God in His grace has explained His Will in the Qur-ān, with details which men of every capacity can understand? The humblest can learn lessons of right conduct in daily life, and the most advanced can find the highest wisdom in its spiritual teaching, enriched as it is with all kinds of beautiful illustrations from nature and the story of man

Except under compulsion of necessity?

But many do mislead (men)

By their appetites unchecked

By knowledge. Thy Lord

Knoweth best those who

transgress.

120. Eschew all sin,
Open or secret:
Those who earn sin
Will get due recompense
For their "earnings."

On which God's name
Hath not been pronounced:
That would be impiety.
But the evil ones
Ever inspire their friends
To contend with you
If ye were to obey them,
Ye would indeed be Pagans.

## SECTION 15.

122. San he who was dead, 115
To whom We gave life,
And a Light whereby
He can walk amongst men,
Be like him who is
In the depths darkness,
From which he can
Never come out?
Thus to those without Faith
Their own deeds seem pleasing.

123. Thus have We placed Leaders in every town,

الا مَا اضْطُرِ رُتُمُ إِلَيْهِ وَ

وَ إِنَّ كَيْتِهُ الْيُضِدُونَ بِالْهُوَ إِبِهِمُ

عِنْدِعِلْمِ

عِنْدِعِلْمِ

عَنْدِعِلْمِ

عَنْدُولُولُمْ هُواعُلُمُ بِالْمُعْتَدِيْنَ وَ

عَنْدُولُولُولُمْ مُولِكُمْ بِالْمُعْتَدِيْنَ وَ وَكُولُولُكُولُمُ وَ بَالْطِنَةُ وَلَى اللّهِ مُولِكُمْ وَ بَالْطِنَةُ وَلَى اللّهِ مُولِكُمْ وَ وَلَى اللّهِ مُولِدُنَ وَ اللّهَ اللّهُ مُولِدُنَ وَ وَلَى اللّهُ مُولِدُنَ وَ وَلَى اللّهُ مُولِدُنَ وَ وَلِي اللّهُ مُولِدُنَ وَ وَ إِنّ اللّهُ مُولِدُنَ وَ وَ إِنْ اللّهُ مُؤْلُونَ وَ وَ إِنْ اللّهُ مُولِدُنَ وَ وَ إِنْ اللّهُ مُولِدُنَ وَ وَ إِنْ اللّهُ مُؤْلُولُكُمْ وَالْ اللّهُ مُؤْلُولُكُمْ وَالْكُولُولُولُكُمُ وَالْكُولُولُكُمْ وَالْكُولُولُولُكُمُ لُكُولُولُكُمْ لَا مُعْتَمُولُولُولُولُولُكُمْ اللّهُ الْمُعْتَمُولُولُولُكُمْ اللّهُ الْمُعْتَمُولُولُولُكُمْ اللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللللّهُ الللّهُ الللللّهُ الللللّهُ الللللّهُ الللّهُ الللللّهُ اللللللّهُ الللللّهُ اللللللّهُ الللللّهُ الللللّهُ الللللّهُ الللللّهُ اللللللْمُ

مرد- أو مَنْ كَانَ مَيْتًا وَاحْيَيْنَهُ الْهُ مِنْ النَّاسِ وَجَعَلْنَا لَهُ نُوْرًا يُبَمْنِيْ بِهِ فِي التَّاسِ كَنَنْ مَثَلُهُ فِي الثَّلْلَمْتِ 120 كَيْنُ رِيَخَارِجٍ مِنْهَا كُنْ لِكَ رُبِّنَ لِلْكُوْرِيْنَ مَا كَانُوْا يَعْمَلُوْنَ

يُ ١٣٣٠ وَكُنْ لِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ ٱكْبِرَ

944 Cf. v. 4. When a clear law has explained what is lawful and unlawful in food, it is wrong to raise fresh scruples and mislead the ignorant.

<sup>945.</sup> Here is an allegory of the good man with his divine mission and the evil man with his mission of evil. The former, before he got his spiritual life, was like one dead. It was God's grace that gave him spiritual life, with a Light by which he could walk and guide his own footsteps as well as the footsteps of those who are willing to follow God's light. The opposite type is that which hates God's light, which lives in the depths of darkness, and which plots and burrows against all that is good. But the plots of evil recoil on itself, although it thinks that they will hurt the good. Can these two types be for a moment compared with each other? Perhaps the lead in every centre of population is taken by the men of evil. But the good men should not be discouraged. They should work in righteousness and fulfil their mission.

Its wicked men, to plot (And burrow) therein: But they only plot Against their own souls, 'And they perceive it not.

124. When there comes to them A Sign (from God),
They say: "We shall not Believe until we receive One (exactly) like those Received by God's apostles." 946 God knoweth best where (And how) to carry out His mission. Soon.
Will the wicked Be overtaken by Humiliation before God, And a severe punishment, For all their plots.

125. Those whom God (in His Plan)
Willeth to guide,—He openeth<sup>947</sup>
Their breast to Islam;
Those whom He willeth
To leave straying,—He maketh.
Their breast close and constricted,
As if they had to climb
Up to the skies: thus
Doth God (heap) the penalty
On those who refuse to believe.

126. This is the Way
Of thy Lord, leading straight:

جُرْمِيْهَالِيَنَكُرُّوْا فِيْهَا \* وَمَا يَمُكُونُ إِلَّا يَأْنُفُوهِمْ وَمَا يَنْغُرُونَ ۞

۱۲۲- وَإِذَا جَآءَ تُنْهُمُ أَيَةٌ عَالُوا لَنْ تُؤْمِنَ حَتِّى نُؤْنَى فَيْ مِثْلَ مَا أُوْتِى رُسُلُ اللهِ آ اَللهُ اَعْلَمُ حَبُثُ يَجْعَلُ رِسَالَتَكَ سَيْصِيْبُ الَّذِيْنَ اَجْرَمُوْا صَغَارٌ عِنْكَ اللهِ اللهِ

٤ٛ٤ كَانُوا يَعْدُرُونَ ﴿ مِنَا كَانُوا يَعْدُرُونَ ۗ

٥١١- فَمَنْ يُرِدِ اللَّهُ اَنْ يَهْ بِيهُ يَشْرَحُ صَلَى وَ لِلْإِسْلَامِ وَ مَن يُرِدَ اَنْ يُضِلُّهُ يَجُعُلُ صَلْ وَ فَضِيَقًا حَرُجًا كَاتُمَا يَصَّعُلُ فِي التَّمَاءُ \* كَالْ الكَ يَجُعُلُ اللَّهُ الرِّجْسَ عَلَى الَّذِي نِنَ لَا يُؤْمِ نُونَ ۞ عَلَى الَّذِي نِنَ لَا يُؤْمِ نُونَ ۞ ١٠٠- وَهٰذَا صِرَاطُ رَتِكَ مُسْتَقِيمًا \*

946. Besides the teaching in God's Word, and the teaching in God's world, of nature and history and human contacts, many Signs come to the men of God, which they humbly receive and try to understand; and many Signs also come to the ungodly, in the shape of warnings or otherwise which the ungodly either do not heed, or deliberately reject. The Signs in the two cases are not the same, and that becomes one of their perverse arguments against Fath. But God's working will be according to His own Will and Plan, and not according to the wishes or whims of the ungodly.

947. God's Universal Plan is the Qadhā wa Qadr, which is so much understood. That Plan is unalterable, and that is His Will. It means that in the spiritual world, as in the physical world, there are laws of justice, mercy, grace, penalty, etc., which work as surely as anything we know. If, then, a man refuses faith, becomes a rebel, with each step he goes further and further down, and his pace will be accelerated; he will scarcely be able to take spiritual breath, and his recovery—in spite of God's mercy which he has rejected,—will be as difficult as if he had to climb up to the skies. On the other hand, the godly will find, with each step, the next step easier. Jesus expressed this truth paradoxically: "He that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath": Mark. iv. 25. John (vi. 65) makes Jesus say: "No man can come unto me except it were given unto him of my Father."

We have detailed the Signs For those who Receive admonition.

- 127. For them will be a Home
  Of peace in the presence
  Of their Lord: He will be
  Their Friend, because
  They practised (righteousness).
- 128. One day will He gather
  Them all together, (and say):
  "O ye assembly of Jinns! 949
  Much (toll) did ye take
  Of men." Their friends
  Amongst men will say:
  "Our Lord! we made profit 950
  From each other: but (alas!)
  We reached our term—
  Which Thou didst appoint
  For us." He will say:
  "The Fire be your dwelling-place >
  You will dwell therein for ever,
  Except as God willeth." 951
  For thy Lord is full
  Of wisdom and knowledge.
- 129. Thus do We make
  The wrong-doers turn
  To each other, because
  Of what they earn. 952

قَلْ فَصَّلْنَا الْأَيْتِ لِقَوْمِ يَكُّ كُرُوْنَ ٥

ما-كهُمُ دَارُ السَّلْمِ عِنْكَ مَ يَهِمُ مَ وَالْمَهُمُ وَالْمُلِينِ وَالْمُهُمُ وَالْمُنْ وَاللّهُ وَالّهُ وَاللّهُ و

٩٦٠ وَكُنَّالِكَ نُولِنَ بَعْضَ الظَّلِمِينَ بِعُضًّا بِمَا كَانُوْا يَكْشِبُوْنَ أَ

C. 81.—God punishes not mere shortcoming:

(vi. 130-150.) There are degrees in good and evil

Deeds. God is merciful, but

His Plan is sure, and none

Can stand in its way. We must

Avoid all superstition, and all excess,

And humbly ask for His guidance.

949. Jinns are spirits-here evil spirits. See vi. 100. n. 929.

<sup>950.</sup> It is common experience that the forces of evil make an alliance with each other, and seem thus to make a profit by their mutual log-rolling. But this is only in this material world. When the limited term expires, their unholy bargains will be exposed, and there will be nothing but regrets.

<sup>951.</sup> Eternity and infinity are abstract terms. They have no precise meaning in our human experience. The qualification, "except as God willeth," makes it more intelligible, as we can form some ideal—however inadequate—of a Will and Plan, and we know God by His attribute of Mercy as well as of Justice.

<sup>952.</sup> See n. 950 above. Evil consorts with evil because of their mutual bargains. But in doing so they save the righteous from further temptation.

## SECTION 16.

And men! came there not
Unto you apostles from
amongst you,
Setting forth unto you
My Signs, and warning you
Of the meeting of this Day
Of yours?" They will say:
"We bear witness against
Ourselves." It was
The life of this world
That deceived them. So
Against themselves will they
Bear witness that they
Rejected Faith.

- 131. (The apostles were sent) thus,
  For thy Lord would not
  Destroy for their wrong-doing
  Man's habitations whilst
  Their occupants were unwarned.
- 132. To all are degrees (or ranks) 954
  According to their deeds:
  For thy Lord
  Is not unmindful
  Of anything that they do.
- 133. Thy Lord is Self-sufficient, 555
  Full of Mercy: if it were
  His Will, He could destroy
  You, and in your place
  Appoint whom He will
  As your successors, even as
  He raised you up
  From the posterity
  Of other people.

الذينكفشر الجن والإنس اكفرياتكفررسك منككم يعْمُفُونَ عَلَيْكُفرايْتِي وَيُنْفِرُونَكُو لِفَاءَ يَوْمِكُمُ هَٰذَا قَالُواْ شَهِ لَوَاعَلَى اَنْفُسِنَا و شَهِ لُوا عَلَى اَنْفُسِهِمُ الله ذاكُونُوا كُفرينَ الله ذاك أن لَمْ يَكُنْ مَن بُنك مُهْ لِكَ الذات الله الله يكن مَ بُك مُهْ لِكَ

٣١- دلِك ان لَمُ يِكُن عُمَاتِكَ مُهْكِلُهُ الْقُزُّدِي بِظُلْمِ وَ اَهْلُهُا عَلْفِلُونَ ۞

١٣١- وَلِكُلِّ دَرَجْتُ رَّمَّاعُمِلُوَا ۗ وُمُأْرَبُكَ بِغَافِلِ عَمَّايَغْمَالُوْنَ ۗ ٥

١٣٣- وَرَبُّكَ الْغَنِیُّ ذُوالرُّحْمَاةِ \* اِنْ يُنَا أَيُنَا هِبْكُمْ وَيَمَنَّكُ لِفَ مِنْ بَعْنِ كُمْ مَّا يَنِثَا وَكَمَا اَنْشَاكُمُ مِّنَ ذُرِّيَّةٍ قَوْمِ احْرِيْنَ ٥ مِّنَ ذُرِّيَةٍ قَوْمِ احْرِيْنَ ٥

<sup>953. &</sup>quot;Apostles from amongst you." This is addressed to the whole gathering of men and Jinns. Are the Jinns but disembodied spirits of evil men?

<sup>954.</sup> On good and evil there are infinite degrees, in our deeds and motives; so will there be degrees in our spiritual position. For everything is known to God, better than it is to ourselves.

<sup>955.</sup> God is not dependent on our prayer or service. It is out of His Mercy that He desires our own good. Any race or people to whom He gives chances should understand that its failure does not affect God. He could create others in their place, as He did in times past, and is doing in our own day, if only we had the wit to see it.

- 134. All that hath been Promised unto you Will come to pass:

  Nor can ye frustrate it (In the least bit).
- 135. Say: "O my people!

  Do whatever ye can: "557

  I will do (my part):

  Soon will ye know

  Who it is whose end

  Will be (best) in the Hereafter:

  Certain it is that

  The wrong-doers will not prosper."
- 136. Out of what God
  Hath produced in abundance
  In tilth and in cattle,
  They assigned Him a share:
  They say, according to their
  fancies:

  "This is for God, and this"—
  For Our "partners"!
  But the share of their "partners"
  Reacheth not God, whilst
  The share of God reacheth
  Their "partners"! Evil
  (And unjust) is their assignment!

٣٣- إنَّ مَا تُوْعَلُونَ لَاتٍ \* وَمَا اَنْ نُمُ رِبُعْجِزِيْنَ ○

مَنَ عَلَى يَقَوْمِ اعْمَلُوْا عَلَى مَكَانَتِكُوْرَ إِنِّى عَامِلٌ فَسُوْفَ تَعْلَمُوْنَ ` مَنْ تَكُوْنُ لَهُ عَاقِبَهُ اللَّاارِ إِنَّهُ لا يُفْلِحُ الظّلِمُوْنَ ۞

٣٩١- وَجُعَالُوْا لِلهِ مِتَا ذَرُا مِنَ الْحَرُثِ وَ الْاَنْعَامِ نَصِيْبًا فَقَالُوْا هَنَ اللهِ بِزَعْمِهِمْ وَهٰذَا الشُّرَكَا أَنِنَا فَمَا كَانَ لِلْهِ فَهُو يَصِلُ إلى شُرِكَا تِهِمْ وَمَا كَانَ لِلْهِ فَهُو يَصِلُ إلى شُرِكَا تِهِمْ سَاءَ مَا يَحْصَمُونَ

- 956. Both the good news and the warning which God's apostles came to give will be fulfilled. Nothing can stop God's Universal Plan. See n. 947 to vi. 125.
- 957. In so far as this is addressed to the Unbelievers it is a challenge: "Do your utmost; nothing will deter me from my duty: we shall see who wins in the end." Passing from the particular occasion, we can understand it in a more general sense, which is true for all time. Let the evil ones do their worst. Let those who believe do all they can, according to their opportunities and abilities. The individual must do the straight duty that lies before him. In the end God will judge, and His judgment is always true and just.
- 958. There is scathing sarcasm here, which some of the Commentators have missed. The Pagans have generally a big Pantheon, though above it they have a vague idea of a Supreme God. But the material benefits go to the godlings, the fancied "partners" of God; for they have temples, priests, dedication, etc., while the true and supreme God has only lip-worship, or at best a share with numerous "partners". This was so in Arabia also. The shares assigned to the "partners" went to the priests and hangers-on of the "partners", who were many and tlamorous for their rights. The share assigned to God possibly went to the poor, but more probably went to the priests who had the cult of the "partners", for the Supreme God had no separate priests of His own. It is also said that when heaps were thus laid out, if any portion of God's heap fell into the heaps of the "partners", the priests greedily and promptly appropriated it, while in the contrary case, the "partners" priests were careful to reclaim any portion from what they called "God's heap." The absurdity of the whole thing is ridiculed. God created everything: how can He have a share?

Of most of the Pagans, 959
Their "partners" made alluring
The slaughter of their children,
In order to lead them
To their own destruction,
And cause confusion
In their religion.
If God had willed,
They would not have done so:
But leave alone
Them and their inventions.

138. And they say that
Such and such cattle and crops 960
Are taboo, and none should
Eat of them except those
Whom—so they say—We
Wish; further, there are
Cattle forbidden to yoke 961
Or burden, and cattle
On which (at slaughter),
The name of God is not 962
Pronounced;—inventions
Against God's name: soon
Will He requite them
For their inventions.

139. They say: "What is
In the wombs of
Such and such cattle
Is specially reserved
(For food) for our men,
And forbidden to our women;
But if it is still-born,
Then all have shares therein. 963

٣٠٠-وَكُنْ إِكَ رُبَّنَ لِكُثِيْ ثِينَ الْمُشْهِرَكِيْنَ تَتَكَلَ اوْلَادِهِ فَهُ شُرَكًا وَّهُ مُهْ لِيُرْدُوْهُ مُو وَلِيكْدِسُوْا عَلَيْهِمْ دِنْ بَهُمُ \* وَلَوْشَاءُ اللّٰهُ مَا فَعَكُوْهُ فَكَ رُهُمُ مُو وَمَا يَفْتَرُوْنَ ۞

٣٠١- وَ تَالْوَا هَٰإِنَ ۗ أَنْعَاهُ وَ حَرْثُ جَعْرٌ ۗ ثَرْ يَظْعُنُهَا اللّٰا مَنْ تَشَاءُ بَرْغِيهِ غَرْوَ انْعَاهُ حُرِّمَتْ ظُهُوْرُهَا وَ اَنْعَاهُ اَنْ بَرًاءً عَلَيْهُ مَنْ يَجْزِيْهِ غَرْبِمَا كَانُوْا يَفْتَرُوْنَ ٥ مَنْ يَجْزِيْهِ غَرْبِمَا كَانُوْا يَفْتَرُوْنَ ٥

٣٩- وَقَالُوْا مَا فِي بُطُوْنِ هَٰنِ وَالْآنْعَامِرِ خَالِصَةُ لِنُ كُوْرِنَا وَ مُحَرَمٌ عَلَى اَزْوَاجِنَا وَ اِنْ يَكُنْ مَّيْنَةً قَهُمْ فِيهُ وَيْهُ وَشَرِكَا وَا

<sup>959.</sup> The false gods and idols—among many nations, including the Arabs—were supposed to require human sacrifices. Ordinarily such sacrifices are revolting to man, but they are made "alluring"—a sacred rite—by Pagan custom, which falsely arrogates to itself the name of religion. Such customs, if allowed, would do nothing but destroy the people who practise them, and make their religion but a confused bundle of revolting superstitions.

<sup>960.</sup> A taboo of certain foods is sometimes a device of the priesthood to get special things for itself. It has to be enforced by pretending that the prchibition for others is by the Will of God. It is a lie or invention against God. Most superstitions are.

<sup>961.</sup> Cattle dedicated to heathen gods may be reserved from all useful work; in that case they are a dead loss to the community, and they may, besides, do a great deal of damage to fields and crops.

<sup>962.</sup> If meat is killed in the name of heathen gods, it would naturally not be killed by the solemn rite in God's name, by which alone the killing can be justified for food. See n. 698 to v. 5.

<sup>963.</sup> These are further Pagan superstitions about cattle. Some have already been noted in v. 106, which may be consulted with the notes.

For their (false) attribution (Of superstitions of God), He will soon punish them: For He is full Of wisdom and knowledge.

140. Lost are those who slay
Their children, from folly,
Without knowledge, and forbid
Food which God hath provided
For them, inventing (lies)
Against God. They have
Indeed gone astray
And heeded no guidance.

### SECTION 17.

141. It is He who produceth <sup>964</sup>
Gardens, with trellises
And without, and dates,
And tilth with produce
Of all kinds, and olives
And pomegranates,
Similar (in kind)
And different (in variety): <sup>965</sup>
Eat of their fruit
In their season, but render
The dues that are proper
On the day that the harvest
Is gathered. But waste not
By excess: for God
Loveth not the wasters.

142. Of the cattle are some For burden and some for meat: 967

سَيَغِزِيْهِ هُرُوضُفَهُمُّ اللَّهُمُّ اللَّهُمُّ اللَّهُمُّ اللَّهُمُّ اللَّهُمُّ اللَّهُمُّ اللَّهُمُّ اللَّ

٣٠-قَنْ خَسِرَالَانِينَ قَتَلُوْا اَوْلَادَهُمْ سَفَّ، بِغَيْرِعِلْمِهِ وَحَرَّمُوْا مَا رَزَقَهُمُ اللّٰهُ افْتِرَاءُ عَلَى اللهِ ﴿ قَلْ ضَائُوا وَمَا كَانُوْا مُهْتَدِينَ ۚ

١٣١- وَهُوَ الَّنِ فَى اَنْشَا جَدُّتٍ مَّعُرُوْشَاتٍ وَ عَبْرُمَعُرُوْشَاتٍ وَالنَّيْلُ وَالأَرْدَعُ مُغْتَلِقًا أَكُلُهُ وَالنَّيْتُوْنَ وَالرُّمَّانَ مُتَشَابِهًا وَ عَلْيُر مُتَشَابِهِ وَالرُّمَّانَ مُتَشَابِهًا وَ عَلْيُر مُتَشَابِهِ وَالرُّمَانَ مُتَشَرِفَوْا وَلَا تَشْنَرِفُوا وَلَا اللَّهُ الْمُنْسَرِفِينَ فَي الْمُنْسَرِفِينَ الْمُنْسَرِفِينَ الْمُنْسَرِفِينَ الْمُنْسَرِفِينَ الْمُنْسَرِفِينَ الْمُنْسَرِفِينَ الْمُنْسَرِفِينَ الْمُنْسَرِقِينَ الْمُنْسَالِهُ الْمُنْسَرِقِينَ الْمُنْسَرِقِينَ الْمُنْسَرِقِينَ الْمُنْسَالِهُ الْمُنْسَرِقِينَ الْمُنْسَرِقِينَ الْمُنْسَرِقِينَ الْمُنْسَرِقُولُونَا الْمُنْسَرِقِينَ الْمُنْسُرِقِينَ الْمُنْسَرِقِينَ الْمُنْسَرِقِينَ الْمُنْسَاطُ الْمُنْسُلِينَا الْمُنْسُلِينَ الْمُنْسَاطُ الْمُنْسُلِينَا الْمُنْسَاطُ الْمُنْسَاطُ الْمُنْسُلُولُونَا الْمُنْسُلُولُ 
<sup>964.</sup> Ansha-a: see vi. 98, n. 923.

<sup>965. &#</sup>x27;A beautiful passage, with music to match the meaning. Cf. vi. 99 and notes.

<sup>966. &</sup>quot;Waste not, want not," says the English proverb. Here the same wisdom is preached from a higher motive. See what magnificent means God provides in nature for the sustenance of all His creatures, because He loves them all. Enjoy them in moderation and be grateful. But commit no excess and commit no waste: the two things are the same from different angles of vision. If you do, you take away something from other creatures and God would not like your selfishness.

<sup>967.</sup> Superstition kills true religion. We come back to the Arab Pagan superstitions about cattle for food. The horse is not mentioned, because horse flesh was not an article of diet and there were no superstitions about it. Sheep and goats, camels and oxen were the usual sources of meat. Sheep and goats we e not used as beasts of burden, but camels (of both sexes) were used for carrying burdens and oxen for the plough, though cows were mainly used for milk and meat. The words "some for burden and some for meat" do not differentiate whole species, except that they give you the first

Eat what God hath provided For you, and follow not The footsteps of Satan: For he is to you An avowed enemy.

143. (Take) eight (head of cattle) of In (four) pairs:
Of sheep a pair,
And of goats a pair;
Say, hath He forbidden
The two males,
Or the two females,
Or (the young) which the wombs
Of the two females enclose?—
Tell me with knowledge
If ye are truthful:

144. Of camels a pair, And of oxen a pair; Say, hath He forbidden The two males, Or the two females, Or (the young) which the wombs Of the two females enclose?-Were yo present when God Ordered you such a thing? But who doth more wrong Than one who invents A lie against God, To lead astrav men Without knowledge? For God guideth not People who do wrong.

j

#### Section 18.

145. Say: "I find not
In the Message received
By me by inspiration
Any (meat) forbidden
To be eaten by one
Who wishes to eat it,
Unless it be dead meat,
Or blood poured forth, 969

كُلُوُا مِمَّا مَرَزَقَكُمُ اللَّهُ ، وَلَا تَتَبِّعُوْا خُطُوتِ الشَّيْطِنِ ۚ إِنَّهُ لَكُنْهُ عَكُرُّهُ مُّبِيْنٌ ۚ

سه النكفرائية أزواج من الضّان اثنين ومن المغزائين فل عالنكرين حرّم أمر الدُّنثيئين امرالدُّنثيئين امّا الله تكف عليه ارْحامُ الدُّنثيئين المّا الله تكريل اثنين ومن المقراث نين ومن المعقرات كنتم طرالدُنثيئين فكن عالدٌ كرين حرّم امرالدُنثيئين المكنتم شكرة وطمكم الدُنثين المكنتم شكرة إذ وطمكم الله بها مَا المُكنتم التاس بغير علم المقوم الطليبين الم

همآ- قُلُ لَا آجِدُ فِي مَاۤ أُوْجِى لِكَّ مُحَرَّمًا عَلَى طَاعِدٍ يُطْعَمُكَ إِلَا اَنْ يَكُوْنَ مَيْنَتَةً ٱوْدَمِّا تَسُفُوْجًا

<sup>968.</sup> The superstitions referred to in vi. 139 and v. 106 are further ridiculed in this verse and the next.

<sup>969.</sup> Blood poured forth: as distinguished from blood adhering to flesh, or the liver, or such other internal organs purifying the blood.

Or the flesh of swine,—
For it is an abomination—
Or, what is impious, (meat)
On which a name has been
Invoked, other that God's."
But (even so), if a person
Is forced by necessity,
Without wilful disobedience,
Nor transgressing due limits,—
Thy Lord is oft-forgiving,
Most Merciful.

146. For those who followed
The Jewish Law, We forbade
Every (animal) with
Undivided hoof, 970
And We forbade them
The fat of the ox 971
And the sheep, except
What adheres to their backs
Or their entrails,
Or is mixed up
With a bone:
This in recompense
For their wilful disobedience:
For We are True
(In Our ordinances).

147. If they accuse thee
Of falsehood, say:
"Your Lord is full
Of mercy all-embracing;
But from people in guilt
Never will His wrath
Be turned back."

148. Shose who give partners (To God) will say,

ٱۅؙٛڬؙڡؙؙۘۘؗؗؗؗؗؗؗػؙڂڿڹ۬ڔ۫ؽ۠ڔٟ ڣؘٳڽٛڎڔڂۺٲۏڣۺڟٙ ٲۿؚڷڸۼؽؙڔٳۺڮڔڽ؋ ڡٛٮؘڹٳڞؙڟڗؘۼؽؙڔؙڹٳۼٷڵٳۼٳ ۘٷؘؿؘڔؙؗۘؗؗۘڔؙڰۼٛڡؙٛۅٛڒڗڿؽؙڴ۞

مه، سكيقُولُ الكِنِينَ ٱللهُركُوا

970. Zufur may mean claw or hoof; it is in the singular number; but as no animal has a single claw, and there is no point in a division of claws, we must look to a hoof for the correct interpretation. In the Jewish Law (Leviticus, xi. 3-6), "Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts" was lawful as food, but the camel, the coney (rabbit), and the hare were not lawful, because they do not "divide the hoof." "Undivided hoof" therefore is the correct interpretation. These three animals, unlawful to the Jews, are lawful in Islam. Cf. iv. 160.

<sup>971.</sup> In Leviticus (vii. 23) it is laid down that "Ye shall eat no manner of fat, of ox, or of sheep, or of goat." As regards the exceptions, it is to be noticed that priests were enjoined (Leviticus, vii. 6) to eat of the fat in the trespass offering, which was considered holy, viz., "the rump" (back and bone) "and the fat that covereth the inwards" (entrails). (Leviticus, vii. 3).

"If God had wished,
We should not have
Given partners to Him,
Nor would our fathers;
Nor should we have had 972
Any taboos." So did
Their ancestors argue
Falsely, until they tasted
Of Our wrath. Say:
"Have ye any (certain)
Knowledge? If so, produce
It before us. Ye follow
Nothing but conjecture:
Ye do nothing but lie."

149. Say: "With God is the argument of that reaches home: if it had Been His Will, He could Indeed have guided you all."

150. Say: "Bring forward your witnesses

To prove that God did
Forbid so and so." If they
Bring such witnesses,
Be not thou amongst them:
Nor follow thou the vain
Desires of such as treat
Our Signs as falsehoods,
And such as believe not
In the Hereafter: for they
Hold others as equal
With their Guardian-Lord.

لَوْشَاءَ اللهُ مَآاشُرُكْنَا وَلَا أَبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كُذَٰ لِكَ كُنَّ بَ الَّذِئِينَ مِنْ قَبْرِلهِ مَ حَتَّى ذَا قُوَا بَأْسَنَا عُلْ هَلْ عِنْ كُوْرِ مِنْ عِلْمِ فَنَغْرِبُحُوهُ لَنَا \* إِنْ تَكْثِبُعُونَ إِلَا الطَّنَ وَإِنْ اَنْ تُمْوَالَا تَخْرُصُونَ مِنْ

> ٩٩٠- قُلْ فَلِلْهِ النَّجِيَّةُ الْمَالِغَةُ مَّ فَلَوْشَاءَ لَهُلَ لَكُمُ إَجْمَعِيْنَ ٥

٥١- قُلْ هَلُمُّ شُهُكَ آءَكُمُ الذَّيْنَ يَنْمُكُ وْنَ آنَ اللهَ حَرَمُ هِلَا أَ وَلَا تَلْبِغُ الْهُوَآءُ الذِيْنَ كَنَّ بُوْا بِالْيِتِنَا وَلَا تَلْبِغُ الْهُوَآءُ الذِيْنَ كَنَّ بُوْا بِالْيِتِنَا وَالْذِيْنَ لَا يُؤْمِنُونَ بِالْاٰخِرَةِ وَالْذِیْنَ لَا يُؤْمِنُونَ بِالْاٰخِرَةِ الْهُمُ مُرِيرَةٍ الْمُحْرِيعُ لِولُونَ أَ

C. 82.—God's commands are not irrational (vi. 151-165.) Taboos, but based on the moral law, And conformable to reason. His Way

<sup>972.</sup> As used by the Pagans, the argument is false, for it implies (a) that men have no personal responsibility, (b) that they are the victims of a Determinism against which they are helpless, and (c) that they might therefore go on doing just what they liked. It is also inconsistent, for if (b) is true, (c) cannot be true. Nor is it meant to be taken serfously.

<sup>973.</sup> On the other hand, the argument cuts true and deep, as from God to His creatures. God is Omnipotent, and can do all that we can conceive. But He, in His Plan, has given man some responsibility, and some choice in order to train man's will. If man fails, he is helped in various ways by God's mercy and grace. But man cannot go on sinning, and, in a state of sin, expect God to be pleased with him (vi. 147).

<sup>974.</sup> The Pagan superstitions were of course baseless, and in many cases harmful and debasing. If God's name was taken as supporting them, no true man of God could be taken in, or join in support simply because God's name was taken in vain.

<sup>975.</sup> Cf. vi. 1. God Who created and Who cherishes and cares for all, should have the first claim on our attention. Those who set up false gods fail to understand God's true governance or their own true destiny.

Is the straight Way, of justice and truth, In unity and faith must we dedicate All our life to His service, and His Alone, to Whom we shall return.

SECTION 19.

- 151. Say: "Come, I will rehearse What God hath (really) 976 Prohibited you from ": join not Anything as equal with Him; Be good to your parents: Kill not your children On a plea of want;—We Provide sustenance for you And for them;—come not Nigh to shameful deeds, Whether open or secret; Take not life, which God Hath made sacred, except By way of justice and law: 977 Thus doth He command you, That ve may learn wisdom.
- 152. And come not nigh
  To the orphan's property,
  Except to improve it,
  Until he attain the age
  Of full strength; give measure
  And weight with (full) justice;
  No burden do We place
  On any soul, but that
  Which it can bear;
  Whenever ye speak, speak justly,

اها قُلْ تَعَالُوْا اَتُلُ مَا حَرَّمَ رَئِبُكُمُ عَلَيْكُمْ الله تُشْرِكُوْا به شَيْئًا وَ بِالْوَالْدِ يَنِ إِحْسَانًا " وَ لَا تَقْتُلُوْ الْوَلَادُكُمْ مِّنَ اِمْلَاقٍ " فَحُنُ نَوْزُفْكُمْ وَ إِيَّاهُ مُمْ وَ لَا تَعْفُرِيُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ " وَلَا تَقْتُلُوا النَّفْسَ الْبَقْ حَرَّمَ اللهُ اللهِ بِالْحَقِّ فَوْلَا تَعْفُولُونَ فَاللهِ اللهِ اللهِ الْحَقِّ فَاللهِ اللهِ الْحَقِّ فَاللهِ اللهِ اللهِ الْحَقِّ فَاللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ الْحَقَ فَاللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ ال

١٥١- وَلَا تَقْرُبُواْ مَالَ الْبَرْتِيْمِ إِلَا بِالْكِتِى هِى اَحْسَنُ حَتَّىٰ يَبُلُغُ اَشُكَاةً وَاوْفُوا الْكَيْلَ وَالْمِيْزَانَ بِالْقِسُطِ \* لَا نُكِلِّفُ نَفْسًا اللَّا وُسْعَهَا \* وَإِذَا قُلْتُمُوفًا عَمِلْ لُوا

976. Instead of following Pagan superstitions, and being in constant terror of imaginary taboos and prohibitions, we should study the true moral law, whose sanction is God's Law. The first step is that we should recognise that He is the One and Only Lord and Cherisher. The mention of goodness to parents immediately afterwards suggests: (i) that God's love of us and care for us may—on an infinitely higher plane—be understood by our ideal of parental love, which is purely unselfish: (2) that our first duty among our fellow creatures is to our father and mother, whose love leads us to the conception of divine love. Arising from that is the conception of our converse duties to our children. God provides sustenance (material and spiritual) not only for us, but for them; hence any custom like the Pagan custom of sacrificing children to Moloch stands condemned. Then come the moral prohibitions against lewdness and all unseemly acts, relating to sex or otherwise, open or secret. This is followed by the prohibition of killing or fighting. All these things are equiformable to our own interests, and therefore true wisdom from our own point of view.

977. For the comprehensive word haqq I have used the two words "justice and law": other significations implied are: right, truth, what is becoming, etc. It is not only that human life is sacred, but all life is sacred. Even in killing animals for food, a dedicatory formula "in the name of God" has to be employed, to make it lawful: see n. 698 to v. 5, and n. 962 to vi. 138.

Even if a near relative Is concerned; and fulfil The Covenant of God: <sup>978</sup> Thus doth He command you, That ye may remember.

- 153. Verily, this is My Way,
  Leading straight: follow it:
  Follow not (other) paths:
  They will scatter you about
  From His (great) Path:
  Thus doth He command you,
  That ye may be righteous.
- 154. Moreover, We gave Moses
  The Book, completing
  (Our favour) to those
  Who would do right,
  And explaining all things
  In detail,—and a guide
  And a mercy, that they
  Might believe in the meeting
  With their Lord.

Section 20.

- 155. And this is a Book
  Which We have revealed
  As a blessing: so follow it
  And be righteous, that ye
  May receive mercy:
- 156. Lest ye should say:

  "The Book was sent down
  To two Peoples before us,
  And for our part, we
  Remained unacquainted 981

وَلَوْكَانَ ذَا قُرْنَى اللهِ الْوَاوُوْلَا اللهِ اللهِ الْوَفُوْلا اللهِ اللهِ الْوَفُوْلا اللهُ اللهِ الْوَفُولا اللهُ اللهُ وَكُمُ اللهِ اللهُ الل

ه ٥- وَهٰنَ الْكَتْبُ أَنْزَلْنَهُ مُ لِرُكَ فَاتَبِعُوهُ وَاللَّهُ مُ لِرُكَ فَاتَبِعُوهُ وَاللَّهُ مُ لِرُكَ فَاتَبِعُوهُ وَالتَّقُوْ لَكُنَّا لَكُنَّهُ تُرْحُمُونَ فَ

٧٥١- أَنُ تَقُولُوۡ التُمَا أُنۡزِلَ الۡحِتٰبُ عَلَى طَالِفَتَيۡنِ مِنۡ قَبۡلِنَا ۖ وُإِنۡ كُنَّا عَنۡ

<sup>978.</sup> Cf. v. 1, and n. 682.

<sup>979.</sup> Note again the triple refrain with variations, in vi. 151, 152, and 153. In verse 151, we have the moral law, which it is for our own good to follow: "Thus doth He command you, that ye may learn wisdom." In verse 152, we have to deal justly and rightly with others; we are apt to think too much of ourselves and forget others: "Thus doth He command you, that ye may remember." In verse 153 our attention is called to the Straight Way, the Way of God, the only Way that leads to righteousness: "Thus doth He command you, that ye may be righteous."

<sup>980.</sup> The revelation to Moses went into the details of people's lives, and thus served as a practical guide to the Jews and after them to the Christians. Admittedly the Mossage delivered by Christ dealt with general principles only and in no way with details. The Message of Islam as in the Qur-ān is the next complete guide in point of time after that of Moses.

<sup>981.</sup> Because the diligent studies of the earlier People of the Book were in languages foreign to the new People of Islam, or because they were meant for circumstances different from those of the new world after Islam.

With all that they learned By assiduous study;"

157. Or lest ye should say: "If the Book had only Been sent down to us. We should have followed Its guidance better than they." Now then hath come Unto you a Clear (Sign) 982 From your Lord,—and a guide And a mercy: then who Could do more wrong Than one who rejecteth God's Signs, and turneth Away therefrom? In good time Shall We require those Who turn away from Our Signs, With a dreadful penalty, For their turning away.

If the angels come to them, Or thy Lord (Himself), Or certain of the Signs Of thy Lord!
The day that certain Of the Signs of thy Lord Do come, no good Will it do to a soul 988
To believe in them then, If it believed not before Nor earned righteousness Through its Faith. Say:
"Wait ye: we too Are waiting." 984

دِرُ استِهِمْ لَعْلَوْلِيْنَ نَرُ

٥٥١- أَوْتَقُوْلُوْالُوْالُوَالْكَا الْنُرِلُ عَلَيْنَا الْكُرَانُبُ كَكُنَّا آهُلْى مِنْهُمْ أَ فَقُلْ جَاءَكُمْ بَيِّنَةٌ مِّنْ تَتِكُمْ وَهُدًى وَرَحْمَةٌ أَ وَهُدَى الْفَارُمِ مِنْ كَنَّ بَ بِالْيَاتِ اللهِ مُسَجْزِى الْاَرْيُنَ يَصْدِ فُوْنَ عَنْ الْيِتِنَا سُبُخِزِى الْاَرْيُنَ يَصْدِ فُوْنَ عَنْ الْيِتِنَا سُبُخِزِى الْاَرْيُنَ يَصْدِ فُوْنَ عَنْ الْيِتِنَا سُبُخِزِى الْالْوَيْنَ يَصْدِ فُوْنَ عَنْ الْيِتِنَا لَمُنْ الْيِتِنَا لَمُنْ الْمُوالِيُّونَ الْمِنْ الْمُؤْنَ

مه - هكل يَنْظُرُونَ الْآكَ أَنْ تَالْتِيهُمُ الْمَلَاعِكَةُ أَوْيَأْتِي رَبُّكَ اوْيَاتِي بَعْضُ الْبِرَبِكِ يَوْمَرِيَأْتِي بَعْضُ الْبِرَرَتِكَ يَوْمَرِيَأْتِي بَعْضُ الْبِرَرَتِكَ لَا يَنْفَعُ نَفْسًا الْمَانُهُا لَا يَنْفَعُ نَفْسًا الْمَانُهُا لَوْتَكُنُ امَنَتْ مِنْ قَبْلُ الْوَكَسَبَتُ فِي الْمُانِهُا حَيْرًا \* الْوَكَسَبَتُ فِي الْمُنْتَظِرُونَ وَكُنْ الْمَانَةُ الْمُؤْوَى وَالْمَانِهُا حَيْرًا \*

<sup>982.</sup> The Qur-an and the life and the teaching of Muhammad the Apostle of God.

<sup>983.</sup> There is no merit in faith in things that you are compelled to acknowledge when they actually happen. Faith is belief in things which you do not see with your eyes but you understand with your spiritual sense: if your whole will consents to it, it results in deeds of righteousness, which are the evidence of your faith.

<sup>984.</sup> The waiting in the two cases is in quite different senses: the foolish man without faith is waiting for things which will not happen, and is surprised by the real things which do happen; the righteous man of faith is waiting for the fruits of righteousness, of which he has an assured hope; in a higher state of spiritual elevation, even the fruits have no personal meaning to him, for God is to him all-in-all: vi. 162.

- 159. As for those who divide set Their religion and break up Into sects, thou hast
  No part in them in the least:
  Their affair is with God:
  He will in the end
  Tell them the truth
  Of all that they did.
- 150. He that doth good
  Shall have ten times
  As much to his credit:
  He that doth evil
  Shall only be recompensed
  According to his evil, 9888
  No wrong shall be done
  Unto (any of) them.
- 161. Say: "Verily, my Lord
  Hath guided me to
  A Way that is straight,—
  A religion of right,—
  The Path (trod) by Abraham
  The true in faith,
  And he (certainly)
  Joined not gods with God."
- 162. Say: "Truly, my prayer
  And my service of sacrifice,
  My life and my death,
  Are (all) for God,
  The Cherisher of the Worlds:
- 163. No partner hath He:
  This am I commanded,
  And I am the first
  Of those who bow
  To His Will."
- 164. Say: "Shall I seek For (my) Cherisher

٥٥١-إِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُواشِيعُا لَيْنَ مِنْهُمُ فِي شَيءٍ إِنَّهَا اَمْرُهُمْ إِلَى اللهِ اِنْهَا إِنْهَا اَمْرُهُمْ لِهَا كَانُوا يَفْعَلُونَ ٥ تُحْرَّ بِنَكِبَمُّهُ مْ بِهَا كَانُوا يَفْعَلُونَ ٥

﴿ مِنْ جَاءُ بِالْحُسَنَةِ فَلَهُ عَشُرُ ٱمْثَالِهَا وَمَنْ جَاءُ بِالسَّيِّئَةِ فَلَا يُجْزَلَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلِمُنُونَ ۞

١٠١- قُلُ إِثَنِيُ هَلَ بِنِي رَبِّيَ إِلَى صِرَاطِ مُسْتَقِيْمٍ هُ دِيْنًا قِيمًا مِلَةَ إِبْرُهِ يُهُ حَنِيْفًا وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ٥

۱۹۱۰- قُلُ إِنَّ صَلَاتِی وَنُسُکِی وَنُسُکِی وَمُسَکِی وَمُسَکِی وَمُسَکِی وَمُسَکِی وَمُسَکِی وَمُسَکِی وَمُسَکِی الله وَرَبِ العلمِی وَنَّ العلمِی وَمُسَالِدِ وَنَّ الله المُسْلِمِی وَ وَانَا اوّلُ الْمُسُلِمِی وَ وَانَا اوْلُ الْمُسُلِمِی وَانْ الله وَانْدُونُ وَانْ الله وَانْدُونُ وَانَا اوْلُ الْمُسُلِمِی وَانْ الله وَانْدُونُ وَانْ اللهِ وَانْدُونُ وَانْدُونُ وَانْ اللهِ وَانْدُونُ وَانْ اللّهُ وَانْ اللّهُ وَانْدُونُ وَانْ اللّهُ وَانْدُونُ وَانْ اللّهُ وَانْ اللّهُ وَانْدُونُ وَانْ اللّهُ وَانْ اللّهُ وَانْ اللّهُ وَانْ اللّهُ وَانْ اللّهُ وَانْدُونُ وَانْ اللّهُ اللّهُ وَانْ اللّهُ وَانْ اللّهُ وَانْ اللّهُ وَانْ اللّهُ وَانْ اللّهُ اللّهُ وَانْ الْمُونُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ وَانْ الْمُؤْلِقُونُ اللّهُ اللّ

<sup>985.</sup> Divide their religion: farraqu: i.e., (1) make a distinction between one part of it and another, take the part which suits them and reject the rest; or (2) have religion one day of the week and the world the rest of the six days; or (3) keep "religion in its right place," as if it did not claim to govern the whole life; make a sharp distinction between the secular and the religious; or (4) show a sectarian bias, seek differences in views, so as to break up the unity of Islam.

<sup>986.</sup> God is just as well as generous. To the good the reward is multiplied ten times (i.e., far above merits) on account of His generosity. To the evil, the runishment is no more than commensurate with their sin, and even so the door of mercy is always open to those who sincerely repent and show it by their conduct.

, CV3 1,

Other than God,
When He is the Cherisher
Of all things (that exist)?
Every soul draws the meed
Of its acts on none
But itself: no bearer
Of burdens can bear
The burden of another.
Your goal in the end
Is towards God: He will tell
You'the truth of the things
Wherein ye disputed."

165. It is He Who hath made
You (His) agents, inheritors 988
Of the earth: He hath raised
You in ranks, some above
Others: that He may try you
In the gifts He hath given you:
For thy Lord is quick
In punishment: yet He
Is indeed Oft-forgiving,
Most Merciful.

discipline, and do the duty that comes to us.

ٷۿؙۅؘۯۻؙٷ۠ڷۺؽٵ۫ ٷڵڗؾڬڛٛٮػؙڷؙڬڡ۠ڛٳڷۮۘٵؽ۬ۿٵ ٷڵٳؾڒۯٷٳۯ؆؋۠ٷۮۯٲڂؗۯؽ ؿؙڴڔٳڵؙۯؾؚڴڎڟۯڿۼڰڬڎ ؿؙؽؙڔٞڽڰٛۮؙڔڽٵڴؽ۫ؿؙۮڣؽ۫ڮؿٛػڶڟٷؽ۞

۵۰۱-وَهُوَالَّانِى جَعَلَكُمْ خَلَمْفَ الْأَنْضَ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجْتٍ لِيَبْلُوَكُمْ فِي مَا الْمَكُمْ إِنَّ رَبَّكَ سَرِيْعُ الْعِقَابِ \* وَإِنَّهُ لَغَفُوْرٌ \* رَحِيْمٌ أَ

وتع



987. The doctrine of personal responsibility again. We are fully responsible for our acts ourselves: we cannot transfer the consequences to someone else. Nor can any one vicariously atone for our sins. If people have honest doubts or differences about important questions of religion, they should not start futile disputes. All will be clear in the end. Our duty here is to maintain unity and

988. Cf. ii. 30 and n. where I have translated "Khalifa" as "Vicegerent", it being God's Plan to make Adam (as representing mankind) His vicegerent on earth. In C. 1, I have construed the same word by the word "Agent." Another idea implied in "Khalifa" is that of "successor, heir, or inheritor," i.e., one who has the ultimate ownership after the present possessors, to whom a life-tenancy has been given by the owner, have passed away. In xv. 23 occurs the striking word "heirs" (wdrithūn) as applied to God: "We give life and death, and We are the Heirs (or Inheritors)." The same idea occurs in iii. 180, where see n. 485. The translation here attempts to express both the ideas which I understand from the original

## INTRODUCTION TO SURA VII (A'rāf).

This Sūra is closely connected, both chronologically and in respect of the argument, with the previous Sūra. But it expounds the doctrine of revelation and man's spiritual history by illustrations from Adam onwards, through various Prophets, and the details of Moses's struggles, to the time of the Apostle Muḥammad, in whom God's revelation is completed.

Summary.—The note, "learn from the past," is struck from the very beginning. The opposition of Evil to Good is illustrated by the story of Adam and Iblis. Arrogance leads to rebellion; the rebel is jealous and tempts the natural man, who is warned against deceit and all excess (vii. 1-31, and C. 83).

If the warning is not heeded, the future penalties are indicated, while the privileges and the bliss and peace of the righteous are shown in a picture of the Hereafter, as well as in the power and goodness of God in the world that we see around us (vii. 32-58, and C. 84).

The story of Noah and the Flood, and the stories of Hūd, Ṣāliḥ, Lot, and Shu'aib, all point to the lesson that the Prophets were resisted and rejected, but truth triumphed in the end, and evil was humbled, for God's Plan never fails (vii. 59-99, and C. 85).

The story of Moses is told in greater detail, not only in his struggles with Pharaoh, but in his preparation for his mission, and his struggles with his own rebellious people. Even from the time of Moses the coming of the unlettered Apostle was foreshadowed (vii. 100-157, and C. 86).

But the people of Moses frequently lapsed from God's Law as promulgated to them, and transgressed God's Covenant, and they were scattered through the earth in sections (vii. 158-171, and C. 87).

The children of Adam have multiplied, but many of them have rejected truth and go by degrees to destruction in ways that they do not realise. The righteous listen to the Message of God, and serve Him in humility (vii. 172-206, and C. 88).

C. 83.—Revelation should ease the difficulties

(vii. 1-31.) Of heart and mind, for it tells

The story of man's spiritual past,
And teaches the end of good and evil.

Iblīs fell from jealousy and arrogance,
And Adam fell because he listened

To his deceit. But God did grant
In his Mercy gifts and guidance

To men, warned them against excess,
And taught them moderation and justice.

Sūra VII.

A'raf, or The Heights.

In the name of God, Most Gracious,
Most Merciful.

- 1. **S**lif, Lām, Mīm, Ṣād. 989
- 2. Book revealed unto thee,—
  So let thy heart be oppressed
  No more by any difficulty
  On that account,—
  That with it thou mightest
  Warn (the erring) and teach
  The Believers.
- 3. Follow (O men!) the revelation Given unto you from your Lord, And follow not, as friends Or protectors, other than Him. Little it is ye remember Of admonition. 901
- 4. Sow many towns have We Destroyed (for their sins)? Our punishment took them On a sudden by night Or while they slept For their afternoon rest.

سِسْ والله الرّخمن الرّح في المَّن الرّح في الله والله الرّح في الرّب المَن الرّح في الرّب المَن الرّح في المُن الرّب المَن المَن الرّب المَن ا

989. This is a combination of four Abbreviated Letters For Abbreviated Letters generally, see Appendix 1 (at the end of Sūra II). The combination here includes the three letters A, L, M, which occurred at the beginning of Sūra II, and are discussed in n. 25 to it. 1.

The additional letter Ṣād occurs in combination here and in Sūra xix, and by itself at the beginning of S. xxxviii, and nowhere else. The factor common to S. vii, S. xix, and S. xxxviii, is that in each case the core of the Sūra consists in the stories (qiṣaṣ) of the Prophets. In this Sūra we have the stories of Noah, Hūd, Ṣāliḥ, Lot, Ṣhu'aib, and Moses, leading up to Muḥammad, and in S. xxxviii, the stories of David, Solomon, and Job similarly lead up to Muḥammad, occupying three out of the five sections. Sūra xix consists almost entirely of such stories. Can we understand Ṣād to stand for qiṣaṣ, of which it is the most characteristic letter? In this Sūra vii. we have also the spiritual history of mankind traced,—the Beginning, the Middle, and the End, which, as exploined in n. 25, might be represented symbolically by A, L, M, If so, this Sūra, dealing with the Beginning, Middle, and End of man's spiritual story, and illustrating it by the stories of the Prophets, might well be represented symbolically by the letters Alıf, Lām, Mīm, Ṣād. But no one can be dogmatic about these symbols. We must accept them as symbols with a mystic meaning.

990. Heart: in the original, breast. I have used the word most appropriate to the English idiom.

The meaning is that Mustafa is consoled for all the difficulties which he encountered in his mission, with the fact that he had clear guidance in the Book for his preaching.

991. This is added in order that men might not be puffed up with such little knowledge as they possessed, for there are great heights to be scaled in the spiritual kingdom.

- 5. When (thus) Our punishment Took them, no cry
  Did they utter but this:
  "Indeed we did wrong!" 992
- 6. Then shall We question Those to whom Our Message Was sent and those by whom 993 We sent it.
- 7. And verily We shall recount Their whole story
  With knowledge, for We
  Were never absent
  (At any time or place). 994
- 8. The balance that day
  Will be true (to a nicety):
  Those whose scale (of good)
  Will be heavy, will prosper:
- Those whose scale will be light,
   Will find their souls
   In perdition, for that they
   Wrongfully treated Our Signs.
- 10. It is We Who have
  Placed you with authority
  On earth, and provided
  You therein with means
  For the fulfilment of your life: 995
  Small are the thanks
  That ye give!

٥- فَمَا كَانَ دَعُولِهُمْ اذْ جَاءَهُمْ رَاأَهُ مَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا الْكُتُ اَنْ قَالُوْ الْاَاكُنَا ظُلِمِينَ ۞

> ٧- فَكُنَنُعُكُنَّ الْكِنْ اَنْ الْرُسِلِ اِلْيُهِمُ وَكَنَتُكُكَنَّ الْمُرْسَلِيْنَ ﴿

> > ٤- فَلَنَغُصَّنَّ عَلَيْهِمْ بِعِلْمِر وُمَا كُنْنَا غَارِضِيئِنَ ۞

٥- وَالْوَزُنُ يُوْمِعِنِ الْحَقَّ فَكَنْ ثَقَالَتُ
 مُوَّازِنِيْنُهُ فَأُولِعِكَ هُمُ الْمُفْلِحُوْنَ ۞

٩ وُمَنْ خَقْتُ مُوَازِيْنُكُ فَأُولِطِكَ الْكُرْيِنُ خُسِرُوَا اَنفُسُهُمْ مِمَا كَانُوا بِالْيِتِنَا يُظْلِمُونَ

١- وَلَقَانُ مَ حَكُمْ لَمْ فِي الْكَرْضِ
 وَجَعَلْنَا لَكُمْ فِيمُنَا مَعَالِيشِ أَ
 قَلِيْ لِرِّ مِنَا تَشْحَكُرُونَ أَ

<sup>992.</sup> The spiritual story of man begins with a prelude. Think of the towns and nations ruined by their iniquity. God gave them many opportunities, and sent them warners and teachers. But they arrogantly went on in their evil ways, till some dreadful calamity came like a thief in the night and wiped out their traces. In a warm climate the disturbance in the heat of the midday rest is even more than the disturbance at night. It was when the catastrophe came that the people realised their sins, but it was too late.

<sup>993.</sup> In the final reckoning, the warners and teachers will give evidence of their preaching the truth, and the wicked will themselves have to acknowledge the truth. We picture it like a court scene, when the story is related, but the Judge knows all, even more than the parties can tell.

<sup>994.</sup> God is never absent from any place or at any time, for Time and place are relative conceptions for our limited natures, while He is the Absolute, independent of such relative conceptions.

<sup>995.</sup> That is, all the material things which are necessary to sustain, beautify, and refine life, as well as all those powers, faculties, and opportunities which are instrumental in bringing up life to a higher plane and preparing man for his high spiritual destiny.

## Section 2.

- 11. It is We Who created you And gave you shape; 996
  Then We bade the angels
  Bow down to Adam, and they
  Bowed down; not so Iblīs;
  He refused to be of those 997
  Who bow down.
- 12. (God) said: "What prevented
  Thee from bowing down
  When I commanded thee?"
  He said: "I am better
  Than he: Thou didst create
  Me from fire and him from clay." 968
- 13. (God) said: "Get thee down
  From this: "Get thee down
  For thee to be arrogant
  Here get out, for thou
  Art of the meanest (of creatures)."
- 14. He said: "Give me respite
  Till the day they are
  Raised up."
- 15. (God) said: "Be thou Among those who have respite." 1000

٣١- قال فَاهْبِطُ مِنْهَا فَمَا يَكُونُ لَكَ أَنُ تَتَكَدَّ بَنَرُ فِيهَا فَاخُورِجُ إِنَّكَ مِنَ الطّخِرِيْنَ ۞ ١٢- قَالَ انْظِرُ فَى ولَى يَوْمِ يُبُعَثُونَ ۞ ها- قَالَ إِنَّكَ مِنَ الْمُنْظَرِيْنَ ۞ ها- قَالَ إِنَّكَ مِنَ الْمُنْظَرِيْنَ ۞

996. Shape or form must be interpreted not only to refer to the physical form, which changes day by day, but also the various forms or shapes which our ideal and spiritual existence may take from time to time according to our inner experiences: Cf. lxxxil. 8. The original Form or Idea or Pattern, according to Plato's mystic doctrine as developed in his "Republic," may also be compared with the "names" or nature and quality of things, which God taught Adam: Q. ii. 31 and n. 48; and vi. 94. n. 916. It was after Adam (as standing for all mankind) had been so taught that the angels were asked to bow down to him, for, by God's grace, his status had actually been raised higher. Note the transition from "you" (plural) in the first clause to "Adam" in the second clause: Adam and mankind are synonymous: the plural is reverted to in vii. 14, 16-18.

997. Iblis not only refused to bow down: he refused to be of those who bowed down. In other words, he arrogantly despised the angels who bowed down, as well as man to whom they bowed down; and he was in rebellion against God for not obeying His order. Arrogance, jealousy, and rebellion were his triple crime.

998. Notice the subtle wiles of Iblis: his egotism in putting himself above man, and his falsehood in ignoring the fact that God had not merely made man's body from clay, but had given him spiritual form,—in other words, had taught him the nature of things and raised him above the angels.

999. "This": the situation as it was then,—a rebellious creature impertinent to his Creator. At every step Iblis falls lower: arrogance, jealousy, disobedience, egotism and untruth.

1000. Are there others under respite? Yes, Iblis has a large army of wicked seducers, and those men who are their dupes. For though degradation takes effect at once, its appearance may be long delayed.

- 16. He said: "Because thou Hast thrown me out 1001 Of the Way, lo! I will Lie in wait for them On Thy Straight Way:
- 17. "Then will I assault them
  From before them and behind them,
  From their right and their left:
  Nor wilt Thou find,
  In most of them,
  Gratitude (for Thy mercies)." 1002
- 18. (God) said: "Get out From this, disgraced And expelled. If any Of them follow thee,—Hell will I fill With you all.
- 19. " Adam! dwell thou 1003
  And thy wife in the Garden,
  And enjoy 1004 (its good things)
  As ye wish: but approach not
  This tree, or ye run
  Into harm and transgression."
- 20. Then began Satan 1005 to whisper Suggestions to them, bringing Openly before their minds All their shame 1006

النَّالَ فَمِمَا الْغُويُتَنِينَ
 النُّسْتَقِيْمَنَ
 النُّسْتَقِيْمَ

ا - ثُوُّ لَا تِيكَةُمُ مِّنُ بَيْنِ أَيْرِيْهُمْ وَ مِنْ خَلْفِهِمْ وَعَنْ آيْمَا نِهِمُ وَعَنْ شَمَّ يُولِهِمْ وَلا تَجَعْلُ أَكْثُرُهُمْ شَكِرِيْنَ ۞

٥١- قَالَ اخْرُجُ مِنْهَا مَنْ أُوْمًا تَنْ حُوْرًا لَهُ لَكُورًا لَهُ لَكُورًا لَهُ لَكُورًا لَمُ لَكُنْ تَبِعَكَ مِنْهُ مُر
 لَكُمْ لَكُنَّ جُهَا نَمْ مِنْكُمْ اَجْمَعِيْنَ ۞

١٥- وَ يَالْاُهُ اللَّهُ اللَّهُ كُنْ النَّكَ وَزُوجُكَ الْجُكَّةَ
 اللَّهُ عَلَا مِنْ حَنْثُ شِغْتُمُا وَلَا تَقْرُبَا هٰ إِنَّا الشَّهُ عَرْفًا فَتَكُونًا مِنَ الظّلِمِينَ ۞

. ٩- قۇشۇس لۇكماالشكىطۇ، لىگىبىرى لۇكماكما ۋرى عنۇكمامِن سۇاتھىكا

<sup>1001.</sup> Another instance of lblis's subtlety and falsehood. He waits till he gets the respite. Then be breaks out into a lie and impertinent defiance. The lie is in suggesting that God had thrown him out of the Way, in other words, misled him; whereas his own conduct was responsible for his degradation. The defiance is in his setting snares on the Straight Way to which God directs men. Iblis now falls a step lower than the five steps mentioned in n. 909. His sixth step is defiance.

<sup>1002.</sup> The assault of evil is from all sides. It takes advantage of every weak point, and sometimes even our good and generous sympathies are used to decoy us into the snares of evil. Man has every reason to be grateful to God for all His loving care, and yet man in his folly forgets his gratitude and does the very opposite of what he should do.

<sup>1003.</sup> Now the story turns to man. He was placed in a spiritual Garden of innocence and bliss, but it was God's Plan to give him a limited faculty of choice. All that he was forbidden to do was to approach the Tree of Evil, but he succumbed to Satan's suggestions.

<sup>1004.</sup> Enjoy: literally, "eat." Cf. the meaning of ta'ama in vi. 14, n. 847 and akala in v. 69, n. 776.

1005. The transition from the name "Iblis" to the name "Satan" is similar to that in ii. 36.

<sup>1005.</sup> The transition from the name "Iblis" to the name "Satan" is similar to that in ii. 36, where it is explained in n. 52.

1006. Our first patents as created by God (and this applies to all of us) were innocent in

<sup>1006.</sup> Our first patents as created by God (and this applies to all of us) were innocent in matters material as well as spiritual. They knew no evil. But the faculty of choice, which was given to them and which raised them above the angels, also implied that they had the capacity of evil, which by the training of their own will, they were to reject. They were warned of the danger. When they fell, they realised the evil. They were (and we are) still given the chance, in this life on a lower plane, to make good and recover the lost status of innocence and bliss.

That was hidden from them (Before): he said, "Your Lord Only forbade you this tree, Lest ye should become angels Or such beings as live for ever."

- 21. And he swore to them Both, that he was Their sincere adviser.
- 22: So by deceit he brought about
  Their fall: when they
  Tasted of the tree,
  Their shame became manifest
  To them, and they began
  To sew together the leaves
  Of the Garden over their bodies.
  And their Lord called
  Unto them: "Did I not
  Forbid you that tree,
  And tell you that Satan
  Was an avowed
  Enemy unto you?"
- 23. They said: "Our Lord!
  We have wronged our own souls:
  If Thou forgive us not
  And bestow not upon us
  Thy mercy, we shall
  Certainly be lost."
- 24. (God) said: "Get ye down,
  With enmity between yourselves.
  On earth will be your dwelling-place
  And your means of livelihood,—
  For a time."
- 25. He said: "Therein shall ye Live, and therein shall ye Die; but from it shall ye Be taken out (at last)." 1007

فَكُ لِلْهُمَا بِغُرُورٍ فَلَتَا ذَا فَا الشَّجَرَةَ ٣٠٠ قَالَا رُكْنَا ظُلَتِنَا آنفُسناء وان لا تغفرانا وتركد كَنْكُوْمُونَ مِنْ الْغِنْسِ بِينَ ٣٢-قَالَ اهْبِطُو الْعُضْكُةُ لِبَعْضِ عَلْ الْأُ ُ وَ مَتَاكُمُ إِلَى حِيْنِ ۞

1007. Cf. this whole passage about Adam with the passage in ii. 30-39, and with other passages in subsequent Sūras. In places the words are precisely the same and yet the whole argument is different. In each case it exactly fits the context. In S. ii. the argument was about the origin of man. Here the argument is a prelude to his history on earth, and so it continues logically in the next section to address the Children of Adam, and goes on afterwards with the story of the various apostles that came to guide mankind. Truth is one, but its apt presentment in human words shows a different facet in different contexts.

## Section 3.

- We have bestowed raiment 1008
  Upon you to cover
  Your shame, as well as
  To be an adornment to you,
  But the raiment of righteousness,—
  That is the best.
  Such are among the Signs
  Of God, that they
  May receive admonition!
- 27. O ye Children of Adam!

  Let not Satan seduce you,
  In the same manner as 1009
  He got your parents out
  Of the Garden, stripping them
  Of their raiment, to expose
  Their shame: for he
  And his tribe watch you
  From a position where ye
  Cannot see them: We made
  The Evil Ones friends
  (Only) to those without Faith.
- 28. Then they do aught
  That is shameful, they say:
  "We found our fathers
  Doing so"; and "God
  Commanded us thus":
  Say: "Nay, God never

٣٠-وَإِذَا فَعَلُوْا فَاحِشَاءً قَالُوْا وَجُنُ نَا حَلَيْهَا ۚ اَبَاءُنَا وَاللّهُ آمَرَنَا بِهِمَا ۚ قُلْ إِنَّ اللّهُ لَا يَأْمُرُ

1008. There is a double philosophy of clothes here, to correspond with the double signification of verse 20 above, as explained in n. 1006. Spiritually, God created man "bare and alone" (vi. 94): the soul in its naked purity and beauty knew no shame because it knew no guilt: after it was touched by guilt and soiled by evil, its thoughts and deeds became its clothing and adornments, good or bad, honest or meretricious, according to the inner motives which gave them colour. So in the case of the body: it is pure and beautiful, as long as it is not defiled by misuse: its clothing and ornaments may be good or meretricious, according to the motives in the mind and character: if good, they are the symbols of purity and beauty: but the best clothing and ornament we could have come from righteousness, which covers the nakedness of sin, and adorns us with virtues. In secular literature, the philosophy of clothes is the theme of Carlyle's "Sartor Resartus," but it is strong meat to the novice in literature.

1009. That is by fraud and deceit,—by putting you off your guard and telling lies, Adam's story here becomes an introduction to the later spiritual history of mankind: vii. 20-22. In the Garden, Satan's deceit stripped off their raiment of honour and innocence. In this life on a lower plane he seeks to strip us of the raiment of righteousness. And he can take up positions on a vantage ground of worldly power or influence or riches, in which he and his confederates are not seen in their true colours. They may assume a fair-seeming disguise of disinterested friendship or high motives of patriotism or public spirit or loyalty to ancestors, when beneath it there is nothing but spite and selfishness.

Commands what is shameful: Do ye say of God What ye know not?"

- 29. Say: "My Lord hath commanded Justice; and that ye set
  Your whole selves (to Him) 1010
  At every time and place
  Of prayer, and call upon Him,
  Making your devotion sincere
  As in His sight:
  Such as He created you 1011
  In the beginning, so
  Shall ye return."
- 30. Some He hath guided:
  Others have (by their choice)
  Deserved the loss of their way: 1012
  In that they took
  The Evil Ones, in preference
  To God, for their friends
  And protectors, and think
  That they receive guidance.
- 31. O Children of Adam!

  Wear your beautiful apparel 1018

  At every time and place

  Of prayer: eat and drink:

  But waste not by excess,

  For God loveth not the wasters.

رِبِالْفَخَشَاءِ \*
اَنَقُوْلُوْنَ عَلَى اللهِ مَا لَا تَعْلَمُوْنَ ۞
١٩-فُلُ آمَرَ رَبِّ بِالْقِسْطِ \*
وَآفِيْمُوْا وُجُوْهَكُمْ
عِنْلَ كُلِّ مَسْجِي
وَنْلَ كُلِّ مَسْجِي
وَادْعُوْهُ مُخْلِصِيْنَ لَهُ الرِّيْنَ \*
كَانَا بِكَا إِنْكَ أَكْمُ تَعُوْدُوْنَ ۞

٣- فَرِيْقًا هَلَى وَ فَرِيْقًا حَتَى عَلَيْهِمُ
 الطَّلْلَةُ إِنَّهُمُ اتَّخَنُوا الشَّلْطِيْنَ
 أَوْلِيَاءَ مِنْ دُوْنِ اللهِ
 وَيَخْسَبُوْنَ أَتَّهُمْ مُنْهُ تَكُونُ وَنَ

أُسَ يَبَنِيَ الْدَمَ خُلُوا زِيْنَتَكُمُ مِنْكَ كُلِّ مَسْبِ مِ وَكُلُوا وَاشْرَبُوا وَلَا تَسْرِفُوا الْكَالَا يُجِبُّ الْسُرِ فِيْنَ أَ

1010. For wajh, see ii. 112 and n. 114. Our devotion should be sincere, not as in the men's sight, but by presenting our whole selves, heart and soul, to God. Even so, it may not be enough, for the sight of our heart and soul may be faulty. We should call upon God to give us the light, by which our sincerity may commend itself to Him as true sincerity "as in His sight".

1011. Cf. vi. 94. Our sincerity should be real sincerity, as in God's sight; for when we return to Him, we shall be stripped of all pretence, even such self-deception as may satisfy us in this life,

1012. Guidance is for all. But in some it takes effect; in others the doors are closed against it, because they have taken Evil for their friend. If they have lost their way, they have richly deserved it; for they deliberately took their choice, even though, in their self-righteousness, they may think that their sin is their virtue, and that their Evil is their Good.

1013. Beautiful apparel: zinat: adornments or apparel for beautiful living; construed to mean not only clothes that add grace to the wearer, but toilet and cleanliness, attention to hair, and other small personal details which no self-respecting man or woman ought to neglect when going solemnly even before a great human dignitary, if only out of respect for the dignity of the occasion. How much more important it is to attend to these details when we solemnly apply our minds to the Presence of God, though He is always present everywhere! But the caution against excess applies: men must not go to prayer in silks or ornaments appropriate to women. Similarly sober food, good and wholesome, is not to be divorced from officers of religion; only the caution against excess applies strictly. A dirty, unkempt slovenly Faqir could not claim sanctity in Islam.

ع

C. 84.—God has forbidden the things

'vii. 32-58) That are evil, not those that are good,

For these were created for man's

Enjoyment. The transgressors

Are those who reject God's Signs.

They will have no share in the Bliss

Of the Hereafter. But the righteous

Will dwell in Peace, and the hope

That was promised will be theirs.

## SECTION 4.

- 37. Say: Who hath forbidden
  The beautiful (gifts) of God, 1011
  Which He hath produced
  For His servants,
  And the things, clean and pure,
  (Which He hath provided)
  For sustenance?
  Say: They are, in the life
  Of this world, for those
  Who believe, (and) purely
  For them on the Day
  Of Judgment. Thus do We
  Explain the Signs in detail
  For those who understand.
- 33. Say: The things that my Lord Hath indeed forbidden are: 1016 Shameful deeds, whether open Or secret; sins and trespasses Against truth or reason; assigning Of partners to God, for which He hath given no authority; And saying things about God Of which ye have no knowledge.

<sup>1014.</sup> Asceticism often means the negation of art and beauty. It has no necessary sanctity attached to it.

<sup>1015.</sup> The beautiful and good things of life are really meant for, and should be the privilege of, those with faith in God. If they do not always have them in this life, and if there is sometimes the semblance of others having them who do not deserve them, let us at least consider the matter in another light. Our Faith in God's wisdom is unshaken and we know that these are but fleeting and mixed types of the things in the spiritual world. Their pure counterparts in the spiritual world will be only for those who proved, in all the trials of this world, that they had faith.

<sup>1016.</sup> The forbidden things are described in four categories: (1) what is shameful or unbecoming; the sort of things which have also legal and social sanctions, not of a local but of a universal kind; they may be called offences against society: (2) sins against self and tresposses or excesses of every sort; these are against truth and reason; here would come in indiscipline, failure in doing intangible duties not clearly defined by law: selfishness or self-aggrandisement, which may be condoned by custom and not punished by law, etc.; (3) erecting fetishes or false gods; this is treason against the true God; and (4) corrupting religion by debasing superstitions, etc.

- 34. So every people is a term 1017
  Appointed: when their term
  Is reached, not an hour
  Can they cause delay,
  Nor (an hour) can they
  Advance (it in anticipation).
- 35. O ye Children of Adam!

  Whenever there come to you
  Apostles from amongst you,
  Rehearsing My Signs unto you,—
  Those who are righteous
  And mend (their lives),—
  On them shall be no fear
  Nor shall they grieve.
- 36. But those who reject
  Our Signs and treat them
  With arrogance,—they
  Are Companions of the Fire,
  To dwell therein (for ever).
- 37. Who is more unjust
  Than one who invents
  A lie against God
  Or rejects His Signs?
  For such, their portion
  Appointed must reach them
  From the Book (of Decrees):
  Until, when Our messengers
  (Of death) arrive and take
  Their souls, they say:
  "Where are the things
  That ye used to invoke
  Besides God?"
  They will reply, "They

٣٠-وُلِكُلِّ أُمَّةٍ أَجُلُّ فَإِذَا جَانَ آجَلُهُمْ لَا يَسْتَأْخِرُوْنَ سَاعَةً وَلَا يَسْتَقْدِهُوْنَ ۞

۵۵-يلېنى ادمراھا ياتيىنگۇرُسُل قِنگۇ يَقُصُّوْنَ عَلَيْكُوْ البِيُّ فَنَنِ اتَّقَى وَاصْلِحَ فَلاخُوْنَ عَلَيْهِمْ وَلا هُمُهُ يَخْزُنُونَ ۞

٣٧- وَالَّذِي َنَ كَنُّ الْوَالِبَالِتِنَا وَاسْتَكُ الْوُوَاعَهُمَا أُولَافِكَ اصْطِبُ النَّارِ هُمْ فِيهَا خَلِلُ وْنَ ۞ ٣٥- فَمَنَ اطْلَمُ مِثْنِ افْتَرَائَ عَلَى اللهِ كُنِ الْوَكَ اللهُ مُنْ مَنْ الْمُلْمَ مَنِي الْمَلْمُ مِنَ الْمَلْبُ اولَّفِكَ يَنَالُهُمُ مَنْ الْمُلْمَ مِنْ الْمُلْمَ مِنَ الْمَلْبُ حَتَّى إِذَا كِنَ مَا صَعُدُ اللَّهُ مُنْ الْمُلْمَ مِنَ الْمِلْبُ قَالُولَا النِّنَ مَا صَعُدُ اللَّهُ مُنْ اللَّهِ اللهِ فَيْ اللَّهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ الل

<sup>1017.</sup> People: ummat. I do not know whether "generation" would not be more appropriate here. If so, it would refer to the Time Spirit, for it affects a whole number of people living contemporaneously, and while we deal grammatically with a group, we really have in mind the individuals composing the group. Anyway, the lesson is what is suggested in the following verses. There is only a limited time for an individual or for a group of people. If they do not make good during that time of probation, the chance is lost, and it cannot come again. We cannot retard or advance the march of time by a single hour or minute. ("Hour" in the text expresses an indefinite but short period of time).

<sup>1018.</sup> It must not be supposed that the rebels against God would at once be cut of in this life for their sins. They will get the portion allotted to them, including the good things of life and the chance of repentance and reformation, during their probationary period on this earth. During that period they will have a full run. After that period expires, they will be called to account. They will themselves see that the false things in which they put their trust, were false, and they will confess their sin, but it will be too late.

i

Have left us in the lurch," And they will bear witness Against themselves, that they Had rejected God.

- 38. He will sav: "Enter ve In the company of The Peoples who passed away Before you—men and Jinns,-Into the Fire. Every time A new People enters, It curses its sister-People (That went before), until They follow each other, all Into the Fire. Saith the last About the first: "Our Lord! It is these that misled us: So give them a double Penalty in the Fire." He will say: "Doubled 1019 For all ": but this Ye do not understand.
- 39. Then the first will say
  To the last: "See then!
  No advantage have ye
  Over us; so taste ye
  Of the Penalty for all
  That ye did!" 1020

SECTION 5.

40. To those who reject
Our Signs and treat them
With arrogance, no opening
Will there be of the gates

ضَلْوَٰا عَنَّا وَشَهِلُ وَاعَلَى ٱنْفُسِهِمْ ٱنَّهُمُّمُ كَانُوۡا كَفِرِیْنَ

٣٠- قَالَ ادْ عُلُوا فِيَ أُمْ حِ قَلْ خَلَقُ مِنَ الْجَوْرَ وَالْإِنْسِ فَهِ النَّارِ فِي الْإِنْسِ فَالنَّارِ فِي النَّارِ فَي النَّارِ فَي النَّارِ فَي النَّارِ فَي النَّارِ فَي النَّارِ فَا الدَّا رَكُوا فِيها بَحْمِيهُ عَلَىٰ خَتَها مُعَلَّى إِذَا الدَّا رَكُوا فِيها بَحْمِيهُ عَلَىٰ النَّارِة وَاللَّهُ مُر اللَّهُ مُر النَّارِة فَالنَّهُ مُولِ اللَّهُ مُر الرَّخُول النَّارِة فَالنَّهُ مُولِ اللَّهُ مُر الرَّخُول النَّارِة فَالنَّالِ فَي اللَّهِ فَي اللَّهِ فَي النَّالِية فَالنَّهِ مَا النَّالِية فَي اللَّهِ مَن النَّارِة فَاللَّهُ مُولِكُون النَّالِية فَي اللَّهِ فَي اللَّهِ فَي اللَّهُ اللَّهُ مُولِكُون النَّالِية فَي اللَّهِ فَي اللَّهُ اللَّهُ فَي اللَّهُ مُولِكُون اللَّهُ فَي اللَّهِ فَي اللَّهُ اللَّهُ الْمُؤْلِقُ فَي الْمُعْلَى اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي الْمُؤْلِقُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي الْمُؤْلِقُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي الْمُؤْلِقُ فَي اللَّهُ فَي اللْهُ فَيْ اللَّهُ فَي اللْهُ فَي اللْهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللْهُ فَي اللَّهُ فَي اللْهُ فَي اللْهُ فَي اللْهُ فَي اللْهُ فَي اللَّهُ اللْهُ فَي اللْهُ فَي اللَّهُ فَي اللَّهُ اللْهُ فَي اللَّهُ فَي اللَّهُ اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ فَي اللَّهُ اللَّهُ فَي اللْهُ اللْهُ فَي اللْهُ اللَّهُ فَي اللَّهُ اللْهُ اللَّهُ فَي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ

٣- إِنَّ الَّذِيْنَ كَنَّ بُوْا بِالْيِتِنَا وَاسْتَكْبُرُوْا عَنْهَا لَا تُغَتَّحُ لَهُمُ اَبُوابُ

<sup>1619.</sup> The earlier generations committed a double crime: (1) their own sins, (2) the bad example they set for those that followed. We are responsible not only for our own misdeeds, but for those which our example and our teaching to our juniors may induce them to commit. But it does not lie in the mouth of the juniors to ask for a double punishment for seniors: the motive is not justice, but pure spite, which is itself a sin. Further, the later generations have to answer for two things: (1) their own sins, and (2) their failure to learn from the past, from the experiences of those who preceded them. They should have an advantage in this respect, being "in the foremost files of Time," but they did not learn. Thus there was nothing to choose between the earlier and later generations in the matter of guilt. But how few people understand this!

In vi. 160, we were told that good was rewarded tenfold, but evil was punished according to its guilt, in perfect justice. This verse is in no way inconsistent with it. Two crimes must have a double penalty. But we must understand "ten times" and "double" figuratively and not quantitatively.

<sup>1020.</sup> Wrong-doers have really no sense of honour towards each other. "Honour among thieves" is an exceptional, not an ordinary, experience. In real life, guilt and crime are apt to indulge in mean spite and bitter recriminations against accomplices.

Of heaven, nor will they
Enter the Garden, until
The camel can pass
Through the eye of the needle:
Such is Our reward
For those in sin.

- 41. For them there is
  Hell, as a couch
  (Below) and folds and folds
  Of covering above: such
  Is Our requital of those
  Who do wrong.
- 42. Aut those who believe
  And work righteousness,—
  No burden do We place
  On any soul, but that
  Which it can bear,—
  They will be Companions
  Of the Garden, therein
  To dwell (for ever).
- 43. And We shall remove From their hearts any Lurking sense of injury: -- 1021 Beneath them will be Rivers flowing;—and they Shall say: "Praise be to God, Who hath guided us To this (felicity): never Could we have found Guidance, had it not been For the guidance of God: Indeed it was the truth That the Apostles of our Lord Brought unto us." And they Shall hear the cry: "Behold! the Garden before you!

التَّكُمَّا أَوْ وَلَا يَكُخُلُونَ الْبَحَنَّةَ حَتَّى يَلِمَ الْبُحَدَلُ فِيْ سَحِّةِ الْخِيَاطِ \* وُكُنْ لِكَ نَجْزِى الْمُجْرِمِيْنَ ۞

٢١- لَهُمُ مِنْ جَهِ نَّمَ مِهَادٌ
 وَ مِنْ فَوْقِهِ مُ غَوَاشٍ
 وَ كُنْ إِلَى نَجْزِى الظَّلِمِينَ

٧٧٠- وَالْدَنِينَ الْمُنْوَا وَعَلُوا الصَّلِحَتِ
لا نُكِلِفُ نَفْسًا اللا وُسْعَهَا أَنْ الْمُنْوَا وَعَلِوا الصَّلِحَتِ
الوَلَيْكَ اصْحَابُ الْجُنّاةِ \*
الْوَلَا يُكَ اصْحَابُ الْجُنّاةِ \*
هُمْ فِينُهَا خَلِدُ وَنَ ٥

<sup>1021.</sup> A man who may have suffered or been disappointed may have a lurking sense of injury at the back of his mind, which may spoil his enjoyment on account of past memory intruding in the midst of felicity. In such cases memory itself is pain. Even sorrow is intensified by memory: as Tennyson says, "A sorrow's crown of sorrows is remembering happier things." But that is in this our imperfect life. In the perfect felicity of the righteous, all such feelings will be blotted out. No "heartaches" then and no memories of them! The clouds of the past will have dissolved in glorious light, and no past happiness will be comparable with the perfect happiness which will have then been attained. Nor will any sense of envy or shortcoming be possible in that perfect bliss.

Ye have been made 1022 Its inheritors, for your Deeds (of righteousness)."

- 44. The Companions of the Garden Will call out to the Companions Of the Fire: "We have Indeed found the promises Of our Lord to us true: Have you also found Your Lord's promises true?" They shall say, "Yes"; but 1023 A Crier shall proclaim Between them: "The curse Of God is on the wrong-doers;—
- 45. "Those who would hinder (men)
  From the path of God
  And would seek in it
  Something crooked: 1021
  They were those who
  Denied the Hereafter."
- 46. Between them shall be A veil, and on the Heights 1025

# اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ۞

٣٣- وَنَادَى اَصْلِ الْبَكَةَ اَصْلِ اللّهِ اللهِ ال

1022. Jesus said: "Blessed are the meek: for they shall inherit the earth": Matt. v. 5. Here we are told: blessed are the righteous, for they shall inherit the kingdom of heaven. The stress here is on actual practical deeds of righteousness: whether they find their rewards on earth or not is immaterial: their attention is directed to an infinitely greater reward, the kingdom of heaven. In the Sermon on the Mount this is promised to the "poor in spirit": Matt. v. 3.

- 1023. The Companions of the Fire can only answer a single word. "Yes," such is their state of misery. Even so, their voice is drowned in the voice of the Crier, who explains their state: they are in a state of curse, that is, deprivation of the grace and mercy of God. Such deprivation is the highest misery that souls can suffer.
- 1024. The unrighteous reflect their own crooked minds when the path of God is before them. Instead of going straight, they try to find something in it that suits their own crooked ideas. Frankly they have no faith in the final Goal, the Hereafter.
- 1025. This is a difficult passage, and Commentators have interpreted it in different ways. Three distinct schools of thought may be discerned in the interpretation. (1) One school thinks that the men on the Heights are angels, or such men of exalted spiritual dignity (e.g., the great apostles), as will be able to know the souls at sight as regards their spiritual worth: the Heights will be their exalted stations, from which they will welcome the righteous with a salutation of peace, even before the righteous have entered heaven; the distinct of peace being itself an assurance of salvation to those whom they salute. (2) Another will be thought thinks that the men on the Heights are such souls as are not decidedly on the side of mitter or decidedly on the side of sin, but evenly balanced on a partition between neaven and his limit case is yet to be decided, but their salutation to the righteous is a wistful salutation, because they hope for God's Mercy. (3) The third line of interpretation, with which I agree, is close to the first, with this exception, that the pirition and the Heights are figurative. The higher souls will rejoice at the approaching salvation of the righteous.

Will be men
Who would know every one
By his marks: they will call
Out to the Companions
Of the Garden, "Peace on you":
They will not have entered,
But they will have
An assurance (thereof).

47. When their eyes 1026 shall be turned Towards the Companions Of the fire, they will say:
"Our Lord! send us not To the company Of the wrong-doers."

#### Section 6.

- 48. The men on the Heights
  Will call to certain men
  Whom they will know
  From their marks, saying: 1027
  "Of what profit to you
  Were your hoards and your
  Arrogant ways?
- 49. "Behold! are these not
  The men whom you swore
  That God with His Mercy
  Would never bless?
  Enter ye the Garden:
  No fear shall be on you,
  Nor shall ye grieve."
- 50. The Companions of the Fire Will call to the Companions Of the Garden: "Pour down To us water or anything

رِجَالُ يَعْرِفُونَ كُلَّا إِسِيمْهُمُ وَنَادَوْا أَضْلَبَ الْجُنَّةِ أَنْ سَلَا عَكَيْكُمْ لَمْ يَنْ خُلُوْهَا وَهُمْ يَظْمُعُونَ ۞

٧٠- وَإِذَا صُرِفَتُ أَبْضَارُهُ مُر تِلْقَاءُ أَصْلِ النَّالِ قَالُوارَبُنَالَا بَحْعَلْنَا مَعَ الْعَوْمِ الظّلِمِينَ خَ

٨٠- و نَادَى أَصْحَبُ الْرَعْرَافِ رِجَالًا
يَعْرِفُونَهُمْ بِسِيمُهُمُهُمُ
قَالُوْا مِنَا آغَنَى عَنْكُمْ جَمُعُكُمُ
وَمَا كُنْتُمُ تَصَعَّكُمُ وَنَ ٥ وَمَا كُنْتُمُ تَصَعَّكُمُ وَنَ ٥ ٩٨- اَهَوُلَا إِلَيْنِ اللهِ مِنَ افْسَمْ نَهُ لا يَنَالُهُمُ اللهُ برَحْمَةٍ اللهِ يَنَالُهُمُ اللهُ برَحْمَةٍ اللهِ اللهُ اللهُ اللهُ يرَحْمَةٍ اللهُ الل

. 1026. Their eyes: according to interpretation (2) of the last note, "their" would refer to the people whose fate has not yet been decided, and the speech would be theirs; according to interpretations (1) and (3) in that note, "their" would refer to the Companions of the Garden, who would realise the terrible nature of hell, and express their horror of it. I prefer the latter. Then the mention of the men on the Heights" and their speech in verse 48 comes in naturally as a different kind of speech from a different kind of men.

1027. This speech is in three parts: (1) the last lines of this verse are addressed to the Companions of the Fire, reminding them (as a bench of judges might speak to a prisoner) of the futility of their wealth and riches and arrogance in their earthly life; (2) the second part, in the first half of verse 49, recalls to their minds how false was their contempt of the good but lowly men who are now to be the inheritors of heaven; and (3) the latter part of verse 49, "enter ye the Garden" is addressed to the Blessed, to give them a welcome to their state of felicity.

That God doth provide
For your sustenance."
They will say: "Both
These things hath God forbidden
To those who rejected Him;—1028

- 51. "Such as took their religion
  To be mere amusement
  And play, and were deceived
  By the life of the world."
  That day shall We forget them
  As they forgot the meeting
  Of this day of theirs,
  And as they were wont
  To reject Our Signs.
- 52. For We had certainly
  Sent unto them a Book,
  Based on knowledge,
  Which We explained
  In detail,—a guide
  And a mercy
  To all who believe.
- 53. Do they just wait
  For the final fulfilment
  Of the event? On the day
  The event is finally fulfilled, 1030
  Those who disregarded it
  Before will say: "The apostles
  Of our Lord did indeed
  Bring true (tidings). Have we
  No intercessors now to intercede
  On our behalf? Or could we

رُزَقُكُمُ اللهُ \* قَالُوُ الآِبِ اللهَ حَرَّمَهُمَا عَلَى اللهَ حَرَّمَهُمَا عَلَى اللهَ حَرَّمَهُمَا عَلَى اللهِ حَرَّمَهُمَا

٣٥- هَلَ يُنْظُرُونَ الْآلَا تَأْوِيْلَهُ يُؤْمُ يَأْتِى تَأْوِيْلُهُ يَقُوْلُ الْكَنِيْنَ نَسُوْهُ مِنْ فَبُلُ تَنْ كَاءَتُ رُسُلُ رَتِنَا مِالَحُقَّ فَهَلَ لَنَا مِنْ شُفَعَامُ فَيَشُ فَعْوَلِكَا الْوُ

1028. The Companions of the Fire will thirst for water and not get it, and for sustenance which will not be theirs, while the Companions of the Garden will have the refreshing rain of God's Mercy and the crystal waters of the springs and rivers of God's pleasure, and they will enjoy the bliss of God's Countenance, which will be their supreme nourishment and the fruit of their life of probation and seeking. These things will not be transferable. Cf. also xxxvii. 41-47, 62-67.

<sup>1029. &</sup>quot;Forgetfulness" may be involuntary, from a defect of memory, or figuratively, a deliberate turning away from, or ignoring of, something we do not want, as when we say in an argument, "you conveniently forget that so-and-so is so-and-so." Here the latter kind is meant. If men deliberately ignored the Hereafter in spite of warnings, can they expect to be received by God, Whom they themselves rejected?

<sup>. 1030.</sup> If those without Faith want to wait and see what happens in the Hereafter, they will indeed learn the truth, but it will be too late for them to profit by it then. All the false ideals and false gods which they put their trust upon will leave them in the lurch. If they thought that the goodness or greatness of others would help them, they will be undeceived on the day when their personal responsibility will be enforced. There will be no salvation except on their own record, How they will then wish that they had another chance! But their chance will be gone.

ع

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Be sent back? Then should we Behave differently from our Behaviour in the past." In fact they will have lost Their souls, and the things They invented will leave Them in the lurch.

#### SECTION 7.

54. Sour Guardian-Lord Is God, Who created The heavens and the earth 1031 In six Days, and is firmly Established on the Throne 1032 (Of authority): He draweth The night as a veil O'er the day, each seeking The other in rapid succession: He created the sun. The moon, and the stars, (All) governed by laws Under His Command. Is it not His to create And to govern? Blessed Be God, the Cherisher And Sustainer of the Worlds!

55. Call on your Lord
With humility and in private: 1033

ئُرُوْ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ثَوَرُ فَنَعْمَلُ ثَالَمُ فَا كُنَّا نَعْمَلُ ثَا الله المُعْمَلُ فَالْحَوْمَ الله المُعْمَلُ المُعْمَلُ الله المُعْمَلُ الله المُعْمَلُ الله المُعْمَلُ الله المُعْمَلُ الله المُعْمَلُ الله المُعْمَلُ المُعْمَلُ الله المُعْمَلُ المُعْمَلُ المُعْمَلُ الله المُعْمَلُ الله المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ الله المُعْمَلُ المُعْمِلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمِلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمِلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمِلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمَلُ المُعْمِلُ المُعْمَلُ المُعْمَلُ المُعْمِلُ المُعْمُ المُعْمِلُ المُعْمِلُ المُعْم

مه إن رَبُكُمُ اللهُ الَّذِئ خَلَقَ التَّمُوْتِ وَالْكَرْضَ فِي سِنْتُهَ الْكَامِرِ فِي سِنْتَهَ النَّامِرِ فَيُحْرِسُ الْبَلَ النَّهَا رَيْطُلُبُهُ حَثِيْثًا يُعْشِى الْبَلَ النَّهَا رَيْطُلُبُهُ حَثِيْثًا يُعْشِى الْبَلَ النَّهَا رَيْطُلُبُهُ حَثِيثًا وَالشَّمُسُ وَالْقَدَرُ وَالنَّهُ جُوْمَ وَالشَّمُسُ وَالْقَدَرُ وَالنَّهُ جُوْمَ مُسَعِقَرْتِ بِهَامْرِهِ \* مُسَعِقْرَتِ بِهَامْرِهِ \* مُسَعِقْرَتِ بِهَامْرِهِ \* مُسَعِقْرَتِ بِهَامْرِهِ \* مُسَعِقَرَتِ بِهَامْرِهِ \*

- 1031. A sublime verse, comparable to the Throne Verse, ii. 255. The Creation in six Days is of course metaphorical. In xiv. 14, the "Days of God" refer not so much to time as to the growth in us of a spiritual sense, a sense of sin and a sense of God's Mercy. In xxii. 47, we are told that a Day in the sight of God is like a thousand years of our reckoning, and in lxx. 4, the comparison is with 50,000 of our years. In the history of our material earth, we may reckon six great epochs of evolution. The significance of the figure six will be discussed in connection with xii. 9-12, where the matter is referred to in more detail.
- 1032. Throne ('arsh) is of course metaphorical, a symbol of authority, power, and vigilance, as Kursi (seat, throne) was in ii. 255. Kursi perhaps refers to majesty, while 'arsh refers to power; and the slightly different shades of meaning throw light on the two passages. Here, we are told of the creation of the heavens and the earth in six days. But lest we should be obsessed with the Jewish idea that God rested on the seventh day, we are told that the Creation was but a prelude to God's work: for His authority is exercised constantly by the laws which He establishes and enforces in all parts of His Creation. The beautiful imagery of night and day seeking out each other in rapid succession is still further enforced in the Arabic by the double accusative of the verb yugshi, showing the mutual interactions of the day and the night, each covering the other in turn. The heavenly bodies show an order which is evidence of His constant care and government. Not only that, but it is only He Who creates, maintains, and governs, and no one else.
- 1033. In prayer, we must avoid any arrogance or show or loudness, or vanity of requests or words. If excess is condemned in all things, it is specially worthy of condemnation when we go humbly before our Lord,—we poor creatures before the Omnipotent Who knoweth all.

For God loveth not Those who trespass beyond bounds.

- 56. Do no mischief on the earth,
  After it hath been 1034
  Set in order, but call
  On Him with fear 1035
  And longing (in your hearts):
  For the Mercy of God
  Is (always) near
  To those who do good.
- 57. It is He Who sendeth
  The Winds like heralds
  Of glad tidings, going before 1036
  His Mercy: when they have
  Carried the heavy-laden
  Clouds, We drive them
  To a land that is dead,
  Make rain to descend thereon,
  And produce every kind
  Of harvest therewith: thus
  Shall We raise up the dead:
  Perchance ye may remember.
- 58. From the land that is clean And good, by the Will Of its Cherisher, springs up Produce, (rich) after its kind: 1087

إِنَّهُ لَا يُحِبُّ الْمُعْتَرِينَ ٥

٣٥- وَكُرْ تُغْشِلُ وَا فِي الْأَرْضِ بَعْنَى اصلاحِها وَادُعُوْهُ خَوْفًا وَطَمَعًا ﴿إِنَّ رَحْمَتَ اللهِ قَرْنِبُ مِّنَ الْمُحْسِنِينَ ۞ .

٥٥- وَهُوَ الَّنِ ثَنُ يُرْسِلُ الرِّيْحُ بُشْرًا بَيْنَ يُكَ ثَى رَحْمَتِهُ حَتَّى إِذَآ اَقَلَّتُ سَحَابًا ثِقَالًا سُقَٰنَهُ لِبَلَدٍ مَّيَّتِ فَاَنْزَلِنَا بِهِ الْمَاءُ فَاَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَارِتِ \* كَنْ لِكَ نُخْرِجُ الْمُؤَثِّى لَعُلَّكُمْ تَنَكَّرُونَ ٥

> ۵۵-وَالْبُكُلُ الطَّلِبِّبُ يُغْرُجُ نَبَاتُهُ رِبِاَذْنِ رُبِّهٍ ۚ

<sup>1034.</sup> The man who prays with humility and earnestness finds the ground prepared by Godfor his spiritual advancement. It is all set in order, and cleared of weeds. He does not, like the wicked, upset that order, to introduce evil or mischief into it.

<sup>1035.</sup> Fear and longing: the fear of God is really a fear lest we should diverge from His Will, or do anything which would not be pleasing to Him: unlike ordinary fear, it therefore brings us nearer to God, and in fact nourishes our longing and desire for Him.

<sup>1036.</sup> The Parable is complete in its triple significance. (1) In the physical world the winds go like heralds of glad tidings; they are the advance-guard, behind which is coming a great army of winds driving heavily laden clouds before it; the wise Providence of God is their General, who directs them towards a parched land, on which the clouds deliver their gladdening showers of mercy, which convert the dead land into a living, fertile, and beautiful land beating a rich harvest. (2) In the spiritual world, the winds are the great motive forces in the mind of man, or in the world around him, that bring the clouds or instruments of God's Mercy, which descend and fertilise souls hitherto spiritually dead. (3) If we can see or experience such things in our life here below, can we doubt the resurrection of our souls after we die here?

<sup>1037.</sup> The triple parable explained in the last note is here continued. (1) In the physical world, the fertilising showers of rain yield a rich harvest on good soil, but bad soil yields little or nothing. (2) In the spiritual world, also, God's Mercies evoke no response in some souls which have choosen evil. (3) In the final reckoning, though all will be raised, not all will achieve the fulfilment of their live-

But from the land that is
Bad, springs up nothing
But that which is niggardly:
Thus do We explain the Signs
By various (symbols) to those
Who are grateful. 1038

وَالَّذِی خَبُثَ لَا یَخْرُجُ اِلَّا نَکِدًا ۚ ڪَٰن لِكَ نُصَرِّوْتُ الْایٰتِ لِقَوْمِ بَیْشُکُرُوْنَ نَ

C. 85.—Noah's warning was rejected by his (vii. 59-99.) Generation, and they were destroyed In the Flood. Hud was defied By his own people 'Ad, but they were Swept away by a terrible blast. Their successors, the Thamud, were puffed up With pride and injustice, but behold! An earthquake buried them for their sins After Salih had warned them from God. With a rain of brimstone and fire Were overwhelmed the Cities of the Plain For their unexampled lusts, against which Lot did warn them. The people of Midian Were given to mischief and fraud: Shu'aib Did warn them, but they heeded not. And perished in an earthquake. God's punishment is sure for wickedness and sin.

## SECTION 8.

- 59. Fe sent Noah to his people. 1030
  He said: "O my people!
  Worship God! ye have
  No other god but Him.
  I fear for you the Punishment
  Of a dreadful Day!
- 60. The leadres of his people
  Said: "Ah! we see thee
  Evidently wandering (in mind)."

٥٥-كَقَلُ أَرْسَلُنَا نُوْنَكَا إِلَى قَوْمِهِ فَقَالَ يَقَوْمِ اعْبُلُ وَاللّٰهَ مَا لَكُ مُرْضُ اللهِ غَيْرُهُ إِنِّى آخَاكُ عَكَيْكُمْ عَنَ ابَ يَوْمِ عَظِيْمٍ ٥ عَكَيْكُمْ عَنَ ابَ يَوْمِ عَظِيْمٍ ٥ ٢٠- قَالَ الْمَكَرُ مِنْ قَوْمِ هَ إِنَّا لَنَرْكَ فِيْ صَلْلِ مُبِينِ ٥

1038. Those who are grateful are those who joyfully receive God's Message, and respond to it by deeds of holiness and righteousness.

1039. The story of Noah in greater detail will be found in xi. 25-49. Here the scheme is to tell briefly the stories of some of the Prophets between Noah and Moses, and lead up thus to a lesson for the contemporaries of the Apostle Muhammad himself. When Noah attacked the wickedness of his generation, he was laughed at for a madman, for he mentioned the Great Day to come in the Hereafter. God's retribution came soon afterwards—the great Flood, in which his unbelieving people were drowned, but he and those who believed in him and came into the Ark were saved.

- 61. He said: "O my people!

  No wandering is there
  In my (mind): on the contrary
  I am an apostle from
  The Lord and Cherisher
  Of the Worlds!
- 62. "I but fulfil towards you
  The duties of my Lord's mission:
  Sincere is my advice to you,
  And I know from God
  Something that ye know not.
- 63. "Do ye wonder that
  There hath come to you
  A message from your Lord,
  Through a man of your own
  People, to warn you,—
  So that ye may fear God
  And haply receive His Mercy?"
- 64. But they rejected him,
  And We delivered him,
  And those with him,
  In the Ark:
  But We overwhelmed
  In the Flood those
  Who rejected Our Signs.
  They were indeed
  A blind people!

SECTION 9.

65. So the 'Ad people, 1040 (We sent) Hūd, one

الا قَالَ يَقَوْمِ لَيُسَ بِي ضَالِكَةً وَ الْكِنِّي رَسُوُلُ مِّنْ رَبِ الْعَلِيمِينَ

١٩- أَبْلِغُكُمُ رِسُلْتِ رُبِّنَ وَاضَحُ لَكُمُ وَاعْلَمُ مِنَ اللهِ مَا لَا تَعْلَمُونَ ١٠- اَوَعِجْ بْنُمُ اَنْ جَاءَكُمُ وَكُنُّ مِّنْ رَبِّكُمْ وَلِنَّ يَّنَّفُواْ وَلَعُلَّمُ لِيُنْ ذِرَكُمُو وَلِنَّ يَّنَفُواْ وَلَعُلَّكُمُ لِيُنْ ذِرَكُمُونَ وَالْذِيْنَ مَعَهُ فَا نَجْيَنْهُ وَالْذِيْنَ مَعَهُ فَا نَجْيُنْهُ وَالْذِيْنَ مَعَهُ فَا نَجْيَنْهُ وَالْذِيْنَ مَعَهُ فِي الْفُلْكِ وَالْذِيْنَ مَعَهُ فِي الْفُلْكِ

٢٥- وُ إِلَّى عَادٍ ٱخَاهُمُهُ هُوْدًا ۗ

1040. The 'Ad people, with their prophet Hūd, are mentioned in many places. See especially xxvi. 123-140, and xlvi. 21-26. Their story belongs to Arabian tradition. Their eponymous ancestor 'Ad was fourth in generation from Noah, having been a son of 'Aus, the son of Aram, the son of Sām, the son of Noah. They occupied a large tract of country in Southern Arabia, extending from 'Ummān at the mouth of the Persian Gulf to Hadhramaut and Yemen at the southern end of the Red Sea. The people were tall in stature and were great builders. Probably the long, winding tracts of sands (aḥqāf) in their dominions (xlvi. 21) were irrigated with canals. They forsook the true God, and oppressed their people. A three years' famine visited them, but yet they took no warning. At length a terrible blast of wind destroyed them and their land, but a remnant known as the second 'Ad or Thamūd (see below) were saved, and afterwards suffered a similar fate for their sins.

The tomb of the Prophet Hūd (qabr Nabi Hūd) is still traditionally shown in Ḥadhtamaut, latitude 16° N. and longitude 49½° E., about 90 miles north of Mukalla. There are ruins and inscriptions in the neighbourhood. There is an annual pilgrimage to it in the month of Rajab. See "Ḥadhtamaut, Some of its Mysteries Unveiled," by D. van der Meulen and H. von Wissmann. I evden 1937

Of their (own) brethren: He said: "O my people! Worship God! ye have No other god but Him. Will ye not fear (God)?"

- 66. The leaders of the unbelievers
  Among his people said:
  "Ah! we see thou art
  An imbecile!" and "We think
  Thou art a liar!"
- 67. He said: "O my people! I am no imbecile, but (I am) an apostle from The Lord and Cherisher Of the Worlds!
- 68. "I but fulfil towards you
  The duties of my Lord's mission:
  I am to you a sincere
  And trustworthy adviser.
- There hath come to you
  A message from your Lord
  Through a man of your own
  People, to warn you?
  Call in remembrance
  That He made you
  Inheritors after the people
  Of Noah, and gave you
  A stature tall among the nations.
  Call in remembrance
  The benefits (ye have received)
  From God: that so
  Ye may prosper."
- 70. They said: "Comest thou
  To us, that we may worship
  God alone, and give up
  The cult of our fathers?
  Bring us what thou
  Threatenest us with
  If so be that thou
  Tellest the truth!"

قَالَ يُقَوْمِ اعْبُلُوا اللهُ مَا لَكُمْ مِّنْ اللهِ غَيْرُهُ \* افكر تَتَقَفُونَ ۞

٢٠- قَالَ الْهَكُ الَّذِينَ كَفُرُ وَامِنْ قَوْمِهَ إِنَّا لَنُرِيكَ فِي سَفَاهَةٍ وَإِنَّا لِنَظُمُكَ مِنَ الْكُذِيثِينَ

٥١- قَالَ لِقَوْمِ لَيْسَ بِي سَفَاهَا اللهِ وَالْكِرْمِي رَسُولُ اللهِ وَالْكِرْمِي رَسُولُ اللهِ وَالْكِرِيْنِ وَالْحَلْمِيْنِ وَ
 وَمِنْ رُبِ الْحَلْمِيْنِ وَ

۸۰- أَبُلِفُكُمْ رَسْلَتِ رَبِّيَ وَأَنَا لَكُوْزَنَاصِحُ أَمِنِيْ ٥

... قَالُوا اَحِثْتَنَا لِنَعُبُلُ اللَّهُ وَحُلَهُ وَنَلَارَمَا كَانَ يَعْبُلُ ابَا وُنَا " فَأْتِنَا بِمَا تُعِدُنَا إِنْ صَّئْتَ مِنَ الطّبِ وَنِنَ ٥ إِنْ صَّئْتَ مِنَ الطّبِ وَنِنَ ٥

- 71. He said: "Punishment
  And wrath have already 1041
  Come upon you from your Lord:
  Dispute ye with me
  Over names which ye 1042
  Have devised—ye
  And your fathers,—
  Without authority from God?
  Then wait: I am
  Amongst you, also waiting"
- 72. We saved him and those Who adhered to him, By Our Mercy, and We Cut off the roots of those Who rejected Our Signs And did not believe.

SECTION 10.

73. To the Thamûd people 1048 (We sent) Şâliḥ, one

الله و ا

م - فَأَنْجَيْنَاهُ وَالْهَائِينَ مَعَهُ بِرَحْمَةِ مِنْ ا وقطَعْنَا دَابِرَ الْهَائِينَ كُذَّبُوا بِالْيَتِنَا وَمَا كَانُوَا مُؤْمِنِيْنَ ۞

٣ ٤ - وَ إِلَىٰ ثُنُوْدُ أَخَاهُمُ طَلِعًا ^

وقعاكان

1041. The past tense may be understood in three ways. (1) A terrible famine had already afflicted the 'Ad as a warning before they were overwhelmed in the final blast of hot wind (see the last note). (2) The terrible insolence and sin into which they had fallen was itself a punishment. (3) The prophetic past is used, as much as to say: "Behold! I see a dreadful calamity: it is already on you!"

1042. Why dispute over names and imaginary gods, the inventions of your minds? Come to realities. If you ask for the punishment and are waiting in insolent defiance, what can I do but also wait?—in fear and trembling for you, for I know that God's punishment is sure!

1043 The Thamud people were the successors to the culture and civilisation of the 'Ad people, for whom see n 1040 and vii. 65 above. They were cousing to the 'Ad, apparently a younger branch of the same race. Their story also belongs to Arabian tradition, according to which their eponymous ancestor Thamud was a son of 'Abir (a brother of Aram), the son of Sam, the son of Noah. Their seat was in the north-west corner of Arabia (Arabia Petraea), between Medina and Syria. It included both rocky country (hipr, xv 80), and the spacious fertile valley (Wadi) and plains country of Qura, which begins just north of the City of Medina and is traversed by the Hijaz Railway. When the holy Apostle in the 9th year of the Hijra led his expedition to Tabuk (about 400 miles north of Medina) against the Roman forces, on a reported Roman invasion from Syria, he and his men came across the stcheeological remains of the Thamud. The recently excavated took city of Petra, near Ma'an, may go back to the Thamud, though its architecture has many features connecting it with Egyptish and Græco-Roman culture overlaying what is called by European writers Nabatæan culture. Who were the Nabatæans? They were an old Arab tribe which played a considerable part in history after they came into conflict with Antigonus I in 312 BC Their capital was Petra, but they extended their territory right up to the Euphrates. In 85 BC. they were lords of Damuscus under their king Haritha (Aretas of Roman history). For some time they were allies of the Roman Empire and held the Red Sea littoral. The Emperor Trajan reduced them and annexed their territory in AD 105. The Nabatseans succeeded the Thamud of Arabian tradition. The Thamud are mentioned by name in an inscription of the Assyrian King Sargon, dated 715 BC, as a people of Eastern and Central Arabia (Encyclopædia of Islam). See also Appendix IX to S. xxvi.

With the advance of material civilisation, the Thamud people became godless and arrogant, and were destroyed by an earthquake. Their prophet and warner was Salih, and the crisis in their history is connected with the story of a wonderful she-camel: see next note.

Of their own brethren:
He said: "O my people!
Worship God; ye have
No other god but Him.
Now hath come unto you
A clear (Sign) from your Lord!
This she-camel of God
Is a sign unto you:
So leave her to graze
In God's earth, and let her
Come to no harm,
Or ye shall be seized
With a grievous punishment. 1044

- 74. "And remember how He Made you inheritors
  After the 'Ād people
  And gave you habitations
  In the land: ye build
  For yourselves palaces and castles
  In (open) plains, and carve out
  Homes in the mountains;
  So bring to remembrance
  The benefits (ye have received)
  From God, and refrain
  From evil and mischief
  On the earth."
- 75. The leaders of the arrogant Party among his people said

قَالَ لِفَوْمِ اعْبُكُوا اللهَ مَالَكُمُ مِّنِ اللهِ غَيْرُهُ قَلْ جَاءً تُحَكِّمُ مُبَيِّنَةً مِّنْ رَقِبِكُمُ ( هٰنِ اللهِ لَكُمُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ

م - وَاذْكُرُوَّا اِذْ جَعَلَكُ مُ حُلَفًا ءُ مِنْ بَعْدِ عَادٍ وَ بَوَّاكُمْ فِى الْاَرْضِ تَتَّذِّنُ وْنَ مِنْ شُهُوْلِهَا قُصُوْرًا وَتَنْفِئُونَ الْجِبَالَ بُيُوْتًا \* وَتَنْفِئُونَ الْجِبَالَ بُيُوْتًا \* وَلَا تَعْثَوْا فِي الْرَاضِ مُفْسِدِيْنَ ۞ وَلَا تَعْثَوْا فِي الْرَاضِ مُفْسِدِيْنَ ۞

٥٥- قال الْمَلَا الَّذِيْنَ اسْتَكُبُووًا

1044. The story of this wonderful she-camel, that was a Sign to the Thamud, is variously told in tradition. We need not follow the various versions in the traditional story. What we are told in the Qur-ān is: that (1) she was a Sign or Symbol, which the prophet Ṣāliḥ used for a warning to the naughty oppressors of the poor; (2) there was scarcity of water, and the arrogant or privileged classes tried to prevent the access of the poor or their cattle to the springs, while Ṣāliḥ intervened on their behalf (xxvi. 155, liv. 28); (3) like water, pusture was considered a free gift of nature, in this spacious earth of God (vil. 73) but the arrogant ones tried to monopolise the pasture also; (4) this particular she-camel was made a test case (liv. 27) to see if the arrogant ones would come to reason; (5) the arrogant ones, instead of yielding to the reasonable rights of the people, ham-strung the poor she-camel and slew her, probably secretly (xci. 14. liv. 29); the cup of their iniquities was full, and the Thamud people were destroyed by a dreadful earthquake, which threw them prone on the ground and buried them with their houses and their fine buildings.

To those who were reckoned Powerless—those among them 1045 Who believed: "Know ye Indeed that Şâliḥ is An apostle from his Lord?" They said: "We do indeed Believe in the revelation 1048 Which hath been sent Through him."

- 76. The arrogant party said:

  "For our part, we reject
  What ye believe in."
- 77. Then they ham-strung
  The she-camel, and insolently
  Defied the order of their Lord,
  Saying: "O Ṣâliḥ! bring about
  Thy threats, if thou art
  An apostle (of God)!"
- 78. So the earthquake took them 1047
  Unawares, and they lay
  Prostrate in their homes
  In the morning!

مِنْ قَوْمِهٖ لِلَّنِ يُنَ اسُتُضْعِفُوْا لِمَنْ امَنَ مِنْهُمْ اتَعُلَمُوْنَ اَنَّ صَلِكًا مُرْسَلُ مِّنْ رَبِّهٖ قَالُوُ الِنَّا بِمَاۤ ارْسِلَ بِهِ مُؤْمِنُونَ ۞ قَالُوُ الِنَّا بِمَاۤ ارْسِلَ بِهِ مُؤْمِنُونَ ۞

> د، - قَالَ الَّذِنِينَ السَّنَكُمْبُرُوَّا إِنَّا بِالَّذِيثَ أَمَنْ تَثُمْ بِهِ كَفِيُّ وْنَ ۞

هَ فَعَقَرُوا النَّاقَةَ وَعَتَوَاعُنَ آفِرِ رَبِّيمُ
 وَقَالُوا بِصٰرِلحُ ائْزِنَا بِمَا تَعِنُ نَا
 إِنْ كُنْتَ مِنَ الْمُرْسَلِيْنَ ﴿

٥٠- فَأَخُنُ تَهْمُ الرَّجْفَةُ
 فَأَصْبُعُوْا فِي دَارِهِ مَرْجُونِهِ بْنَ نَ

1045. As usually happens in such cases, the Believers were the lowly and the humble, and the oppressors were the arrogant, who in selfishly keeping back nature's gifts (which are God's gifts) from the people, were deaf to the dictates of justice and kindness. Salih took the side of the unprivileged, and was therefore himself attacked.

1046. Notice the relation between the question and the answer. The godiess chiefs wanted to discredit Ṣāliḥ, and put a personal question, as much as to say, "Is he not a liar?" The Believers took back the issue to the higher plane, as much as to say, "We know he is a man of God, but look at the justice for which he is making a stand: to resist it is to resist God." The answer of the godless was to reject God in words, and in action to commit a further act of cruelty and injustice in ham-stringing and killing the she-camel, at the same time hurling defiance at Ṣāliḥ and his God.

1047. The retribution was not long delayed. A terrible earthquake came and buried the people and destroyed their boasted civilisation. The calamity must have been fairly extensive in area and intense in the terror it inspired, for it is described (liv. 31) as a "single mighty blast" (şaiḥtau wāḥidatan), the sort of terror-inspiring noise which accompanies all big earthquakes.

- 79. So Ṣâliḥ left them, 1048
  Saying: "O my people!
  I did indeed convey to you
  The message for which
  I was sent by my Lord:
  I gave you good counsel,
  But ye love not good counsellors!"
- 80. Se also (sent) Lút: 1049
  He said to his people:
  "Do ye commit lewdness
  Such as no people
  In creation (ever) committed
  Before you?
- 81. "For ye practise your lusts
  On men in preference
  To women: ye are indeed
  A people transgressing
  Beyond bounds."
- 82. And his people gave
  No answer but this:
  They said, "Drive them out
  Of your city: these are

٥٠- فَتَوَلَّى عَنْهُمْ وَ قَالَ لِفَوْمِ لَقَکْ اَبْلَفْتُ ڪُمْ رِمْسَالُةَ رَبِّیْ وَ نَصَعُتُ لَکُمْ وَلَاکُنْ لَانَ تَنْعِنْبُوْنَ النَّصِ عِیْنَ رَ

٥- وَ لُوْطَا اِذْ قَالَ لِقَوْمِةَ
 اَتَا تُوْنَ الْفَاحِشَةَ مَاسَبَقُكُمْ مِهَامِنَ
 اَحْدٍ مِنَ الْعَلَمِيْنَ نَ

١٥- التَّكُفْر لَكَ أَتُونَ الرِّيجالَ شَهْوَةً مِّنَ دُونِ النِّسَاءَ \*
 بَلْ إَنْ تُحْرُقُونَ مُّسْرِفُونَ ۞

٩٨- وَمَا كَانَ جَوَابُ قَوْمِ ﴾ [لا آئن قَالُو الْخَرِجْوَهُ مُرْمِنْ قَرْيَتِكُمْ أَنْ

1048. Ṣāliḥ was saved by God's mercy as a just and righteous man. His speech here may be either a parting warning, or it may be a soliloquy lamenting the destruction of his people for their sin and folly.

1049. Lūţ is the Lot of the English Bible. His story is biblical, but freed from some shameful features which are a blot on the biblical narrative, e.g., see Gen. xix. 30-36. He was a nephew of Abraham, and was sent as an apostle and warner of the people of Sodom and Gomorrah, cities utterly destroyed for their unspeakable sins. They cannot be exactly located, but it may be supposed that they were somewhere in the plain east of the Dead Sea. The story of their destruction is told in the 19th chapter of Genesis. Two angels in the shape of handsome young men came to Lot in the evening and became his guests by night. The inhabitants of Sodom in their lust for unnatural crime invaded Lot's house but were repulsed. In the morning, the angels warned Lot to escape with his family. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." (Gen. xix. 24-26.)

Note that Lot's people are the people to whom he is sent on a mission. He was not one of their own brethren, as was Ṣāliḥ or Shu'aib. But he looked upon his people as his brethren (l. 13), as a man of God always does.

Indeed men who want To be clean and pure!" 1050

- 83. But We saved him
  And his family, except
  His wife: she was
  Of those who lagged behind 1051
- 84. And We rained down on them
  A shower (of brimstone): 1062
  Then see, what was the end
  Of those who indulged
  In sin and crime!

Section 11.

85. So the Madyan people 1053

إِنَّهُ مُ أَنَاسٌ يُتَكَلَّقُ رُونَ ٥

مه- فَأَنْجُيُنْكُ وَآهُلَةَ إِلَّا امْرَأَتُكُ الْمُوَاتِّكُ الْمُرَاتِّكُ الْمُورِيِّنَ وَالْمُواتِّكُ الْمُ

٣٨- وَ ٱمُطَرَنَا عَلَيْهِمُ مُّطَرًا نَانَظُرُ كَيْفَ كَانَ عَاقِبَهُ الْمُجُرِمِيُنَ أَ

٥٨- وَإِلَى مُنْ يَنَ،

1050. An instance of the withering sarcasm that hardened sinners use against the righteous. They wound with words, and follow up the insult with deeds of injustice, thinking that they would bring the righteous into disgrace. But God looks after His own, and in the end, the wicked themselves are overthrown when the cup of their iniquity is full.

1051. In the biblical narrative she looks back, a physical act (see n. 1049): here she is a type of those who lag behind, i.e., whose mental and moral attitude, in spite of their association with the righteous, is to hark back to the glitter of wickedness and sin. The righteous should have one sole objective, the Way of God. They should not look behind, nor yet to the right or the left.

1052. The shower is expressly stated in Q. xi. 82 to have been of stones. In xv. 73-74, we are told that there was a terrible blast or noise (saihat) in addition to the shower of stones. Taking these passages into consideration along with Gen. xix. 24. (see n. 1049 above), I think it is legitimate to translate: "a shower of brimstone."

1053. "Madyan" may be identified with "Midian." Midian and the Midianites are frequently mentioned in the Old Testament, though the particular incident here mentioned belongs to Arab rather than to Jewish tradition. The Midianites were of Arab race, though, as neighbours of the Cansanites, they probably intermixed with them They were a wandering tribe; it was Midianite merchants to whom Joseph was sold into slavery, and who took him to Egypt. Their principal territory in the time of Moses was in the north-east of the Sinai Peninsula, and east of the Amalekites. Under Moses the Israelites waged a war of extermination against them: they slew the kings of Midian, slaughtered all the males, burnt their cities and castles, and captured their cattle (Num. xxxi. 7-11). This sounds like total extermination. Yet a few generations afterwards, they were so powerful that the Israelites for their sin were delivered into the captivity of the Midianites for seven years: both the Midianites and their camels were without number: and the Israelites hid from them in "dens...caves, and strongholds" (Judges vii. 1-6). Gideon destroyed them again, (Judges vii. 1-25), say about two centuries after Moses. As the decisive battle was near the hill of Moreh, not far south of Mount Tabor, we may localise the Midianites on this occasion in the northern parts of the Jordan valley, at least 200 miles north of the Sinai Peninsula.

This and the previous destruction under Moses were local, and mention no town of Midian. In later times there was a town of Madyan on the east side of the Gulf of 'Aqaba. It is mentioned in Josephus, Eusebius, and Ptolemy: (Encyclopaedia of Islam). Then it disappears from geography. In Muslim times it was a revived town with quite a different kind of population, but it never flourished. The Midianites disappeared from history.

We sent Shu'aib, 1054 one
Of their own brethren: he said:
"O my people! worship God;
Ye have no other god
But Him. Now hath come
Unto you a clear (Sign)
From your Lord! Give just
Measure and weight, nor withhold
From the people the things
That are their due; and do
No mischief on the earth
After it has been set
In order: that will be best
For you, if ye have Faith.

86. "And squat not on every road,
Breathing threats, hindering
From the path of God
Those who believe in Him,
And seeking in it
Something crooked;
But remember how ye were
Little, and He gave you increase.
And hold in your mind's eye
What was the end

اَخَاهُمُ شُعَيْبًا مُّ اللهُ عَالَكُمُ مِنْ اللهُ عَالَكُمُ مِنْ اللهُ عَلَيْهُ اللهُ مَا لَكُمُ مِنْ اللهِ عَلَيْهُ اللهُ مَنْ اللهُ مِنْ اللهُ عَلَيْهُ اللهُ مَنْ اللهُ وَتَلَمْ مُنْ اللهُ وَتَلَمْ وَلَا اللهِ مَنْ اللهُ وَتَلَمْ وَلَا اللهِ وَتَلَمْ وَلَا اللهِ وَتَلْمُ وَلَا اللهُ وَلَا اللهُ وَتَلْمُ وَلَا اللهُ وَتُلْمُ وَلَا اللهُ اللهُ وَلَا اللهُ وَاللهُ وَلَا اللهُ وَلَا اللهُ وَلَا اللهُ اللهُ اللهُ اللهُ وَلَا اللهُ اللهُ اللهُ وَلَا اللهُ اللهُ وَلَا اللهُ اللهُ وَلَا اللهُ وَلَا اللهُ ال

1054. Shu'aib belongs to Arab rather than to Jewish tradition, to which he is unknown. His identification with Jethro, the father-in-law of Moses, has no warrant, and I reject it. There is no similarity either in names or incidents and there are chronological difficulties (see n. 1064 below). If, as the Commentators tell us, Shu'aib was in the fourth generation from Abraham, being great-grandson of Madyan (a son of Abraham), he would be only about a century from the time of Abraham, whereas the Hebrew Bible would give us a period of four to six centuries between Abraham and Moses. The mere fact that Jethro was a Midianite and that another name, Hobab, is mentioned for a father-in-law of Moses, Num. x. 29, is slender ground for identification. As the Midianites were mainly a nomad tribe, we need not be surprised that their destruction in one or two settlements did not affect their life in wandering sections of the tribe in other geographical regions. Shu'aib's mission was apparently in one of the settled towns of the Midianites, which was completely destroyed by an earthquake (vii. 91). If this happened in the century after Abraham, there is no difficulty in supposing that they were again a numerous tribe three or five centuries later, in the time of Moses (see last note). As they were a mixed wandering tribe, both their resilience and their eventual absorption can be easily understood. But the destruction of the settlement or settlements (if the Wood or Aika was a separate settlement, see n. 2000 to xv. 78) to which Shu'aib was sent to preach was complete, and no traces of it now remain.

The name of the highest mountain of Yemen, Nabi Shu'aib (11,000 ft.) has probably no connection with the geographical territory of the nomad Midianites, unless we suppose that their wanderings extended so far south from the territories mentioned in the last note.

Of those who did mischief. 1055

- 87. "And if there is a party
  Among you who believes
  In the Message with which
  I have been sent, and a party
  Which does not believe, 1056
  Hold yourselves in patience
  Until God doth decide
- 8 Between us: for He
  30 Is the best to decide." 1057

الْمُفْسِرِيْنَ ۞

ه- وَإِنْ كَانَ طَآئِفَةٌ مِّنْكُمُ الْمُثُوّا
پالَّنِ فَ اُرْسِلْتُ بِهِ
وَطَآئِفَةٌ لَّذِينُوْمِ نُوْا
فَاصْدِرُوْا حَتَّى يَخَكُمُ اللهُ بَيْنَنَا \*
وَهُو خَنُوا الْحَلِيمِيْنَ ۞

1055. The Midianites were in the path of a commercial highway of Asia, viz, that between two such opulent and highly organised nations as Egypt and the Mesopotamian group comprising Assyria and Babylonia. Their besetting sins are thus characterised here: (1) giving short measure or weight, whereas the strictest commercial probity is necessary for success, (2) a more general form of such fraud, depriving people of rightful dues, (3) producing mischief and disorder, where peace and order has been established (again in a literal as well as a metaphorical sense), (4) not content with upsetting settled life, taking to highway robbery, literally as well as (5) metaphorically, in two ways, viz, cutting off people from access to the worship of God, and abusing religion and piety for crooked purpose, i.e, exploiting religion itself for their crooked ends as when a man builds houses of prayer out of unlawful gains or ostentatiously gives charity out of money which he has obtained by force or fraud, etc. After setting out this catalogue of besetting sins Shu'aib makes two appeals to the past: (1) You began as an insignificant tribe, and by God's favour you increased and multiplied in numbers and resources; do you not then owe a duty to God to fulfil His Law? (2) What was the result in the case of those who fell into sin? Will you not take warning by their example?

So Shu'aib began his argument with faith in God as the source of all virtue, and ended it with destruction as the result of all sin. In the next verse he pleads with them to end their controversies and come to God.

1056 Madyan is torn by internal conflict. Shu'aib comes as a peace-maker, not in virtue of his own wisdom, but by an appeal to the truth, righteousness and justice of God. As we see later, the real motives of his opponents were selfishness, arrogance, violence, lawlessness, and injustice. But he appeals to their better nature, and is prepared to argue on the basis that the party which wants to suppress those who believe in God's Message and in righteousness, has some sincere mental difficulty in accepting Shu'aib's mission. "If," he says to them, "that is the case, do you think it justifies your intolerance, your violence, or your persecution? On the contrary, events will prove by themselves who is right and who is wrong." To the small band who believe in his mission and follow his teaching, he would preach patience and persevorance. His argument to them would be: "You have faith surely your faith is strong enough to sustain you in the hope that God's truth will triumph in the end, there is no cause for de-pair or dejection."

How exactly these past experiences fit the times of our holy guide Muhammad! And it is for that analogy and that lesson that the stories of Noah, Hūd, Salih, Lūt, and Shu'aib are related to us,—all different, and yet all pointing to the great lessons in Muhammad's life.

1057. See the argument in the last note God's decision may come partly in this very life either for the same generation or for succeeding generations, by the logic of external events But in any case it is bound to come spiritually on a higher plane eventually, when the righteous will be comforted and the sinners will be convinced of sin from their own inner conviction.

- 88. The leaders, the arrogant
  Party among his people, said: 1008
  "O Shu'aib! we shall
  Certainly drive thee out
  Of our city—(thee) and those
  Who believe with thee;
  Or else ye (thou and they)
  Shall have to return
  To our ways and religion."
  He said: "What! even
  Though we do detest (them)?
- 89. "We should indeed invent 1059
  A lie against God,
  If we returned to your ways
  After God hath rescued
  Us therefrom; nor could we
  By any manner of means
  Return thereto unless it be
  As in the Will and Plan of God, 1060
  Our Lord. Our Lord
  Can reach out to the utmost
  Recesses of things by His
  knowledge.

In God is our trust.
Our Lord! Decide Thou 1061
Between us and our people

مه-قال المكلا الذين استكلم من قوم الني الشكلم الذين استكلم والذين المنوا معك والدين والمنوا والموين والمتكون في المنوا الموين والمتكون المناه والمناه 
"Turn him out !—him and his people." When courtesy and a plea for toleration are pitted against bigotry, what room is there for logic? But bigotry and unrighteousness have their own crooked ways of pretending to be tolerant. "O yes!" they said, "we are very tolerant and long-suffering! But we are for our country and religion. Come back to the ways of our fathers, and we shall graciously forgive you!" "Ways of their fathers!"—they meant injustice and oppression, high-handedness to the poor and the weak, fraud under cover of religion, and so on! Perhaps the righteous were the poor and weak. Were they likely to love such ways? Perhaps there was implied a bribe as well as a threat. "If you come back and wink at our iniquities, you shall have scraps of prosperity thrown at you. If not, out you go in disgrace!"

1059. The answer of the righteous is threefold. (1) "Coming back is all very well. But do you mean that we should practise the vices we detest?" (2) "You want us to lie against our conscience and our God, after we have seen the evil of your ways." (3) "Neither bribes nor threat, nor specious appeals to patriotism or ancestral religion can move us: the matter rests with God, Whose will and pleasure we obey, and on Whom alone we rely. His knowledge will search out all your specious pretences."

1060. This, of course, does not mean that any one can ever return to evil ways with God's consent. Shu'aib has already emphatically repudiated the idea of returning "to your ways after God hath rescued us therefrom." But even if their ways had been good, the human will, he goes on to say, has no data to rely upon, and he and his followers would only be guided by God's Will and Plan.

1061. Having answered the insincere quibblers among the godless, the righteous turn to God in earnest prayer. The endless controverties in this world about abstract or speculative things never end even where both sides are sincere in their beliefs. The decision must be taken to God, Who sits on the throne of Truth, and Whose decisions will, therefore, be free from the errors and imperfections of all human judgment. The sincere have nothing to fear in the appeal to Him, as their motives are pure.

In truth, for Thou Art the best to decide."

- 90. The leaders, the Unbelievers
  Among his people, said:
  "If ye follow Shu'aib,
  Be sure then ye are ruined!" 1062
- 91. But the earthquake took them Unawares, and they lay Prostrate in their homes Before the morning! 1083
- 92. The men who rejected
  Shu'aib became as if
  They had never been
  In the homes where they
  Had flourished: the men
  Who rejected Shu'aib—
  It was they who were ruined!
- 93. So Shu'aib left them,
  Saying: "O my people!
  I did indeed convey to you
  The Messages for which
  I was sent by my Lord:
  I gave you good counsel,
  But how shall I lament

بِالْحُقِّ وَأَنْتَ خَيْرُ الْفَاتِحِيْنَ َ • وَقَالُ الْمَلَا الْأَنْيَنَ كَفَرُ وَامِنْ قَوْمِهِ لَهِنِ التَّبَعُتُمُ شُعَيْبًا إِنَّكُمْ إِذًا لَكُمْ مُؤْنَ

كَاصِّبُ مُوْا فِي دَارِهِ مَ جُرِّمِيْنَ أَنَّ الْمُوالَّا الْمُعَيْدِينَ أَنَّ الْمُوالِّ الْمُعَيْدِينَ أَنْ اللهُ عَنْدُا اللهُ عَنْدُو اللهُ عَنْدُا اللهُ عَنْدُوا اللهُ عَلَا اللهُ اللهُ عَلَا اللهُ عَلَا

1062. The answer of the Unbelievers is characteristic. As all their bribes and subtleties have failed, they resort to threats, which are worse than the argument of the stick. "All right," they say, "there is nothing but ruin before you !" That means that the Believers will be persecuted, held up to obloquy, ostracised, and prevented from access to all means of honourable livelihood; their families and dependants will be insulted, reviled, and tortured, if they could but be got into the enemy's power; their homes destroyed, and their names held up to ridicule and contempt even when they are gone. But, as verse 92 says, their wicked designs recoiled on themselves: it was the wicked who were ruined and blotted out.

1063. The fate of the Madyan people is described in the same terms as that of the Thamūd in verse 78 above. An earthquake seized them by night, and they were buried in their own homes, no longer to vex God's earth. But a supplementary detail is mentioned in xxvi. 189, "the punishment of a day of overshadowing gloom," which may be understood to mean a shower of ashes and cinders accompanying a volcanic eruption. Thus a day of terror drove them into their homes, and the earthquake finished them. The lament of Shu'aib in verse 93 is almost the same as that of Ṣāliḥ in verse 79, with two differences: (1) Shu'aib's messages attacked the many sins of his people (see n. 1055) and are, therefore, expressed in the plural, while Sāliḥ's fight was chiefly against selfish arrogance, and his message is expressed in the singular; (2) the Thamūd were the more cultured people of the two, and perished in their own pride; as Ṣāliḥ said, "ye love not good counsellors"; the Midianites were a rougher people, and their minds were less receptive of argument of faith; as Shu'aib said, they were a people who "refused to believe."

Over a people who refuse To believe!" 1064

#### SECTION 12.

- 94. Thenever We sent a prophet
  To a town, We took up
  Its people in suffering
  And adversity, in order
  That they might learn humility. 1085
- 95. Then We changed their suffering Into prosperity, until they grew 1066
  And multiplied, and began
  To say: "Our fathers (too)
  Were touched by suffering
  And affluence"... Behold!
  We called them to account
  Of a sudden, while they
  Realised not (their peril).
- 96. If the people of the towns
  Had but believed and feared
  God, We should indeed
  Have opened out to them

# الله على قۇم كى فۇرىن ئ

٩٥- وَ مَا ٱرْسَلْنَا فِى قَرْيَةٍ صِّنْ تَّبِيٍّ اِلْاَ ٱخَنْ نَا ٱهْلَهَا بِالْبَاْسَاءُ وَالْخَبِّرَاءِ لَعَلَّهُمْ يَطْثَرُّعُونَ ۞

1064. Can we get any idea of the chronological place of the destruction of the Midianitea? In n. 1053 (vii. 85) we have discussed the geographical aspects. The following considerations will help us in getting some idea of their period. (1) The stories of Noah, Hūd, Ṣāliḥ, Lūṭ, and Shu'aib seem to be in chronological order. Therefore Shu'aib came after Abraham, whose nephew Lūṭ was. (2) If Shu'aib was in the fourth generation from Abraham, (see n. 1590 to xi. 89), it would be impossible for him to have been a contemporary of Moses, who came many centuries later. Thus difficulty is recognised by Ibn Kathir and other classical commentators. (3) The identification of Shu'aib with Jethro the father-in-law of Moses is without warrant; see n. 1054 (vii 85). (4) Shu'aib must have been before Moses; see vii. 103. (5) The Midianites who were destroyed by Moses and by Gideon after him (n. 1053) were local remnants, as we may speak of the Jews at the present day; but their existence as a nation in their original home-lands seems to have ended before Moses: "they became as if they had never been in the homes where they had flourished" (vii. 92). (6) Josephus, Eusebius, and Ptolemy mention a town of Madyan, but it was not of any importance (n. 1053). (7) After the first centuries of the Christian era Madyan as a town appears as an unimportant place resting on its past.

1065. Man was originally created pure. The need of a prophet arises when there is some corruption and iniquity, which he is sent to combat. His coming means much trial and suffering, especially to those who join him in his protest against wrong. Even so peaceful a prophet as Jesus said: "I came not to send peace but a sword" (Matt. x. 34). But it is all in God's Plan, for we must learn humility if we would be worthy of Him.

1066. God gives enough rope to the sinful. They grow and multiply, and become scornful. Neither suffering nor affluence teaches them the lessons which they are meant to learn, viz., patience and humility, gratitude and kindness to others. They take adversity and prosperity alike as a matter of choice. "O yes!" they say, "such things have happened in all ages! Our fathers had such experiences before us, and oursons will have them after us. Thus goes on the world for all time!" But does it? What about the Plan of the Architect? They are found napping when Nemesis overtakes them in the midst of their impious tomfoolery

(All kinds of) blessings From heaven and earth; But they rejected (the truth), And We brought them To book for their misdeeds.

97. Did the people of the towns
Feel secure against the coming Of Our wrath by night
While they were asleep?

98. Or else did they feel
Secure against its coming
In broad daylight while they
Played about (care-free)?

A . . .

99. Did they then feel secure
Against the Plan of God?—
But no one can feel
Secure from the Plan
Of God, except those
(Doomed) to ruin!

بُرُكَاتٍ مِّنَ السَّمَآءِ وَالْاَرُضِ وَلَكِنَ كُنَّ بُوْا فَاخَنُ الْهُمْ لِهِمَا كَانُوْا يَكُسِبُوْنَ ۞ ٩- اَفَاصِنَ اَهْلُ الْقُرْى اَنْ يَالْتِيكُمْ بِأَسُنَا بِيَاتًا وَهُمْ مُنَا لِمُوْنَ ۞

٩٠- اَوَ اَمِنَ اَهْلُ الْقُرْآى اَنْ يَأْتِيَهُمْ
 بَالْسُنَا حَمْعَى وَهُمْ رِيلْعَبُونَ ۞

٩٥-اَفَاَمِنُوْا مَكْرُ اللهِ ﴿
 فَلَا يَأْمَنُ مَكْرُ اللهِ
 إِلَّا الْقَوْمُ الْخُسِرُونَ ﴿

(vii. 100-157). In vain to their people prefigures

The struggles in the early careers

Of all apostles, the story of Moses,—

His struggles, with an alien and arrogant

C. 86.—While the story of the prophets who preached

People, his final deliverance
Of his people from foreign domination,
And his leading them within sight

Of the Promised Land, in spite
Of the forces that resisted,—prefigures
The early struggles and eventual triumph
Of Muhammad the Holy Apostle of God.

1067. This and the two following verses should be read together. They furnish a commentary on the story of the five prophets that has already been related. God's wrath may come by night or by day, whether people are arrogantly defying God's laws or are sunk in lethargy or vain dreams of unreality. Who can escape God's Plan, and who can feel themselves outside it except those who are seeking their own ruin?

1068. This closes that chapter of the narrative which deals with apostles who were rejected by their own people, but who stood firm on God's Message and were able to rescue a remnant who believed. In each case there were special circumstances and special besetting sins, which have been explained in the notes. The nations which as a body could not be won over to God's Law perished. So far we have been dealing with the corruptions and iniquities within each nation. In the story of Moses we have first a struggle against the bondage of Egypt, one of the foremost powers then in the world, the rescue of the Israelites and their wanderings, and their proving themselves unworthy and being left to wander in a new sense when they rejected the new Prophet (Muḥammad) who came to renew God's Message.

### SECTION 13.

- 100. To those who inherit
  The earth in succession
  To its (previous) possessors,
  Is it not a guiding (lesson)
  That, if We so willed,
  We could punish them (too)
  For their sins, and seal up
  Their hearts so that they
  Could not hear?
- 101. Such were the towns
  Whose story We (thus)
  Relate unto thee:
  There came indeed to them
  Their apostles with clear (Signs):
  But they would not believe
  What they had rejected before. Thus doth God seal up
  The hearts of those
  Who reject Faith.
- 102. Most of them We found not Men (true) to their covenant: But most of them We found Rebellious and disobedient.
- 103. Then after them We sent
  Moses with Our Signs
  To Pharaoh and his chiefs,
  But they wrongfully rejected
  them:

So see what was the end Of those who made mischief. ٠١٠- اَوْلَمْ يَهْ لِلْأَنْ يَنْ يَرِثُونَ الْأَرْضَ مِنْ بَعْلِ اَهْلِهُا وَنَظِبُهُ عَلَى قُلُو بِهِمْ وَنَظِبُهُ عَلَى قُلُو بِهِمْ وَنَظَبُهُ عَلَى قُلُو بِهِمْ وَنَظَبُهُ عَلَى قُلُو بِهِمْ وَلَقَالُ جَاءَتُهُمُ وَلُسُلُهُمْ وَالْبَيْنِيَ وَلَقَالُ جَاءَتُهُمُ وَلُسُلُهُمْ وَالْبَيْنِيَ وَلَقَالُ جَاءَتُهُمُ وَلُسُلُهُمْ وَالْبَيْنِيَ وَلَا يَعْمِلُ وَالْمِنَ قَبْلُ اللهُ ا

مَّمْ الْحَوْمُ بِعُثْنَا مِنْ بَعْدِهِمْ مُّوْسَى بِالْبِتِنَا أَذُ إِلَى فِرْعَوْنَ وَمَلَائِهُ فَظُلَنُوْا بِهَا مَا يَانَظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ٥ أَذْ يَانَظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ٥

1069. The stories which have been related should give a warning to present and future generations which have inherited the land, the power, or the experience of the past. They should know that if they fall into the same sins they will meet with the same fate: when through their contumacy their hearts are hardened, they do not listen to the advice that falls on their ears.

1070. Those who have heard the Message and rejected it find it more difficult afterwards to retrace their steps. Evil has blocked the channels of God's grace to them. It begins with their breaking their Covenant with God; with each step afterwards they fall deeper and deeper into the mire.

104. Moses 1071 said: "O Pharaoh! 1072
I am an apostle from
The Lord of the Worlds,—

105. One for whom it is right
To say nothing but truth
About God. Now have I
Come unto you (people), from 1078
Your Lord, with a clear (Sign):
So let the Children of Israel
Depart along with me."

106. (Pharaoh) said: "If indeed Thou hast come with a Sign,

۱۰۰- وَ قَالَ مُوْلِى لِفِرْعَوْنُ إِنِّى رَسُولُ مِن رَّتِ الْعَلَمِينَ ۞

٥٠١- حَقِيُنَ عَلَى اَنْ لَاَ اَقُوٰلَ عَلَى اللهِ اِلَّا الْحَقَّ \* قَلْ جِئْنُكُمْ بِبَيِّنَاةٍ مِّنْ رَبِّكُمْ . فَأَرْسِلْ مَعِى بَنْنَى إِسْرَاءِ يَـٰلَ هُ فَأَرْسِلْ مَعِى بَنْنَى إِسْرَاءِ يَـٰلَ هُ ١٠١- قَالَ إِنْ كُنْتَ جِئْتَ بِالْكِ

1071. The story of Moses is told in many places in the Holy Qur-ān, with a special lesson in each context. In ii. 49-71, the story is an appeal to the Jews from their own scripture and traditions, to show their true place in the religious history of mankind, and how they forfeited it. Here we have an instructive parallelism in that story to the story of Muḥammad's mission,—how both these men of God had to fight against (1) a foreign foe, arrogant, unjust, faithless, and superstitious, and (2) against the same class of internal foe among their own people. Both of them won through In the case of Moses, the foreign foe was Pharaoh and his Egyptians, who boosted of their earlier and superior civilisation; in the case of the Prophet Muḥammad the foreign foes were the Jews themselves and the Christians of his day. Moses led his people nearly to the Land of Promise in spite of rebellions among his own people; Muḥammad succeeded completely in overcoming the resistance of his own people by his own virtues and firmness of character, and by the guidance of God. What was a hope when these Meccan verses were revealed became an accomplishment before the end of his life and mission on earth.

1072. "Pharaoh" (Arabic, Fir'dun) is a dynastic title, not the name of any particular king in Egypt. It has been traced to the ancient Hieroglyphic words, Per-āa, which mean "Great House." The nūn is an "infirm" letter added in the process of Arabisation. Who was the Pharaoh in the story of Moses? If the Inscriptions had helped us, we could have answered with some confidence, but unfortunately the Inscriptions fail us. It is probable that it was an early Pharaoh of the XVIIIth Dynasty, say Thothmes I, about 1540 BC. See appendix IV, on Egyptian Chronology and Israel, printed at the end of this Sūra.

1073. Notice that Moses, in addressing Pharaoh and the Egyptians, claims his mission to be not from his God, or his people's God but from "your Lord," from "the Lord of the Worlds." And his mission is not to his people only: "I come unto you (Egyptian people) from your Lord." The spirit of our version is entirely different from the spirit of the same story as told in the Old Testament (Exod. chapters i. to xv.). In Exod. iii. 18, the mission of Moses is expressed to be as from "the Lord God of the Hebrews."

The essence of the whole Islamic story is this. Joseph's sufferings and good fortune were not merely a story in a romance. Joseph was a prophet; his sufferings and his subsequent rise to power and position in Egypt were to be a lesson (a) to his wicked brothers who sold him into slavery, (b) to his people who were stricken with famine and found a welcome in Egypt, and (c) to the Egyptians, who were arrogant over their high material civilisation, but had yet to be taught the pure faith of Abraham. Israel prospeted in Egypt, and stayed there perhaps two to four centuries. (Renan allows only one century.) Times changed, and the racial bigotry of the Egyptians showed its head again, and Israel was oppressed. Moses was raised up with a threefold mission again (a) to learn all the learning of the Egyptians and preach God's Truth to them as one who had been brought up among themselves, (b) to unite and reclaim his own people, and (c) to rescue them and lead them to a new world, which was to open out their spiritual horizon and lead them to the Psalms of David and the glories of Solomon

Show it forth,—
If thou tellest the truth." 1074

- 107. Then (Moses) threw his rod, And behold! it was A serpent, plain (for all to see)! 1075
- 108. And he drew out his hand, And behold! it was white To all beholders! 1078

SECTION 14.

- 109. Said the Chiefs of the people Of Pharaoh: "This is indeed A sorcerer well-versed.
- 110. "His plan is to get you out Of your land: then What is it ye counsel?" 1077

٤٠١- فَٱلْقَى عَصَاهُ ٤٠ فَالِذَا هِى ثَعُبَاكُ مُبِينَى ۖ ٨٠١- وَنَنَزَعَ يَكُلُا

كأب بها إن كنت مِن الصّا

الله المَكُورُ مِنْ قَوْمِر فِرْعَوْنَ إِنَّ هٰنَاللّٰ حِرَّعَلِيْمٌ ۚ المَّيْرِيْنُ اَنْ يُغْرِجَكُمْ مِنْ اَرْضِكُمْ أَنْ يُغْرِجَكُمُ مِنْ اَرْضِكُمْ أَنْ يُغْرِجَكُمُ مِنْ اَرْضِكُمْ أَنْ الْمُعُرُونَ ۞

1074. The ensuing dialogue shows the psychology on the two sides. Pharaoh is sitting in his Darbar, with his ministers and chiefs around him. In their arrogance they are only amused at the effrontery and apparent revolt of the Israelite leaders, and they rely upon their own superior worldly power, aided by the magic which was a part of the Egyptian religion. Confronting them stand two men, Moses with his mission from God, and his brother Aaron who was his lieutenant. They are confident, not in their own powers, but in the mission they had received. The first thing they have to do is to act on the subjective mind of the Egyptians, and by methods which by God's miracle show that Egyptian magic was nothing before the true power of God.

1075. The serpent played a large part in Egyptian mythology. The great sun-god Ra won a great victory over the serpent Apophis, typifying the victory of light over darkness. Many of their gods and goddesses took the forms of snakes to impress their foes with terror. Moses's rod as a type of a serpent at once appealed to the Egyptian mentality. The contempt which the Egyptians had entertained in their minds before was converted into terror. Here was some one who could control the reptile which their great god Ra himself had such difficulty in overcoming!

1076. But the second Sign displayed by Moses was even more puzzling to the Egyptians. Moses drew out his hand from the folds of the garments on his breast, and it was white and shining as with divine light! This was to counter any suggestions of evil, which the serpent might have created. This was no work of evil,—of black magic, or a trick or illusion. His hand was transfigured—with a light which no Egyptian sorcerers could produce. In Islam the "white hand" of Moses has passed into a proverb, for a symbol of divine glory dazzling to the beholders.

1077. The two Signs had the desired effect on the Egyptians. They were impressed, but they judged them by their own standards. They thought to themselves, "These are ordinary socerers: let us search out our best sorcerers and show them that they have superior power." But like all wordly people, they began to fear for their own power and possessions. It was far from Moses's intention to drive out the Egyptians from their own land. He merely wanted to end the Egyptian oppression. But the Egyptians had a guilty conscience, and they judged other people's motives by their own. They discussed the matter in Council on quite wrong premises.

- 111. They said: "Keep him
  And his brother in suspense
  (For a while); and send
  To the cities men to collect—
- 112. And bring up to thee
  All (our) sorcerers well-versed."1078
- 113. So there came
  The sorcerers to Pharaoh:
  They said, "Of course
  We shall have a (suitable)
  Reward if we win!" 1079
- 114. He said: "Yea, (and more),—
  For ye shall in that case
  Be (raised to posts)
  Nearest (to my person)."
- 115. They said: "O Moses! Wilt thou throw (first), Or shall we have The (first) throw?"
- 116. Said Moses: "Throw ye (first)."
  So when they threw,
  They bewitched the eyes
  Of the people, and struck
  Terror into them: for they
  Showed a great (feat of) magic. 1080

اا - قَالُوَا أَرْجِهُ وَ أَخَاهُ وَأَرْسِلْ فِي الْمُكَا يْنِي خَشِرِيْنَ فِي

١١١- يَأْتُوْكَ بِكُلِّ الْمِحْرِعَلِيْمِ

٣١١- وَجَآءُ السَّكَرُةُ فِرْعَوْنَ قَالُوْ الِّ لَنَا لَاكِجْرًا إِنْ كُنَّا مُكِنْ الْعَلِمِينَ ٥

م٠٠٠ قال نَعُمْر وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ ٥

۵۱۱- قَالُوْا يُكُونَى مِنْ الْمِنَّا أَنْ ثُلْقِيَ وَإِمَّا أَنْ تَكُنُونَ مَنْ الْمُلْقِيْنِ ٥

الله قَالَ الْقُوْا فَا فَكُوا فَا فَكُمُ النَّاسِ فَكُمَّ النَّاسِ فَكُمَّ النَّاسِ فَكُمَّ النَّاسِ وَالْمَارُهُمُ وَجَاءُ وَلِبِنْ عِرِعَظِيْمٍ وَجَاءُ وَلِبِنْ عِرِعَظِيْمٍ وَجَاءُ وَلِبِنْ عِرِعَظِيْمٍ وَ

1078. The advice of the Council to Pharaoh shows a misreading of the situation. They were in a panic about what the magic of this evidently powerful sorcerer could do against them. So they advised the Pharaoh to summon their most powerful sorcerers from all over the country, and in the meantime to hold Moses and Aaron in suspense,—neither to yield to them nor definitely to oppose them. The men of God could well afford to wait. Time is always in favour of Truth.

1079. The most noted sorcerers of Pharaoh came. Their art was built upon trickery and imposture, and the first thing they could think of was to make a selfish bargain for themselves. The Pharaoh and his Council would in their present state of panic agree to anything. And so they did. Pharaoh not only promised them any rewards they desired if they foiled the strange power of these men, but he also promised them the highest dignities round his own person. And so the contest begins, with due observance of the amenities observed by combatants before they come to close grips.

1080. Moses an i his brother Aaron were pitted against the most skilful magic-men of Egypt, but they were calm and confident and let the magic-men have their innings first. As is usual in this world, the magicians' trickery made a great impression on the people, but when Moses threw his rod, the illusion was broken, and the falsehood was all shown up. In the Old Testament story (Exod. vii 10-12) it was Aaron that threw the rod, and he threw it before the magicians. Aaron's rod became a serpent. Then the magicians threw their rods, and they became serpents, but Aaron's rod swallowed up their rods. The story given to us is more dramatic and less literal. We are told in general terms that Moses first allowed the magic-men to play their tricks. The rod of Moses was the symbol of his authority. It must have been a simple shepherd's crook with which he used to feed his flocks. With God's grace behind him, he was able to expose all false trickery and establish the Truth.

- 117. We put it into Moses's mind
  By inspiration: "Throw (now)
  Thy rod": and behold!
  It swallows up straightway
  All the falsehoods
  Which they fake!
- 118. Thus truth was confirmed, And all that they did Was made of no effect.
- 119. So the (great ones) were vanquished There and then, and were Made to look small. 1081
- 120. But the sorcerers fell down Prostrate in adoration.
- 121. Saying: "We believe In the Lord of the Worlds,—
- 122. "The Lord of Moses and Aaron."
- 123. Said Pharaoh: "Believe ye In Him before I give You permission? Surely This is a trick which ye Have planned in the City To drive out its people:

  But soon shall ye know (The consequences). 1082

عَنَّهُ اللَّهُ مُوْلَكَى اللَّهُ مُوْلِكَى اللَّهُ مُوْلِكَى اللَّهُ اللَّهُ مُوْلِكَى اللَّهُ اللَّلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُواللَّهُ اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُوال

وَبَطُلُ مُاكَانُوا يَعْمَلُونَ أَ عَنَهُ اللهُ الله

الآ-قَالُوُّا أَمَثًا بِرَبِ الْعَلَمِيْنَ `

۱۲۲- رئب مُوْسَى وَ هُرُوْنَ ۞

۱۲۳-قال فِرْعَوْنُ امَنْتُدُ بِهِ فَتَبْلُ اَنْ اَذَنَ لَكُوْزَانَ هٰذَا لَكُكُرُ مُكَرُثُنُوْهُ فِي الْمَدِينَةِ لِتُغْرِّجُوْا مِنْهَا آهْلَهَا فَسُوْفَ تَعْلَمُوْنَ لِتُغْرِّجُوْا مِنْهَا آهْلَهَا فَسُوْفَ تَعْلَمُوْنَ

1081. The proud ones of the Court—Pharach and his chiefs—were hard-hearted, and the exposure of the imposture only made them wreak their rage on those whom they could reach. On the other hand the effect on the humbler ones—those who had been made the dupes and instruments of the imposture—was quite different. Their conscience was awakened. They fell down to the ground in adoration of the Lord of Worlds, and confessed their faith.

1082. Pharaoh and his Court were doubly angry: first because they were made to look small when confronted by the power of God, and, secondly, because their dupes and instruments were snatched away from them. These men, the sorcerers, at once recognised the Signs of God, and in their case the mission of Moses and Aaron was fulfilled. They turned back on their past life of imposture, make-believe, false worship, and oppression of the weak, and confessed the One true God. As usually happens, hardened sinners resent all the more the saving of any of their companions from sin and error. Judging other people's motives by their own, they accuse them of duplicity, and if they have the power, they take cruel revenge. Here the Pharaoh threatens the repentant sinners with the extreme punishment for treason and apostasy (cutting off of hands and feet, combined with an ignominious death on the cross, as in the case of the worst malefactors). But they remained firm, and prayed to God for patience and constancy. Probably their influence spread quietly in the commonalty. Ultimately it appeared on the Throne itself, in the person of Amenophis IV about five or six generations afterwards. See Appendix V. on Egyptian Religion, printed at the end of this Sūra.

124. "Be sure I will cut off
Your hands and your feet
On opposite sides, and I
Will cause you all
To die on the cross."

125. They said: "For us, We are but sent back Unto our Lord:

126. "But thou dost wreak
Thy vengeance on us
Simply because we believed
In the Signs of our Lord
When they reached us!
Our Lord! pour out on us
Patience and constancy, and take
Our souls unto Thee
As Muslims (who bow
To Thy Will)!" 1083

SECTION 15.

127. Said the chiefs of Pharaoh's People: "Wilt thou leave Moses and his people, To spread mischief in the land, And to abandon thee And thy gods?" He said: "Their male children will we Slay; (only) their females Will we save alive; And we have over them

۱۲۵- وَقَالَ الْمَكَرُّ مِنْ قَوْمِ فِرْعَوْنَ اَتُكَّ رُمُوْلِى وَقَوْمَ الْمِيْفِ كُوْا فِى الْاَرْضِ وَيَذَارَكَ وَالِهَتَكَ قَالَ سَنُقَتِّلُ اَبْنَاءَهُمُ وَلَنَبْنَجْنِي نِسَاءَهُمُ ۚ وَإِنَّا فَوْقَهُمُ

1083. These Egyptians, by their patience and constancy, show that their repentance was true. Thus in their case the mission of Moses was fulfilled directly, and their number must have amounted to a considerable figure. They were martyrs to their faith, and their martyrdom affected their nation in two ways. In the first place, as they were the pick of those who practised the false superstition in Egypt, their conversion and disappearance dealt a staggering blow to the whole system. Secondly, the indirect effect of their martyrdom on the commonalty of Egypt must have been far greater than can be measured by numbers. The banner of God was planted, and the silent spiritual fight must have gone on ever since, though history, in recording outward events, is silent on the slow and gradual processes of transformation undergone by Egyptian religion. From a chaotic pantheon of animals and animal gods, the worship of the sun and the heavenly bodies, and the worship of the Pharaoh as the embodiment of power, they gradully came to realise the oneness and mercy of the true God. After many glimpses of Monotheism on Egyptian soil itself, the Gospel of Jesus reached them, and eventually Islam.

(Power) irresistible.",1084

128. Said Moses to his people:
"Pray for help from God,
And (wait) in patience and
constancy:

For the earth is God's, To give as a heritage To such of His servants As He pleaseth; and the end Is (best) for the righteous."1085

129. They said: "We have had
(Nothing but) trouble, both before
And after thou comest 1086
To us." He said:
"It may be that your Lord
Will destroy your enemy
And make you inheritors 1087
In the earth; that so
He may try you
By your deeds."

SECTION 16.

130. The punished the people Of Pharaoh with years

<u>ئاھ</u>رۇن°

١١٨- قَالَ مُوْلِى لِقَوْمِهِ اسْتَعِيْنُوْا بِاللهِ وَاصْهُ وَا اَنَ الْارْضَ بِللهِ يُوْرِثُهُا مَنْ يُشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَقِيْنَ ۞ وَالْعَاقِبَةُ لِلْمُتَقِيْنَ صِنْ قَبْلِ اَنْ تَأْتِينَا وَمِنْ بَعْدِ مَا حِئْتَنَا وَكِينَ تَغْدِ مَا حِئْتَنَا وَكِينَ تَغْدِ فَكُمْ فِي الْوَرْضِ وَكِينَ تَغْدِ فَكُمْ فِي الْوَرْضِ وَكِينَ تَغْدِ فَكُمْ فِي الْوَرْضِ وَكِينَ تَغْدُ لِفَكُمْ فِي الْوَرْضِ وَكِينَ تَغْدُ لِفَكُمْ فِي الْوَرْضِ

٣٠- وَلَقُلُ آخَذُنَّا أَلَ فِرْعُونَ بِالسِّنِينَ

1084. Pharaoh's order against the sorcerers was drastic enough. But his Council is not satisfied. What about Moses and the Israelites? They had a seeming victory, and will now be more mischievous than ever. They appeal to Pharaoh's vanity and his superstition and sense of power. "If you leave them alone," they say, "where will be your authority? You and your gods will be defied!" Pharaoh has a ready answer. He was really inwardly cowed by the apparent power of Moses. He dared not openly act against him. But he had already, before the birth of Moses, passed a cunning order to destroy the whole people of Israel. Through the instrumentality of midwives (Exod. i, 15) all the male children were to be destroyed, and the females would then be for the Egyptians; the race of Israel would thus be at an end. This order was still in force, and would remain in force until the despised race was absorbed. But Egyptian cunning and wickedness had no power against God's Plan for those who had faith. See verse 129 below.

1085. Notice the contrast between the arrogant tone of Pharaoh and the humility and faith taught by Moses. In the end the arrogance was humbled, and humility and faith were protected and advanced.

1086. There is a slight note of querulousness in the people's answer. But Moses allays it by his own example and courage, and his vision of the future; which was amply fulfilled in time. See verse 137 below.

1087. The Israelites, despised and enslaved, were to be rescued and made rulers in Palestine. David and Solomon were great kings and played a notable part in history. But the Greatness of Israel was conditional; they were to be judged by their deeds. When they fell from grace, other people were given honour and power. And so it came to be the turn of the Arab race, and so on. God gives His gifts to those who are righteous and obey His Law.

(Of drought) and shortness Of crops; that they might Receive admonition.

- 131. But when good (times) came,
  They said, "This is due
  To us"; when gripped
  By calamity, they ascribed it
  To evil omens connected
  With Moses and those with him!
  Behold! in truth the omens
  Of evil are theirs 1088
  In God's sight, but most
  Of them do not understand!
- 132. They said (to Moses):

  "Whatever be the Signs
  Thou bringest, to work
  Therewith thy sorcery on us, 1088
  We shall never believe
  In thee."
- 133. So We sent (plagues) on them. Wholesale Death, 1090 Locusts, Lice, Frogs, And Blood: Signs openly 1091 Self-explained: but they Were steeped in arrogance,—A people given to sin.
- 134. Every time the Penalty Fell on them, they said:

وَ نَقُصِ مِّنَ النَّمُكُرْتِ
لَكُلُّهُمْ يَكُرُّوْنَ ۞
ا١٠- فَإِذَا جَاءَ نَهُمُ الْحَسَنَةُ
قَالُوْالْنَا هٰذِهِ وَإِنْ تُصِبْهُمْ سَيِبِكَةً
قَالُوْالْنَا هٰذِهِ وَ إِنْ تُصِبْهُمْ سَيِبِكَةً
يُظَيَّرُوْا بِمُوْسَى وَمَنْ مَكَهُ وَ
الْكَرَاتَكَ اللهِ
وَلَا النَّكَ اللهِ
وَلَا النَّكَ اللهِ
وَلَا اللهِ

مور- وَ قَالُوُا مَهْماً تَأْتِنا بِهِ مِنْ أَيَةٍ لِتُسْعَرُنَا بِها \* فَمَا مَعُنُ لَكَ بِمُؤْمِنِيْنَ ۞

٣٦٠- فَأَنْسُلْنَا عَلَيْهِمُ الطُّوْفَانَ وَالْجَرَادَ وَالْفُئْتَلَ وَالصَّفَادِعَ وَالسَّمَ الْبَ مُفَصَّلَتٍ فَاسْتَكُبُرُوْا وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ فَاسْتَكُبُرُوْا وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ ٣٣- وَلَتَنَا وَقَعَ عَلَيْهِمُ الرِّجْزُقَالُوُا

<sup>1088.</sup> Their superstition ascribed the punishment of their own wickedness to some evil omen. They thought Moses and his people brought them ill-luck. They did not look within themselves to see the root of evil and the cause of their punishment! So it happens in all ages. People blame the righteous for something which they do, different from other men; instead of searching out their own lapses from rectitude, which are punished by God.

<sup>1089.</sup> A type of obstinacy and resistance to God's message. As they believed in sorcery and magic, they thought anything unusual was but sorcery and magic, and hardened their hearts against Truth.

<sup>1090.</sup> Tufan = a widespread calamity, causing wholesale death and destruction. It may be a flood or a typhoon, or an epidemic, among men or cattle. Psrhaps the last is meant, if we may interpret by the Old Testament story (Exod. ix. 3, 9, 15; xii. 29).

<sup>1091.</sup> In xvii. 101, the reference is to nine Clear Signs. These are: (1) the Rod (vii. 107), (2) the Radiant Hand (vii. 108), (3) the years of drought or shortage of water (vii. 130), (4) short crops (vii. 130), and the five mentioned in this verse, viz., (5) epidemics among men and beasts, (6) locusts, (7) lice.

"O Moses! on our behalf Call on thy Lord in virtue Of His promise to thee: If thou wilt remove The Penalty from us, We shall truly believe in thee, And we shall send away The Children of Israel With thee." 10092

- 135. But every time We removed
  The Penalty from them
  According to a fixed term
  Which they had to fulfil,—1093
  Behold! they broke their word!
- 136. So We exacted retribution
  From them: We drowned them 1094
  In the sea, because they
  Rejected Our Signs, and failed
  To take warning from them. 1095
- 137. And We made a people,

  Considered weak (and of no

  account),

Inheritors of lands
In both East and West.—

ين مؤسى اذم كذا رئبك يما عهد عندك كبن كشفت عقا البرخز كبن كشفت عقا البرخز كنوسكن معك بني إسراءيل ا مها-فكتا كشفنا عنه هم البرخز الى أجل مهم بالعود إذا هم ينكثون و مها-فائت عنا منهم فاغرفنهم فى البير باته مركز بالبنا وكائوا عنها على المينا

١٣٠- وَاوْرُنْنَا الْقَوْمُ الْأَنِيْنَ كَانُوْا يُسْتَضْعَفُونَ مَشَارِثُ الْأَرْضِ

1092. The demand of Moses was twofold: (1) come to God and cease from oppression, and (2) let me take Israel out of Egypt. At first it was laughed at and rejected with scorn. When the Plagues came for punishment, each time the Egyptians suffered, they promised amendment and begged Moses to intercede and cause the plague to cease. But every time it ceased, they went back to their evil attitude, until the final retribution came. This is a type of the sinner's attitude for all times.

1093. The intercession of Moses was limited to prayer. Each plague or penalty had its appointed term in God's decree. That term was duly fulfilled before the plague ceased. God's law is firm; it does not vacillate like the human will. The intercession only meant two things: (1) that God's name was invoked and His presence duly brought home to the mind and heart of the sinner who promised repentance, and (2) that the sinner was given a further chance if the prayer was accepted. This again is a universal truth.

1094. When at last Pharaoh let Israel go, they selected, not the highway to Canaan, along the Mediterranean and by Gaza, because they were unarmed and would have encountered immediate opposition there but by way of the wilderness of Sinai. They had to cross the marshy end of the Red Sea, which they did, while Pharaoh's host which came in pursuit was drowned. Cf. ii. 50.

1095. Where was the Council of Pharaoh held in which Moses addressed Pharaoh? Egypt's primary capital in the XVIIIth Dynasty was Thebes (=No-Ammon), but that was more than 400 miles to the south of the Delta, in whose corner Israel dwelt. Memphis, on the apex of the Delta, a little south of where Cairo is now, was also over 100 miles from Israel's habitations. The interview must have been either in a Palace near Goshen, where the Israelites dwelt, or in Zoan (=Tanis), the Deltaic capital built by a former dynasty, which was of course still available for the reigning dynasty, and which was not far from the Israelite settement.

Lands whereon We sent
Down Our blessings.
The fair promise of thy Lord
Was fulfilled for the Children
Of Israel, because they had
Patience and constancy,
And We levelled to the ground
The great Works and fine
Buildings
Which Pharaoh and his people
Erected (with such pride). 1096

(With safety) across the sea.
They came upon a people
Devoted entirely to some idols 1097
They had. They said:
"O Moses! fashion for us
A god like unto the gods
They have." He said:

وَمُغَارِبُهُا الَّتِی اِبْرُکْنَا وَبُهُا اُ وَتُنَّفُ کُلِمَثُ رَبِكُ الْحُسْنَی علی بَنِی اِسْرَاءِیُل هٔ پیکاصُبُرُوْا اُ وَدُمُّرُنَا مَا کَانَ یَصْنَعُ وَرْعَوْنُ وَ وَدُمُّرُنَا مَا کَانُوا یَغْرِشُوْنَ وَ ﴿ قَوْمُهُ وَمَا کَانُوا یَغْرِشُونَ وَ ﴿ وَجُاوُزُنَا بِبَنِی اِسْرَاءِیْلُ الْبُحُر وَاتُوا عَلَی قَوْمِ یَغَکُفُونَ عَلَی اَصْنَامِ لَهُمُ وَ قَالُوا اِلْمُوسَى اجْعَلُ لُذَا

القاككاكفية القاقطة

1096. Israel, which was despised, became a great and glorious nation under Solomon. He had goodly territory, and was doubly blest. His land and people were prosperous, and he was blessed with wisdom from God. His sway and his fame spread east and west. And thus God's promise to Israel was fulfilled. Note that Syria and Palestine had once been under the sway of Egypt. At the same time the proud and rebellious Pharaoh and his people were brought low. The splendid monuments which they had erected with so much skill and pride were mingled with the dust. Their great cities—Thebes (or No-Ammon), Memphis (or Noph, sacred to the Bull of Osiris), and the other splendid cities, became as if they had not existed, and archaeologists have had to dig up their ruins from the sands. The splendid monuments—temples, palaces, tombs, statues, columns, and stately structures of all kinds—were buried in the sands. Even monuments like the Great Sphinx, which seem to defy the ages, were partly buried in the sands, and owe their rescue to the comparatively recent researches of archaeologists As late as 1743 Richard Pococke in his Travels in Egypt (p. 41), remarked: "Most of those pyramids are very much ruined."

The contrast between Egypt and Israel is one part of the story in the march of time, Israel also was found unworthy, and in course of time the Arabs, whom they despised as Ishmaelites, became their masters. The Jews in their Ghettos in Europe suffered much persecution. Nor are they out of the wood yet. If the Pogroms of the Slavs against them have ceased, their fate in Nazi Germany is the talk of the world. Nor had the Arabs or Turks or any nation a perpetual lease of power from God. The test is righteousness and the Muslim virtues taught in the Universal Religion of faith and right conduct.

1097. Who were these people? We are now in the Sinai Peninsula. Two conjectures are possible: (1) The Amalekites of the Sinai Peninsula were at perpetual war with the Israelites. They were probably an idolatrous nation, but we have very little knowledge of their cult. (2) From Egyptian history we know that Egypt had worked from very ancient times some copper mines in Sinai. An Egyptian settlement may have been here. Like all mining camps it contained from the beginning the dregs of the population. When the mines ceased to be worked, the settlement, or what remained of it, must have degenerated further. Cut off from civilisation, its cult must have become still narrower, without the refining influences which a progressive narion applies even to its idolatry. Perhaps Apis, the sacred bull of Memphis, lost all its allegorical meaning for them, and only gross and superstitious rites remained among them. The text speaks "some idols they had implying that they had merely a detached fragment of a completer religion. The was a zero, the path of the Israelites, whom many generations of slavery in Egypt had debased into ignorance and superstition.

"Surely ye are a people Without knowledge.

139. "As to these folk,
The cult they are in
Is (but) a fragment of a ruin, 1098
And vain is the (worship)
Which they practise."

140. He said: "Shall I seek for you A god other than the (true) God, when it is God Who hath endowed you With gifts above the nations?"

141. And remember We rescued you From Pharaoh's people, Who afflicted you with The worst of penalties, Who slew your male children And saved alive your females: In that was a momentous Trial from your Lord. 1099

## SECTION 17.

142. The appointed for Moses
Thirty nights, and completed
(The period) with ten (more):
Thus was completed the term
(Of communion) with his Lord, 1100
Forty nights. And Moses
Had charged his brother Aaron
(Before he went up):

اِئْكُمُ قَوْمٌ بَجُهَلُونَ ٥ ١٩- إِنَّ هَوُ لَا مُتَبَرُ مِنَا هُمُ مُ فِينِهِ ١٥- قَالَ اَخَيْرُ اللهِ ١٩- قَالَ اَخَيْرُ اللهِ اَبْغِيْهِ اللهَا اَبْغِيْهِ اللهَا اللهِ وَهُو فَضَّلَكُمُ عَلَى الْعُلَمِينَ ٥ وَهُو فَضَّلَكُمُ عَلَى الْعُلَمِينَ ٥ الله - وَ إِذْ اَنْجُيْنَ نَاكُمُ مِنْ اللهِ فِرْعُورُ يَسُومُ وَنَكُمُ مُونَا الْعُلَابِ \*

۱۳۱- وَ وْعُدُنَا مُوْسَى ثَلَيْتُنَ لَيْلَةً وَاتْمُنْهُا بِعَثْير فَتَحَرِمِيْقَاتُ رَبِّهَ اَرْبَعِيْنَ لَيْلَةً \* وَقَالَ مُوْسَى لِاكِخِيْهِ هُرُوْنَ

1098. If conjecture 2 in the last note is correct, this idolatrous worship was but the fragment of a ruin from Egypt, and Moses's reproach is biting: "You, who have been rescued from the bondage of living Egypt,—do you hanker after the bondage of a dead cult debased even from that from which you have been rescued?"

Mutabbar = broken in pieces, smashed into fragments, destroyed.

1099. This is God's reminder to Israel through the mouth of Moses. There was a double trial:

(1) while the bondage lasted, the people were to learn patience and constancy in the midst of affliction; (2) when they were rescued, they were to learn humility, justice and righteous deeds of prosperity.

1100. There is much mystic doctrine in this section, and the parallel between Israel and Islam continues throughout. The forty nights' communion of Moses with God on the Mount may be compared with the forty days' fast of Jesus in the wilderness before he took up his ministry (Matt. iv. 2), and with the forty years of Mustafas preparation in life before he took up his Ministry. In each case the Apostles invertibles goart from their people, before they came into the full blaze of the counts of the first is divided into thirty and ten, prefiguring the thirty days of the it is at a days of the Zul-Hajj pilgrimage in Islam.

"Act for me amongst my people: Do right, and follow not The way of those Who do mischief." 101

143. When Moses came To the place appointed by Us. And his Lord addressed him, He said: "O my Lord! Show (Thyself) to me, That I may look upon Thee." God said: "By no means Canst thou see Me (direct): But look upon the Mount; If it abide In its place, then Shalt thou see Me." 1108 When his Lord manifested His glory on the Mount. He made it as dust, And Moses fell down In a swoon. When he Recovered his senses he said: "Glory be to Thee! To Thee I turn in repentance, and I Am the first to believe." 1104

الخَلْفُنِيُ فِي قَوْمِيْ وَأَصْلِحُ وَلاتَ ثَبِغُ سَبِيْلَ الْمُفْسِرِيْنَ وَ وَكُلْمَا وَلَمُّا جَاءِ مُوسَى لِبِيْقَاتِنَا وَكُلْمَا وَلَهُا خَلْلَ الْمُعَلِّى وَكُلْمَا وَلَيْكَ قَالَ لَنَ تَارِينِي وَلَكِنِ النَّظُرُ إِلَى الْجُبَلِ وَلَكِنِ السَّنَقَرَّ مِكَانَ الْجُبَلِ فَلَمَا تَجُلِّى وَبُهُ لِلْجَبِلِ فَلَمَا تَجُلَّى وَبُهُ لِلْجَبِلِ فَلَمَا تَجُلَّى وَبُهُ لِلْجَبِلِ فَلَمَا تَجُلَّى وَبُهُ لِلْجَبِلِ عَمَالَهُ وَمُولِى صَعِقًا \* وَكَمَا أَوْلُ الْمُؤْمِنِ فِينَ وَانَا أَوْلُ الْمُؤْمِنِ فِينَ وَانَا أَوْلُ الْمُؤْمِنِ فِينَ

1101. When for any reason the man of God is absent from his people, his duty of leadership (<u>khilāfat</u>) should be taken up by his brother,—not necessarily a blood-brother, but one of his society or brotherhood. The deputy should discharge it in all humility, remembering three things. (1) that he is only a deputy, and bound to follow the directions of his Principal, (2) that right and justice are of the essence of power, and (3) that mischief gets its best chance to raise its head in the absence of the Principal, and that the deputy should always guard against the traps laid for him in the Principal's absence.

1102. Even the best of us may be bettayed into overweening confidence or spiritual ambition not yet justified by the stage we have reached. Moses had already seen part of the glory of God in his Radiant White Hand, that shone with the glory of Divine light (vii. 108. n. 1076). But he was still in the flesh, and the mission to his people was to begin after the Covenant of Sinai. It was premature of him to ask to see God.

1103. But God—Cherisher of all His creatures—treats even our foolish requests with mercy, compassion, and understanding. Even the reflected glory of God is too great for the grosser substance of matter. The peak on which it shone became as powder before the ineffable glory, and Moses could only live by being taken out of his bodily senses. When he recovered from his swoon, he saw the true position, and the distance between our grosser bodily senses and the true splendour of God's glory. He at once turned in penitence to God, and confessed his faith. Having been blinded by the excessive Glory, he could not see with the physical eye. But he could get a glimpse of the reality through faith, and he hastened to proclaim his faith.

1104. "First to believe." Cf. the expression "first of those who bow to God in Islam" in vi. 14 and vi. 163. "First" means here not the first in time, but most zealous in faith. It has the intensive and not the comparative meaning.

- I have chosen thee
  Above (other) men, 1105
  By the mission I (have
  Given thee) and the words
  I (have spoken to thee):
  Take then the (revelation)
  Which I give thee,
  And be of those
  Who give thanks."1106
- 145. And We ordained laws
  For him in the Tablets
  It along a s, both
  Commanding and explaining
  All things, (and said):
  "Take and hold these
  With firmness, ond enjoin
  Thy people to hold fast
  By the best in the precepts:1107
  Soon shall I show you<sup>1108</sup>
  The homes of the wicked,—1109
  (How they lie desolate)."
- 146. Those who behave arrogantly
  On the earth in defiance

سهم، قَالَ لِمُوْسَى إِنِّى اصْطَفَيْنُكُ عَلَى التَّاسِ بِرِسْلَتِي وَ بِكَلَامِیُ ﷺ فَئُنْ مَا اٰتَئْتُكَ وَكُونُ مِّنَ الشَّلِرِيْنَ ۞

۵۵- وَكَتَبُنَا لَكَ فِي الْالْوَارِ مِنْ كُلِّ شَيْءٍ مَّوْعِظَةً وَتَقْضِيْلًا لِكُلِّ شَيْءٍ فَنُنْ هَابِغُوَّةٍ وَأَمُرُ قَوْمَكَ يَأْخُنُ وَابِأَحْسَنِهَا \* سَأُورِيْكُمُ دَارَ الْفَلْسِقِيْنَ ۞ سَأُورِيْكُمُ دَارَ الْفَلْسِقِيْنَ ۞

ما-سأصرف عن التي الذن يتكرون

1105. "Above (other) men": i.e., among his contemporaries. He had a high mission, and he had the honour of speaking to God.

1106. God's revelation is for the benefit of His creatures, who should receive it with reverence and gratitude. While Moses was having these great spiritual experiences on the Mount, his people below were ungrateful enough to forget God and make a golden calf for worship (vii. 1-47).

1107. The Tablets of the Law contained the essential spiritual Truth, from which were derived the positive injunctions and prohibitions, explanations and interpretations, which it was the function of the prophetic office to hold up for the people to follow. The precepts would contain, as the Shari'at does, matters absolutely prohibited, matters not prohibited but disapproved, matters about which there was no prohibition or injunction, but in which conduct was to be regulated by circumstances; matters of positive and universal duty, matters recommended for those whose zeal was sufficient to enable them to work on higher than minimum standards, and matters which were sought by persons of the highest spiritual eminence. No soul is burdened beyond its capacity; but we are asked to seek the best and highest possible for us in conduct.

1108. Notice the transition from the "We" of authority and honour and impersonal dignity, to the "I" of personal concern in specially guiding the righteous.

1109. There are two meanings, one literal and the other figurative. Literally, the homes of the wicked, both individuals and nations, lie desolate, as in the case of the ancient Egyptians, the 'Ad, and the Thamud. Figuratively, the "home" shows the inner and more intimate condition of people. If you are dazzled by the outward prosperity of the ungodly, examine their inner anguish and fear and insecurity, and you will thank God for His gracious guidance.

Of right—them will I
Turn away from My Signs:
Even if they see all the Signs.
They will not believe in them;
And if they see the way
Of right conduct, they will
Not adopt it as the way;
But if they see the way
Of error, that is
The Way they will adopt.
For they have rejected
Our Signs, and failed
To take warning from them.

ڣ الْكَرْضِ بِغَيْرِ الْحَقِّ وُ إِنْ يَكُوْا كُلُّ اَيَةٍ لَّا يُؤْمِنُوْا بِهَا \* وَ إِنْ يَكُوْا سَبِينَلَ الرُّشْرِ لَا يَتَّخِنُ وَهُ سَبِينَلَ الْخَقِّ يَتَّخِنُ وَهُ سَبِيلًا \* وَ إِنْ يَكُوْا سَبِينَلَ الْغَيِّ يَتَّخِنُ وَهُ سَبِيلًا \* ذَلِكَ بِأَنَّهُ مُ كَنَّ بُوا بِالْيِتِنَا وَ كَانُوا عَنْهَا غَنْها غَنْهِ لِينَانَ

147. Those who reject Our Signs
And the Meeting in the Hereafter,—
Vain are their deeds:
Can they expect to be rewarded
Except as they have wrought?

١٩٠- وَالَّذِيْنَ كُنَّ بُوْا بِأَيْتِنَا وَلِقَا ٓ الْأَخِرَةِ حَبِطَتُ أَعْمَالُهُمُ مُّ هَلُ يُجُزُوْنَ الا مَا كَانُوْا يُعُمَلُونَ أَ

SECTION 18.

148. The people of Moses made
In his absence, out of their
ornaments, 1112

۱۲۸-وَاتَّخُنُ قَوْمُرُمُولِينَ مِنْ بَعُرِهٖ مِنْ حُلِيِّهِ هُرِ

1110. The argument may be simplified thus in paraphrase. The right is established on the earth as God created it: Nature recognises and obeys God's law as fixed for each portion of Creation. But man, because of the gift of Will, sometimes upsets this balance. The root-cause is his arrogance, as it was in the case of Iblis. God's Signs are everywhere, but if they are rejected with scorn and blasphemy, God will withdraw His grace, for sin hardens the heart and makes it impervious to the truth. Want of faith produces a kind of blindness to spiritual facts, a kind of deafness to the warnings of a Day of Account, when the best of us will need His Mercy for our Salvation, which may be described spiritually as our "Seeing God." If we had contumaciously rejected faith, can we hope for anything but justice, —the just punishment of our sins?

1111. Rejected Our Signs: again a return to the Plural of impersonal Dignity and Authority, from the singular of personal concern in granting grace and guidance to the righteous.

1112. The making of the golden calf and its worship by the Israelites during the absence of Moses on the Mount were referred to in ii. 51 and some further details are given in xx. 85-97. Notice how in each case only those points are referred to which are necessary to the argument in hand. A narrator, whose object is mere narration, tells the story in all its details, and is done with it. A consummate artist, whose object is to enforce lessons, brings out each point in its proper place. Master of all details, he does not ramble, but with supreme literary skill, just adds the touch that is necessary in each place to complete the spiritual picture. His object is not a story but a lesson. Here notice the contrast between the intense spiritual communion of Moses on the Mount and the simultaneous corruption of his people in his absence. We can understand his righteous indignation and bitter grief (vii. 150). The people had melted all their gold ornaments, and made the image of a calf like the bull of Osiris in the city of Memphis in the wicked Egypt that they had turned their backs upon-

The image of a calf,

(for worship) 1113

It seemed to low: did they 1114

Not see that it could

Neither speak to them nor

Show them the Way?

They took it for worship

And they did wrong.

- 149. When they repented, and saw
  That they had erred,
  They said: "If our Lord
  Have not mercy upon us
  And forgive us, we shall
  Indeed be of those who perish."
- 150. When Moses came back
  To his people, angry and grieved,
  He said: "Evil it is that ye
  Have done in my place
  In my absence: did ye 1115
  Make haste to bring on
  The judgment of your Lord?"
  He put down the Tablets, 1116

عِجْلَاجُسَكَ الْكَانُحُوالَا الْكَالِمُهُمُ الْكَانِدُوا اَتَكَالَا لَا يُكَلِّمُهُمُ اللهُ الْكَلِّمُهُمُ اللهُ الْكَانُوا اللهُ 

٣٩١- وَلِيَّاسُقِط فِي اَيْدِيْهِمْ وَرَاوَااَتُّهُُمْ قِلُ ضَنُّوا ۚ قَالُوا لَئِنْ لَوْ يَرْحَمُنَا رَبُّنَا وَيغْفِرُ لِنَا لَنَكُوْتُنَّ مِنَ الْخُسِرِيْنَ

٠٥١- وَلَمُّا رَجِعَ مُوْلِيَى إِلَى قَوْمِهُ عَضْبَانَ اَسِفًا \*قَالَ بِغُسَمَا خَلَفُتُمُوْ نِي مِنَ بَعْدِي ثَ اَحِهَ لَنَّهُ اَمْرَى تَبِكُمْ ۚ وَالْقِي الْرِكُواحِ

1113. Image of a Calf: Jasad is literally a body, especially the body of a man according to Khalil quoted by Rāgib. In xxi. 8 it is used obviously for the human body, as also in xxxviii. 34; but in the latter case, the idea of an image, without any real life or soul, is also suggested. In the present passage I understand many suggestions: (1) that it was a mere image, without life; (2) as such, it could not low: therefore appearance of lowing, mentioned immediately afterwards, was a fraud; (3) unlike its prototype, the bull of Osiris, it had not even the symbolism of Osiris behind it; the Osiris myth, in the living religion of Egypt, had at least some ethical principles behind it.

1114. The lowing of the golden calf was obviously a deception practised by the Egyptian promoters of the cult. Lytton in his "Last Days of Pompeii" exposes the deception practised by the priests of Isis. Men hidden behind images imposed on the credulity of the commonalty.

1115. Did ye make haste...? 'In your impatience, could you not wait for me? Your lapse into idolatry has only hastened God's wrath. If you had only waited, I was bringing to you in the Tablets the most excellent teaching in the commands of God.' There is subtle irony in the speech of Moses. There is also a play upon words: 'ijl=calf: and 'ajila=to make haste: no translation can bring out these niceties.

1116. Put down the Tablets: we are not told that the Tablets were broken; in fact vii. 154 (below) shows that they were whole. They contained God's Message. There is a touch of disrespect (if not blasphemy) in supposing that God's Messenger broke the Tablets in his incontinent rage, as is stated in the Old Testament; "Moses's anger waxed hot, and he cast the tablets out of his hands, and brake them beneath the Mount." (Exod. xxxii. 10.) On this point and also on the point that Aaron (in the Old Testament story) ordered the gold to be brought, made a molten calf, fashioned it with a graving tool, and built an altar before the calf (Exod. xxxii. 2-5), our version differs from that of the Old Testament. We cannot believe that Aaron, who was appointed by God to assist Moses as God's Messenger, could descend so low as to seduce the people into idolatry, whatever his human weaknesses might be.

Seized his brother by (the hair Of) his head, and dragged him 1117 To him. Aaron said: "Son of my mother! The people Did indeed reckon me As naught, and went near To slaying me! Make not The enemies rejoice over My misfortune, nor count thou Me amongst the people Of sin." 1118

151. Moses prayed: "O my Lord!
Forgive me and my brother! 1118
Admit us to Thy mercy!
For Thou art the Most Merciful!
Of those who show mercy!"

## Section 19.

- 152. Shose who took the calf (For worship) will indeed
  Be overwhelmed with wrath
  From their Lord, and with
  Shame in this life: 1120
  Thus do We recompense
  Those who invent (falsehoods).
- 153. But those who do wrong
  But repent thereafter and
  (Truly) believe,—verily
  Thy Lord is thereafter
  Oft-forgiving, Most Merciful.

وَاَخُنُ بِرَأْسِ اَخِيْهِ يَجُوُّوْ اَلِيُهِ عَالَ ابْنَ أُمَّر إِنَّ الْقَوْمُ اسْتَضْعَفُوْنِ وَكَادُوا يَفْتُلُوْنَنِيْ ﴿ وَكَادُوا يَفْتُلُونَ فِي ﴿ فَكَا تَشْمِعُ لَمِي الْأَغْنَ) أَمُ وَلَا تَجُعَلُمِ فَى مَعَ الْقَوْمِ الطّلِمِينَ ٥ وَادْخِلْنَا فِي رَحْمَةِ كَ وَلَا رَحْمَ وَادْخِلْنَا فِي رَحْمَةِ كَ وَلَا رَحْمَ وَادْتُ اَرْحُمُ الرِّحِمِينَ ٥ وَانْتُ اَرْحُمُ الرِّحِمِينَ ٥

١٥١- إِنَّ الْكِزِيْنَ الْمُخَنُّ وَالْحِجُلُ سَيَنَالُهُ مُ غَضَبٌ مِّنْ تَرْتِهِ مَر وَذِلَّةً فِي الْحَيْوةِ النَّ نَيَا وَكُنْ لِكَ تَجْرِى الْمُفْتَرِيْنَ ٥ وَكُنْ لِكَ تَجْرِى الْمُفْتَرِيْنَ ٥ وَكُنْ لِكَ تَجْرِى الْمُفْتَرِيْنَ وَمَا السَّيِّالَٰتِ مُنَّ بَعْنِهَا لَعَ فُوْرٌ رُّحِابُمُ وَالْمُنُوَ إِنْ رَبُكَ مِنْ بَعْنِهَا لَعَ فُوْرٌ رُّحِابُمُ وَالْمَنْوَ إِنْ رَبُكَ

<sup>1117.</sup> Moses was but human. Remembering the charge he had given to Aaron (vii. 142) he had a just grievance at the turn events had taken. But he did not wreak his vengeance on the Tablets of God's law by breaking them. He laid hands on his brother, and his brother at once explained.

<sup>1118.</sup> Aaron's speech is full of tenderness and regret. He addresses Moses as "son of my mother,"—an affectionate term. He explains how the turbulent people nearly killed him for resisting them. And he states in the clearest terms that the idolatry neither originated with him nor had his consent. In xx. 85 we are told that a fellow described as the Sāmiri had led them astray. We shall discuss this when we come to that passage.

<sup>1119.</sup> As Moses was convinced that his brother was guiltless, wrath was turned to gentleness. He prayed for forgiveness—for himself and his brother: for himself because of his wrath and for his brother because he had been unable to suppress idolatry among his people. And like a true leader that he is, he identifies himself with his lieutenant for all that has happened. Even more, he identifies himself with his whole people in his prayer in verse 135 below. Herein, again, is a type of what the Holy Prophet Muhammad did for his people.

<sup>1120.</sup> The consequences were twofold: (1) spiritual, in that God's grace is withdrawn, and (2) even in the present life of this world, in that godly men also shun the sinner', company, and he is isolated.

- When the anger of Moses Was appeased, he took up
  The Tablets: in the writing
  Thereon was Guidance and Mercy
  For such as fear their Lord.
- 155. And Moses chose seventy 1121 Of his people for Our place Of meeting: when they Were seized with violent quaking,1122 He prayed: "O my Lord! If it had been Thy Will Thou couldst have destroyed, Long before, both them And me: wouldst Thou Destroy us for the deeds Of the foolish ones among us? This is no more than 1128 Thy trial: by it Thou causest Whom Thou wilt to stray, And Thou leadest whom Thou wilt into the right path. Thou art our Protector: So forgive us and give us Thy mercy; for Thou art The Best of those who forgive.
  - 156. "And ordain for us
    That which is good,
    In this life
    And in the Hereafter:
    For we have turned unto Thee."
    He said: "With My Punishment

١٥٥- ولمّا سَكَت عَن مُّوسَى الْغَضُكُ أَخُذُ الْأَلُواحُ ﴿ وَفِي ثُلُهُ رَجُةُ لِلَّذِينَ هُمْ لِرَبِّهِ لنَّهُ وَكُولُ السُّفُهُمَّا وَ مِنَّا وُ أَنْتُ خُنْرُ الْغَافِرِيْنَ ٥

<sup>1121.</sup> Seventy of the elders were taken up to the Mount, but left at some distance from the place where God spoke to Moses. They were to be silent witnesses, but their faith was not yet complete, and they dared to say to Moses: "We shall never believe in thee until we see God in public" (ii 55) They were dazed with thunder and lightning, and might have been destroyed but for God's mercy on the intercession of Moses.

<sup>1122.</sup> Rajfat: violent quaking, earthquake. I take it to refer to the same event as is described by the word Sa'iqat in ii. 55, the thunder and lightning that shook the mountain-side.

<sup>1123.</sup> Moses was guiltless, but he identifies himself with his whole people, and intercedes with God on their behalf. He recognises that it was a trial, in which some of his people failed to stand the test. Such failure was worthy of punishment. But he pleads for mercy for such as erred from weakness and not from contumacy, and were truly repentant, although all who erred were in their several degrees worthy of punishment.

I visit whom I will;
But My Mercy extendeth<sup>1128</sup>
To all things. That (Mercy)
I shall ordain for those
Who do right, and practise
Regular charity, and those
Who believe in Our Signs;—<sup>1126</sup>

157. "Those who follow the Apostle, The unlettered Prophet, Whom they find mentioned In their own (Scriptures);—1127 In the Law and the Gospel;— For he commands them What is just and forbids them What is evil: he allows Them as lawful what is good (And pure) and prohibits them From what is bad (and impure); He releases them From their heavy burdens And from the yokes 1128 That are upon them. So it is those who believe In him, honour him, Help him, and follow the Light 1129 Which is sent down with him,

أَصِيْبُ بِهِ مَنَ اشَاءً وَرَحْمَتِي وَسِعَتُ كُلُّ شَيْءٍ فِهُ مَاكُنَّهُمَا لِلَّانِ يَنَ يَتَقَوُنَ وَيُوْتُونَ الرَّكُوٰةَ وَالْمِنْ يَنَ الرَّكُوٰةَ وَالْمِنْ يَنَ الرَّكُوٰةَ وَالْمِنْ الرَّيْقُونَ أَلْمُولُكُ مَا الْمُنْوَلِ عَمْدُ وَالْمَنْ يَعْمُونُ الرَّسُولُ فَا اللَّيْ الْمُنْ الْمُنْ الْمُنْوَلِ عَلَيْهِمُ وَالْمَنْ الْمُنْوَلِ عَلَيْهِمُ وَالْمَنْ الْمُنْوَلِ وَالْمِنْ الْمُنْوَلِ فَي اللَّهُ وَالْمِنْ الْمُنْوَلِ اللَّهُ وَالْمِنْ الْمُنْوَلِ وَيَنْفَعُمْ عَنِ الْمُنْوَلِ وَيُعْمُ وَالْمُنْ الْمُنْوَلِي وَيَنْفَعُمْ عَنِ الْمُنْوَلِي وَيُنْفَعُمْ عَنِ الْمُنْوَلِي وَيُنْفَعُمُ عَنِ الْمُنْوَلِي وَيُنْفَعُمُ عَنِ الْمُنْوَلِي وَيُنْفَعُمُ عَنِ الْمُنْوَلِي وَيُنْفَعُمُ عَنِ الْمُنْوَلِي اللَّهُ وَالْمُؤْلِقِي وَالْمُؤْلِقِي وَالْمُؤْلِقِي وَيَنْفَعُمُ عَنْفَهُمُ وَيُكُونُونُ وَيُعْمُونُونُ وَالْمُؤْلِقِ وَالْمُؤْلِقُولُ اللَّهُ وَيَعْلُولُ اللَّهُ وَالْمُؤْلُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ اللَّهُ وَالْمُؤْلُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ اللَّهُ وَلَا الْمُؤْلِقُولُ الْمُؤْلِقِ وَالْمُؤْلُولُ الْمُؤْلِقُ وَالْمُؤْلُولُ الْمُؤْلِقُ وَالْمُؤْلُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُ وَالْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقِ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُولُولُ الْمُؤْلِقُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ

1125. God's mercy is in and for all things. All nature subserves a common purpose, which is for the good of all His creatures. Our faculties and our understanding are all instances of His grace and mercy. Each unit or factor among His creatures benefit from the others and receives them as God's mercy to itself; and in its turn, each contributes to the benefit of the others and is thus an instance of God's mercy to them. His mercy is universal and all-pervasive; while His justice and punishment are reserved for those who swerve from His plan and (to use a mediaeval juridical formula) go out of His Peace.

1126. The personal grace and mercy—and their opposite—are referred to in the singular pronoun "I", while the impersonal Law, by which God's Signs operate in His universe, is referred to in the plural pronoun of authority and dignity, "We".

1127. In this verse is a pre-figuring, to Moses, of the Arabian Apostle, the last and greatest of the apostles of God. Prophecies about him will be found in the Taurāt and the Injil. In the reflex of the Taurāt as now accepted by the Jews, Moses says: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (Deut. xviii. 15): the only Prophet who brought a Shari'at like that of Moses was Muḥammad Mustafā, and he came of the House of Ismā'il the brother of Isaac the father of Israel. In the reflex of the Gospel as now accepted by the Christians, Christ promised another comforter, (John xiv. 16): the Greek word Paraclete which the Christians interpret as referring to the Holy Spirit is by our Doctors taken to be Periclyte, which would be the Greek form of Aḥmad. See Q. lxi. 6.

1128. Aglal: plural of gullun, a yoke, an iron collar. In the formalism and exclusiveness of the Jews there were many restrictions which were removed by Islam, a religion of freedom in the faith of God, of universality in the variety of races, languages, manners and customs.

1129. Light which is sent down with him: the words are "with him", not "to him", emphasizing the fact that the Light which he brought illumines every one who has the privilege of joining his great and universal Fellowship.

It is they who will prosper." 1180

ٱولليك هُمُ الْمُفْلِحُونَ ٥

C. 87.—With the advent of the Holy Apostle,
(vii. 158-171). The light and guidance which he brought
For all mankind from God
Superseded the earlier Law for the Jews.
The good and the upright among them
Followed the new Light, but
The rest were scattered through the earth.

Section 20.

158. Say: "O men! I am sent 1131
Unto you all, as the Apostle
Of God, to Whom belongeth
The dominion of the heavens
And the earth: there is no god
But He: it is He that giveth
Both life and death. So believe
In God and His Apostle,
The unlettered Prophet, 1132
Who believeth in God
And His Words: follow him
That (so) ye may be guided."

159. Of the people of Moses
There is a section
Who guide and do justice
In the light of truth.

مه، قُلْ يَأْيُّهُا التَّاسُ إِنِّى رَسُوْلُ اللهِ

الْيُكُمُّ رَجِيْعًا الَّذِي لَكَ مُلُكُ التَّمُوْتِ وَ
الْكَرْضُ لَا الدَّالَةِ الدَّهُوَ يُجْى وَيُمِينَتُ

الْوَرْضُ لِاللهِ وَرَسُولِهِ النَّبِي الْوَرْقِي الْوَنْ يُؤْمِنُ إِللهِ وَرَسُولِهِ النَّبِي الْوَرْقِي الذِي يُؤْمِنُ إِللهِ وَكَالَمُ وَكَالِمُ النَّبِي الْوَرْقِي وَاتَّكِمِعُوهُ لَكَالَ اللهِ وَكَالَمُ وَكَالُوهِ

۵۹- وَمِنْ قَوْمِ مُوْلَىٰ اُمَّةً يَّكُفُ وُنَ بِالْحَقِّ وَبِهِ يَعْبِ لُوُنَ

1130. Falāḥ = prosperity in its general sense as well as in its spiritual sense. In the general sense it means that right conduct is the only door to happiness and well-being. In the spiritual sense it means that Faith and its fruits (right conduct) are the only gates to salvation.

1131. Our attention having been directed to various apostles, who were sent with missions to their several peoples, and in each of whose careers there is some pre-figurement of the life of the last and greatest of them, we are now asked to listen to the proclamation of Muḥammad's universal mission. We contemplate no longer, after this, partial truths. It is not now a question of saving Israel from the bondage of Egypt, nor teaching Midian the ethics of business, nor reclaiming the people of Lot from sexual sin or Thamūd from the sin of oppression in power, or 'Ad from arrogance and ancestor-worship. Now are set forth plainly the issues of Life and Death, the Message of the One Universal God to all mankind.

1132.. "Unlettered," as applied to the Prophet here and in verse 157 above, has three special significations. (1) He was not versed in human learning; yet he was full of the highest wisdom, and had a most wonderful knowledge of the previous Scriptures. This was a proof of his inspiration. It was a miracle of the highest kind, a "Sign", which every one could test then, and every one can test now. (2) All organised human knowledge tends to be crystallised, to acquire a partial bias or flavour of some "school" of thought. The highest Teacher had to be free from any such taint, just as a clean slate is necessary if a perfectly clear and bold message has to be written on it. (3) In iit. 20 and lxii. 2, the epithet is applied to the Pagan Arabs, because, before the advent of Islam, they were unlearned. That last and greatest of the Prophets should arise among them, and they and their language be made the vehicle of the new, full, and universal light, has also a meaning, which is, explained in C. 12-15.

160. We divided them into twelve
Tribes 1188

We directed Or nations. Moses by inspiration, When his (thirsty) people asked Him for water: "Strike the rock With thy staff": out of it There gushed forth twelve springs: Each group knew is own place For water. We gave them The shade of clouds, and sent Down to them manna and quails, (Saying): "Eat of the good things We have provided for you ": (But they rebelled); to Us They did no harm, but They harmed their own souls. 1154

- 161. And remember it was
  Said to them:
  "Dwell in this town
  And eat 1135 therein as ye wish,
  But say the word of humility
  And enter the gate
  In a posture of humility;
  We shall forgive you
  Your faults; We shall increase
  (The portion of) those who do
  good."
- 162. But the transgressors among them Changed the word from that Which had been given them So We sent on them A plague from heaven.

  For that they repeatedly transgressed. 1186

Section 21.

163. Sign them concerning the town Standing close by the sea.

Behold! they transgressed

. ١٦٣- وَسُعَلَهُ مُرْعَنِ الْقَرْيَةِ الْكَرْقُ كَانَتُ الْقَرِيَةِ الْكَرْقُ كَانَتُ الْمُعَلِيَةِ الْكَرْقُ كَانَتُ الْمُعَلِّدُ إِذْ يَعْلُ وْنَ حَاضِرَةَ الْبُحْرِ إِذْ يَعْلُ وْنَ

<sup>1133.</sup> We now come to some incidents in Jewish history, which have been referred to in ii. 57-60. Here they have special reference to their bearing on the times when early Islam was preached. The Twelve Tribes and the parable drawn from them have been explained in n. 73 to ii. 60.

<sup>1134.</sup> Cf. ii. 57 and n. 71.

<sup>1135.</sup> As in vii. 19, we may construe "est" here to mean not only eating literally, but enjoying the good things of life.

<sup>1136.</sup> Cf. ii. 58-59, and n. 72. The story is here told by way of parable for the times of Islam. Hence we have a few verbal changes: e.g., "dwell in this town" instead of "enter this town," etc.

In the matter of the Sabbath. Their fish did come to them, Openly holding up their heads, But on the day they had No Sabbath, they came not: Thus did We make a trial Of them, for they were Given to transgression.

"When some of them said:
"Why do ye preach
To a people whom God
Will destroy or visit
With a terrible punishment?"—1188
Said the preachers: "To discharge
Our duty to your Lord,
And perchance they may fear
Him."

165. When they disregarded the
warnings
That had been given them,
We rescued those who forbade
Evil; but We visited
The wrong-doers with a
Grievous punishment, because
They were given to transgression.

166. When in their insolence
They transgressed (all) prohibitions,
We said to them:
"Be ye apes,
Despised and rejected." 1189

وَالْوُا مُعْنِ رُوًّا إِلَى رُبِّ وَ أَخُذُ نَا الَّذِينَ طَكُنُوا ١٧٧- فَلَتّا عَتُواعَنْ مَّا نُهُوْا عَنْهُ قُلْنَا لَكُمُ كُوْنُوا قِرَدَةً خَاسِيْهُ

1137. Cf. ii. 65 and n. 79. Fishing, like every other activity, was prohibited to Israel on the Sabbath day. As this practice was usually observed, the fish used to come up with a sense of security to their water channels or pools openly on the Sabbath day, but not on other days when fishing was open. This was a great temptation to the law-breakers, which they could not resist. Some of their men of piety protested, but it had no effect. When their transgressions, which, we may suppose, extended to other commandments, passed beyond bounds, the punishment came. They were despised among, their own people, and became like apes, without law and without order or decency.

1138. There are always people who wonder, no doubt sincerely, what good it is to preach to the wicked. The answer is given to them here: (1) every man who sees evil must speak out against it; it is his duty and responsibility to God; (2) there is always a chance that the warning may have effect and save a precious soul. This passage has a special meaning for the times when our Holy Prophet was preaching in Mecca, apparently without results. But it applies to all times.

167. Rehold! thy Lord did

declare 1140

That He would send
Against them, to the Day

Of Judgment, those who would
Afflict them with grievous

Populty Thy Lord is quick

Penalty. Thy Lord is quick In retribution, but He is also Oft-forgiving, Most Merciful.

168. We broke them up
Into sections on this earth. 1141
There are among them some
That are the righteous, and some
That are the opposite.
We have tried them
With both prosperity and
adversity:

In order that they Might turn (to Us).

169. After them succeeded
An (evil) generation: they
Inherited the Book, but
They chose (for themselves)<sup>1142</sup>
The vanities of this world,
Saying (for excuse): "(Everything)
Will be forgiven us."
(Even so), if similar vanities
Came their way, they would
(Again) seize them.
Was not the Covenant <sup>1148</sup>
Of the Book taken from them,
That they would not
Ascribe to God anything

١٢١- وَإِذْ تَأَدُّنَ رَبُكَ لِيَبْعَثَنَ عَلَيْهِ إلى يؤمِر القِيمَةِ مَنْ يَسُوْمُهُمْ مُسُوْءَ الْعَدَابِ \* إِنَّ رَبَّكَ لَسَرِيْحُ الْعِقَابِ \* وَإِنَّكَ لَعَفُورٌ مَّرَحِيْمُ فَي الْعَلَابِ \* ١٩٠١- وَقُطَّعُنْهُمْ فِي الْاَرْضِ أَمَكًا ، مِنْهُمُ الطَّلِحُونَ وَمِنْهُمُ دُونَ ذَلِكَ أَهِ وَبِكُونُهُمْ دِالْكَمْ فِي رَجِعُونَ أَمَكًا ، وَبِكُونُهُمْ رِالْحَسَنَاتِ

١٦٩- فَخَلَفَ مِنْ بَعْلِهِمْ خَلَفَّ وَرِثُوا الْكِرَتُكِ يَاخُنُ وُنَ عَرَضَ هِذَا الْآدَدُنَٰ وَيَقُوْلُونَ سَيُعُفَّ فَرُلْنَا \* وَانَ يَالْتِهِمْ عَمَضٌ مِّشُلُهُ وَانَ يَالْتِهِمْ عَمَضٌ مِّشُلُهُ الْخُنُ وَهُ \* الْحُدُيُوْخَنَ عَلَيْهِمْ مِّيْثَاقُ الْكِرَتْبِ الْكُويُوْخَنَ عَلَيْهِمْ مِّيْثَاقُ الْكِرَتْبِ الْكُويُوْخَنَ عَلَيْهِمْ مِّيْثَاقُ الْكِرَتْبِ

<sup>1140.</sup> See Deut. xi. 28: "A curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day"; also Deut. xxviii. 49; "The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand"; and many other passages.

<sup>1141.</sup> The dispersal of the Jews is a great fact in the world's history. Nor has their persecution ended yet, nor is it likely to end as far as we can foresee.

<sup>1142.</sup> Merely inheriting a Book, or doing lip service to it, does not make a nation righteous. If they succumb to the temptations of the world, their hypocrisy becomes all the more glaring. "High finance" is one of these temptations. Cf. also ii. 80: "the Fire shall not touch us except for a few numbered days": and ii. 88, about their blasphemous self-sufficiency.

<sup>1143.</sup> Cf. Exod. xix, 5-8; xxiv. 3; xxxiv 27; and many other passages.

But the truth? And they Study what is in the Book. But best for the righteous Is the Home in the Hereafter. Will ye not understand?

- 170. As to those who hold fast By the Book and establish Regular Prayer,—never Shall We suffer the reward Of the righteous to perish.
- 171. When We shook the Mount
  Over them, as if it had been
  A canopy, and they thought
  It was going to fall on them
  (We said): "Hold firmly 1144
  To what We have given you,
  And bring (ever) to remembrance
  What is therein; 1145
  Perchance ye may fear God."

ٳڷۜڒٵڵۘڂؾٞۘٷۮڒڛؙۏٵڡٵڣؽڣ ۘٷٵڵ؆ٙٵۯؙٵڷٳڿؚڒۊؙڂؽڒٞڔڷڷڕؽؽؽؾٮؖڠۊؙۏڽ ٛٵڡؙڮڒؾۼۛڨؚڵۏؽ⊙

١٥- وَالْكِنْ الْمُكْتَبِكُونَ بِالْكِتْبِ
 وَأَكَامُوا الصَّلُوةَ \*
 وَأَكَامُوا الصَّلُوةَ \*
 وَأَذَا لَكُنْ الْمُعْلِحِيْنَ ۞
 الدُّنْ نَتَقَنْنَا الْجُبَلُ فَوْقَهُمُ
 كَانَكُ ظُلَّةً وَظُنْوا اللَّهُ وَاقِعٌ بِهِمْ مُ
 عُدُنُ وَامَا الْتَيْنَاكُمُ رِيقُوقٍةٍ
 وَاذْكُنُ وَامَا فِيهِ
 وَاذْكُنُ وَامَا فِيهِ
 العَلْحَارُ اللَّهُ وَالْمَا فِيهِ
 العَلَّحَارُ اللَّهُ وَالْمَا فِيهِ
 العَلَّحَارُ اللَّهُ وَالْمَا فِيهِ
 العَلَّحَارُ اللَّهُ وَاللَّهُ وَالْمَا فِيهِ

اع ا

C. 88.—Mankind have the nature of good

(v.i. 172-206.) Created within them: yet doth God

By His Signs keep up a constant

Reminder to men of His holy Names.

Those who err scarce realise

How gradually they fall into sin.

Their respite has a term; the doom

Must come, and it may be on a sudden.

So humbly draw nigh to the Lord,

Declare His glory, and rejoice in His service.

Section 22.

172. Then thy Lord drew forth 1146
From the Children of Adam—

١٤١- وَإِذْ آخُذَ رَبُّكَ مِنْ بَنِي أَدُمِ

1144. Cf. ii. 63 and n.

1145. Therein = in the Book of Revelation, in "what We have given you."

1144. This passage has led to differences of opinion in interpretation. Does it mean that each individual in the posterity of Adam had a separate existence from the time of Adam, and that a Covenant was taken from all of them, which is binding accordingly on each individual? That question really does not arise. The words in the text refer to the descendants of the Children of Adam, i.e., to all humanity, born or unborn, without any limit of time. Adam's seed carries on the existence of Adam, and succeed to his spiritual heritage. Humanity as such has a corporate aspect. Humanity has been given by God certain powers and faculties, whose possession creates on our side special spiritual obligations, which we must faithfully discharge; see v. 1, and n. 682. These obligations may from a legal point of view be considered as arising from implied Covenants. In the preceding verse (vii. 171) a reference was made to the implied Covenant of the Jewish nation. Now we consider the implied Covenant of the whole of humanity, for the Holy Apostle's mission was world-wide.

From their loins—
Their descendants, and made
them
Testify concerning themselves,
(saying):

"Am I not your Lord
(Who cherishes and sustains
you)?"—

They said: "Yea!
We do testify!" 1147 (This), lest
Ye should say on the Day
Of Judgment: "Of this we
Were never mindful":

- 173. Or lest ye should say:
  "Our fathers before us
  May have taken false gods,
  But we are (their) descendants
  After them: wilt Thou then
  Destroy us because of the deeds
  Of men who were futile?" 1149
- 174. Thus do We explain
  The Signs in detail;
  And perchance they may turn
  (Unto Us).
- 175. Relate to them the story 1149
  Of the man to whom
  We sent Our Signs,
  But he passed them by:

- 1147. The Covenant is completed in this way. We acknowledge that God is our Creator, Cherisher, and Sustainer: therefore we acknowledge our duty to Him: when we so testify concerning ourselves, the obligation is as it were assumed by us; for it follows from our very nature when it is pure and uncorrupted.
- 1148. The latent faculties in man are enough to teach him the distinction between good and evil, to warn him of the dangers that beset his life. But to awaken and stimulate them, a personal appeal is made to each individual through the "still small voice" within him. This in its uncorrupted state acknowledges the truth and metaphorically swears its Covenant with God. There is, therefore, no excuse for any individual to say, either (1) that he was unmindful, or (2) that he should not be punished for the sins of his fathers, because his punishment (if any) comes from his personal responsibility and is for his own rejection of faith and the higher spiritual influences.
- 1149. Commentators differ whether this story or parable refers to a particular individual, and if so, to whom. The story of Ba'aam the seer, who was called out by Israel's enemies to curse Israel, but who blessed Israel instead, (Num. xxii., xxiii., xxiv.) is quite different. It is better to take the parable in a general sense. There are men of talents and position, to whom great opportunities of spiritual insight come, but they perversely pass them by. Satan sees his opportunity and catches them up. Instead of rising higher in the spiritual world, their selfish and worldly desires and ambitions pull them down, and they are lost.

So Satan followed him up, And he went astray.

176. If it had been Our Will
We should have elevated him
With Our Signs; but he
Inclined to the earth,
And followed his own vain
desires. 1150

His similitude is that
Of a dog: if you attack
Him, he lolls out his tongue,
Or if you leave him alone,
He (still) lolls out his tongue.
That is the similitude
Of those who reject Our Signs;
So relate the story;
Perchance they may reflect.

- 177. Evil as an example are People who reject Our Signs And wrong their own souls.
- 178. Whom God doth guide,—
  He is on the right path:
  Whom He rejects from His
  guidance,—
  Such are the persons who perish. 1152
- 179. Many are the Jinns and men
  We have made for Hell:
  They have hearts wherewith they
  Understand not, eyes
  wherewith 1158

فَإِيُّهُ مِن الشَّيْطِنُ فَكَانَ مِنَ الْغُولِينَ

وَلِكِنَّكَ آخُلُونَ إِلَّى الْأَرْفِ وُمَرِي يُضَلِا ُ

<sup>1150.</sup> Notice the contrast between the exalted spiritual honours which they would have received from God if they had followed His Will, and the earthly desires which eventually bring them low to the position of beasts and worse.

<sup>1151.</sup> The dog, especially in the hot weather, lolls out his tongue, whether he is attacked and pursued and is tired, or he is left alone. It is part of his nature to slobber. So with the man who rejects God. Whether he is warned or left alone, he continues to throw out his dirty saliva. The injury he will do will be to his own soul. But there may be infection in his evil example. So we must protect others. And we must never give up hope of his own amendment. So we must continue to warn him and make him think.

<sup>1152.</sup> Those who reject God will be deprived of God's grace and guidance. His Mercy is always open for sincere repentance. But with each step downwards, they go lower and lower, until they perish.

<sup>1153.</sup> Cf. ii 18. Though they have apparently all the faculties of reason and perception, they have so deadened them that those faculties do not work, and they go headlong into Hell. They are, as it were, made for Hell.

They see not, and ears wherewith They hear not. They are Like cattle,—nay more Misguided: for they Are heedless (of warning).

- 180. The most beautiful names 1154
  Belong to God:
  So call on Him by them;
  But shun such men as
  Use profanity in His names:
  For what they do, they will
  Soon be requited.
- 181. Of those We have created
  Are people who direct
  (Others) with truth,
  And dispense justice therewith.

SECTION 23.

- 182. Shose who reject Our Signs, We shall gradually visit
  With punishment, in ways
  They perceive not;
- 183. Respite will I grant
  Unto them: for My scheme
  Is strong (and unfailing).
- 184. Do they not reflect?

  Their Companion is not seized<sup>1155</sup>

لَا يُبْصِرُونَ بِهَا أَوْلَهُمُ اذَانَ لَا يَهُمُ عُوْرَ بِهَا 'أُولَئِكَ كَالْاَنْعَامِ بَهَا 'أُولَئِكَ هُمُ الْخَلْخِكَ هُمُ الْغَفِلُونَ رَ بَهْ - وَبِلْهِ الْاَسْمَاءُ الْحُسْنَى فَاذَعُوهُ بِهِا 'وَ ذَرُواالَّذِيْنَ يُلْحِلُونَ مِنَا كَانُوَا يَعْمَلُونَ سَيُجُورُونَ مَا كَانُوا يَعْمَلُونَ الما- وَمِتَنَ خَلَقَنَا آمَةً يَهُلُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ مَ

۱۹۰- و الذن کُ کُون پالیتنا سُنستن رَجُهُمُ مِن حَیْثُ کُریعَلون ۱۸۰- وَ امْرِن لَهُ فِرْ آن کینری مَتِیْن و سرد- اولفی تَعَلَّرُونا استمار مِساحِرِن

1154. As we contemplate God's nature, we can use the most beautiful names we can think of, to express His attributes. There are hundreds of such attributes. In the opening Sūra, we have these indicated in a few comprehensive words, such as Rahmān (most Gracious), Rahim (most Merciful). Rabb-ul-'ālamīn (Cherisher and Sustainer of the worlds). Our bringing such names to remembrance is part of our Prayer and Praise. But we must not associate with people who use God's names profanely, or so as to suggest anything detogatory to His dignity or His unity. Cf. xvii. 110.

1155. Their companion, i.e., the Holy Apostle, who lived with and amongst them. He was accused of madness because he behaved differently from them. He had no selfish ambitions; he was always true, in thought, word, and deed; he was kind and considerate to the weak, and was not dazzled by worldly power or wealth or position; he was undeterred by fear of the strong, the mockery of the cynics, the bitterness of the evil, or the indifference of the heedless. That is why he stood out boldly against wrong: he did not mince his words, and his warnings were not mealy-mouthed.

٤

With madness: he is but A perspicuous warner. 1156

- In the government of the heavens
  And the earth and all
  That God hath created?

  (Do they not see) that
  It may well be that
  Their term in nigh
  Drawing to an end?
  In what Message after this
  Will they then believe?
- 186. To such as God rejects
  From His guidance, there can be
  No guide: He will
  Leave them in their trespasses,
  Wandering in distraction. 1158
- The (final) Hour—when
  Will be its appointed time?
  Say: "The knowledge thereof
  Is with my Lord (alone):
  None but He care reveal
  As to when it will occur. 1159
  Heavy were its burden through
  The heavens and the earth.
  Only, all of a sudden,
  Will it come to you."
  They ask thee as if thou

مِنْ جِنَّةِ ﴿ إِنْ هُو إِلَّا نَنِيْرٌ مُّبِينٌ ٥

هِ ١٠٠ اَوَ لَهُ يَنْظُرُوْا فِي مَكَكُوْتِ التَّمَاوِتِ وَ الْاَرْضِ وَ مَا حَلَقَ اللَّهُ مِنْ شَمَى عَ \* وَ اَنْ عَلَى اَنْ يَكُوْنَ قَدِاقْتُرَبَ اَجَلَّهُمُ \* فَهَا يَنْ حَدِيثُثِ بَعْنَ وَ يُؤْمِنُونَ ﴾

مَّا مَنْ يُضْلِ اللهُ فَكُلُ هَادِى لَهُ مَٰ وَيَنَ رُهُمْ فِي طُغْيَانِهِ مَيَعْمُوُنَ هما - يَسْعُلُونَكَ عَنِ السَّاعَةِ اَيَانَ مُرْسَلَهَا \* قُلْ الْمَاعِلَمُهُا عِنْدَ رَبِّيْ كَرِيُجُلِيْهِا لِوُقْتِهَا عِنْدَ رَبِّيْ كَرِيْجُلِيْهِا لِوُقْتِهَا عِنْدَ رَبِّيْ كَرِيْجُلِيْهِا لِوُقْتِهَا وَلَا هُوَ ثَقُلُتُ فِي السَّمُوتِ وَالْوَرْضِ \* لِا تَأْتِيكُمْ الْآلِا بُغْتَةً \* لِا تَأْتِيكُمْ الْآلِا بُغْتَةً \*

<sup>1156.</sup> Mubin; perspicuous. The reason why I have not used a simpler word, such as "plain" or "clear" is explained in n. 716 to v. 17. Mustafa's sermons were not polite reminders, with an eye to the flattery of weaknesses in high places or national vanities or crowd passions. They brought out every foible into the glare of light, by a fiery eloquence fed by inspiration from God.

<sup>1157.</sup> An apppeal to God's most wonderful universe should at once convince a thinking mind of man's nothingness, and God's power, glory, and goodness. Man's term here is fleeting. If he is not warned by the great Signs, and the Messages which call his attention to them, is he capable of any faith at all?

<sup>1158.</sup> Cf. ii. 15. If God's light is removed, the best of them can only wander hither and thither, like blind men, in distraction.

<sup>1159.</sup> The fact of its coming is a certainty: the exact time appointed for it is not revealed by God. If it were, it would be so momentous as to disturb our thoughts and life. It would be a heavy burden to us. Our duty is to be prepared for it at all times. It will come when we least expect it. In the present Gospels Jesus says the same thing: he does not know the Hour, but it will come suddenly. "But of that day and that Hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is." (Mark. xiii. 32-33.)

Wert eager in search thereof: 1160 Say: "The knowledge thereof Is with God (alone), But most men know not."

188. Say: "I have no power
Over any good or harm
To myself except as God
Willeth. If I had knowledge
Of the unseen, I should have
Multiplied all good, and no evil
Should have touched me:
I am but a warner,
And a bringer of glad tidings
To those who have faith." 1161

حَفِيُّ عَنْهَا " قُلُ إِنَّهَا عِلْمُهَا عِنْهُ اللهِ وَلَكِنَّ ٱكْثَرُ النَّاسِ لَا يَعْلَمُوْنَ ○

مه ا- قُلُ لَا آمُلِكُ لِنَفْسِي نَفْعًا وَلاَ ضَرَّا اللهُ وَلَوَ كُنْتُ اَعْلَمُ الْغَيْبَ فَكُو اللهُ وَلَوَ كُنْتُ اَعْلَمُ الْغَيْبَ لَا شَكَارُتُ مِنَ الْغَيْبِ فَي لَا شَكَارُتُ مِنَ الْغَيْبِ فَي مَا مَسَّنِي السُّنُونِ فَي أَنَ اَنَا الله تَنِيرُ لَا تَنْ يَرُكُ وَنَ أَنَا اللهُ تَنْ يَكُولُونُونَ فَي اللهُ وَمِنْ وَنَ أَنْ اللهُ وَمِنْ وَنَ أَنْ اللهُ وَمِنْ وَنَ أَنْ اللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللهُ وَاللّهُ اللّهُ وَاللّهُ 
## SECTION 24.

189. It is He Who created
You from a single person,
And made his mate
Of like nature, 1162 in order
That he might dwell with her
(In love). When they are
United, she bears a light
Burden and carries it about
(Unnoticed). When she grows
Heavy, they both pray 1163
To God their Lord, (saying):
"If Thou givest us
A goodly child, 1164

٩٥- هُوَ الذَّنِ فَ كَلَّاكُمْ مِّنْ تُعْشِ وَاحِدَةً وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ الِيُهَا فَكَتَا تَعَشَّهُا حَمَلَتْ حَمُلًا حَفِيْهُ عُلَا حَمَلَتْ حَمُلًا حَفِيْهُ عُلَا فَكَتَا اللَّهَ رَبُهُمَا لِمِنْ اتَيْتَنَا صَالِحًا تُعَوَا اللَّهَ رَبُهُمَا لَمِنْ اتَيْتَنَا صَالِحًا

1160. Ḥafi is usually construed to mean: "eager or anxious in search of": the preposition following here is 'an=concerning, about. Some commentators (including Rāgib) understand it in this passage to mean "well-acquainted." In xix. 47, with the preposition bi following it, it signifies "well-disposed to," "favourable to, good to, kind to."

1161. A warner to all, and a bringer of glad tidings to those who have faith, because they will profit by the glad tidings. As every one is invited to faith, the glad tidings are offered to all, but they are not necessarily accepted by all.

1162. Cf. iv. 1, and n. 504, where the construction is explained.

1163. The mystery of the physical birth of man, as it affects the father and the mother, only touches the imagination of the parents in the latter stages when the child is yet unborn and yet the life stirs within the body of the expectant mother. The coming of the new life is a solemn thing, and is fraught with much hope as well as much unknown risk to the mother herself. The parents in their anxiety turn to God. If this feeling of solemnity, hope, and looking towards God were maintained after birth, all would be well for the parents as well as for the rising generation. But the attitude changes, as the verses following show.

1164. Goodly: ṣāliḥ; includes the following ideas: sound in body and mind; healthy; righteous; of good moral disposition.

We vow we shall (Ever) be grateful."

- 190. But when He giveth them
  A goodly child, they ascribe 1105
  To others a share in the gift
  They have received:
  But God is exalted
  High above the partners
  They ascribe to Him.
- 191. Do they indeed ascribe
  To Him as partners things
  That can create nothing,
  But are themselves created?
- 192. No aid can they give them, Nor can they aid themselves!
- 193. If ye call them to guidance, They will not obey: For you it is the same Whether ye call them Or ye hold your peace! 1166
- 194. Ferily those whom ye
  Call upon besides God
  Are servants like unto you: 1167
  Call upon them, and let them
  Listen to your prayer,
  If ye are (indeed) truthful!
- 195. Have they feet to walk with?
  Or hands to lay hold with?

لَنُكُونَتُ مِنَ الشَّكِرِيْنَ

. ١٩- فَكُتَّا اللَّهُمَا صَالِكًا جُعَلَا لَهُ شُرَكَاءُ فِيْمَا اللَّهُمَا فَتَعْلَى اللَّهُ عَمَّا يُشْرِكُونَ ٥ فَتَعْلَى اللَّهُ عَمَّا يُشْرِكُونَ ٥ وَهُمُ مُنْ خَلَقُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمُ مُنْ خَلَقُونَ مَا لَا يَخْلُقُ شَيْئًا

١٩١- وَلَا يَسْتَطِيْعُونَ لَهُمْ نَصْرًا وَ الْكَانَ يَسْتَطِيْعُونَ لَهُمْ نَصْرًا وَ الْكَانَعُمُ وَنَ الْمُهُمْ يَضُمُ وَنَ ٥ ١٩١- وَإِنْ تَكُعُوهُمْ إِلَى الْهُلْى ١٩٠- وَإِنْ تَكُعُوهُمْ الْمَالَةُ وَعَلَيْكُمْ اللّهُ الْهُلْى اللّهُ الدّعُونُهُمْ اللّهُ النّبُونَ اللّهِ ١٤٠- إِنَّ النّبِينُ تَنْعُونَ مِنْ دُونِ اللهِ عِبَادٌ اَمْثَا لَكُمْ وَالْمُعُونَ مِنْ دُونِ اللهِ عَبَادٌ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ الللهُ اللهُ ا

> ٩٥- اَلَهُمُ اَرْجُلُّ يَّكُشُوْنَ بِهَا ۖ اَمْ لَهُمُ اَيْدٍ يَبْطِشُوْنَ بِهَا ۖ

<sup>1165.</sup> When the child is born, the parents forget that it is a precious gift of God,—a miracle of Creation, which should lift their minds up to the higher things of God. Instead, their gradual familiarity with the new life makes them connect it with many superstitious ideas or rites and ceremonies, or they take it as a matter of course, as a little plaything of the material world. This leads to idolatry or false worship, or the setting up of false standards, in derogation of the dignity of God.

<sup>1166.</sup> When false worship takes root, the teacher of Truth finds much to discourage him. As far as he is concerned, it seems as if he has produced no effect. Yet his duty is to continue his work, in the spirit of verse 199 below, forgiving all opposition, teaching what is right, and not joining the ignorant in their attitude of doubt and indecision.

<sup>1167.</sup> False gods, whether idols or deified men, or ideas and superstitions, have no existence of their own, independent of God's creation. They are God's creatures, and like servants are subject to His authority. Deified men are not real men, but false ideas of men. They cannot help themselves: how can they help others?

Or eyes to see with? Or ears to hear with? Say: "Call your 'god-partners', 1168 Scheme (your worst) against me, And give me no respite!

- 196. "For my Protector is God, Who revealed the Book (From time to time), And He will choose And befriend the righteous.
- 197. "But those ye call upon Besides Him, are unable To help you, and indeed To help themselves."
- 198. If thou callest them
  To guidance, they hear not.
  Thou wilt see them
  Looking at thee, but
  They see not. 1189
- 199. **Bold to forgiveness;**Command what is right;
  But turn away from the ignorant. 1170
- 200. If a suggestion from Satan Assail thy (mind), 1171

اَهُ لَهُمْ اَعْيُنُ يُبُصِرُونَ بِهِا َ اَمُرْلَهُمْ اَذَانُ يَنْمَعُونَ بِهَا قُلْ انْجُواشُرُكَا عَكُرُ ثُمُّ كِيْلُونِ فَلاَ تُنْظِرُونِ ١٩٠-اِنَّ وَرِلِتَ اللّهُ الذي نَرُّلَ الْكِتَابِ \* وَهُوَيَتُوكَى الطّلِحِيْنَ ۞

١٩٠- وَ الَّانِ يُنَ تَانَّعُونَ مِنْ دُوْنِهِ لاَ يَنْتَطِيْعُونَ نَصْرَكُمْ وَ لاَ انْفُسُهُمْ يَنْصُرُونَ

۱۹۸- وَإِنْ تَكَعُوْهُمْ إِلَى الْهُلْى لَا يَهُمُغُوّا \* وَتَرْدِهُمْ يِنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبُصِرُونَ ۞ ۱۹۹- خُنِ الْعَفْوَ وَأَمُرُ بِالْعُرْفِ وَاعْرِضْ عَنِ الْجِهِلِيْنَ ۞

٢٠٠٠ وَإِمَّا يَأْزُغَنَّكَ مِنَ الشَّيْطِن نَزُعُ

1168 Here is a test and a challenge. If the false gods had any power or even existence, collect them all together, and, says the man of God, "Let them do their worst against me." They cannot; because the whole thing is based on a superstition and a chimaera.

1169. The beauty and righteousness of Muştafā's life were acknowledged on all hands, until he received the mission to preach and to fight against evil. What happened then? Evil erected barricades for itself. It had eyes, but it refused to see. It had ears, but it refused to hear. It had intelligence, but it blocked up its channels of understanding. Even now, after thirteen centuries and a half, a life of unexampled purity, probity, justice, and righteousness is seen in false lights by blind detractors!

1170. God comforts the Apostle and directs his mind to three precepts: (1) to forgive injuries, insults, and persecution; (2) to continue to declare the faith that was in him, and not only to declare it, but to act up to it in all his dealings with friends and foes; (3) to pay no attention to ignorant fools, who raised doubts or difficulties, hurled taunts or reproaches, or devised plots to defeat the truth: they were to be ignored and passed by, not to be engaged in fights and fruitless controversies, or conciliated by compromises.

1171. Even a man of God is but human. He might think that revenge or retaliation, or a little tactful silence when evil stalks abroad, or some comptomise with ignorance, might be best for the cause. He is to reject such suggestions.

Seek refuge with God; For He heareth and knoweth (All things).

- 201. Those who fear God, When a thought of evil From Satan assaults them, Bring God to remembrance, When lo! they see (aright)!
  - 202. But their brethren (the evil ones)<sup>1178</sup>
    Plunge them deeper into error,
    And never relax (their efforts).
    - 203. If thou bring them not A revelation, 1174 they say:

      "Why hast thou not Got it together?"

      Say: "I but follow

      What is revealed to me

      From my Lord:

      This is (nothing but)

      Lights from your Lord, 1175

      And Guidance, and Mercy,

      For any who have Faith."
    - 204. Then the Qur-an is read, Listen to it with attention,

فَاسْنَعِنُ بِاللهِ فَاسْنَعِنُ بِاللهِ فَاسْنَعِنُ بِاللهِ فَاسْنَعِنُ بِاللهِ فَاسَدِيْمُ عَلِيْمُ وَ اللهُ اللهُ عَلِيْمُ وَ اللهَ اللهَ عَلَيْمُ وَ اللهَ عَلَيْمُ وَ اللهَ عَلَيْمُ وَ اللهَ عَلَيْمُ وَ اللهُ عَلَيْمُ وَ اللهُ عَلَيْمُ وَ اللهُ عَلَيْمُ وَ اللهُ عَلَيْمُ وَ اللّهُ عَلَيْمُ وَاللّهُ عَلْمُ اللّهُ عَلَيْمُ وَاللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُو

٣٠- وَإِذَا لَمُ تَأْتِهِمُ بِأَيْهِ قَالُوْا لَوُلَا اجْتَبَيْتُهَا قُلْ إِنْهَا اَتَّبِعُ مَا يُوْلَى إِلَىٰ مِنْ ثَرِّنَ هٰذَا بَصَالِمُومِنْ ثَتِكُمْ وَهُكَا بَصَالَمُومِنْ ثَتِكُمْ وَهُكَاى وَرَحْمَةً يَقَوْمِ يُؤْمِنُونَ ۞ به ٢- وَإِذَا قُرِئَ الْقُرْانُ فَاسْتَمِعُوْا لَكِ مه ٢- وَإِذَا قُرِئَ الْقُرْانُ فَاسْتَمِعُوْا لَكِ

1172. God protects His own, as no one else can. He is the sure refuge—and the only one—for men of faith. If we are confused or angry, being blinded by this world, He will open our eyes.

1173. We go back to consider the ungodly, whom we left at verse 198, in order to be taught out behaviour towards evil. The forces of evil never relax their efforts to draw their "brethren" (those who go into their family) deeper and deeper into the mire of sin and destruction.

1174. "Ayat" here, I think, means specially an Ayat of the Holy Qur-ān. The infidels did not believe in revelation, and used to taunt the Holy Apostle, as much as to say that he used to put together words and promulgate them as revelation. The answer is contained in the sentence that follows. No human composition could contain the beauty, power, and spiritual insight of the Qur-ān. Without inspiration it is impossible to suppose that a man, with or without literary and philosophic training, could produce such a book as the Qur-ān.

1175. "Lights": eyes, faculty of spiritual insight. The revelation is for us (1) spiritual eyes, (2) guidance, and (3) mercy. (1) is the highest in degree: just as a blind man, if he is given eyes and the faculty of sight, is at once removed into an entirely new world, so those who can reach the stage of spiritual insight pass into and become citizens of a wholly new spiritual World (2) is next in degree; the man of the world can act up to the teaching about right conduct, and prepare for the Hereafter. (3) is the Mercy of God, free to every one, saint and sinner, who sincerely believes and puts his trust in God.

And hold your peace: That ye may receive Mercy.

205. And do thou (O reader!)

Bring thy Lord to remembrance
In thy (very) soul,

With humility and in reverence,
Without loudness in words,
In the mornings and evenings;
And be not thou
Of those who are unheedful.

206. Those who are near 1176
To thy Lord, disdain not
To do Him worship:
They celebrate His praises,
And bow down before Him. 1177

وانصِتُوا لَعُلَّكُمْ تُرْحُمُونَ

ه ٢٠- وَاذْكُرُرُّرُبُكُ فِى نَفْسِكَ تَضَرُّعًا وَّ خِيْفَةً وَدُوْنَ الْجَهْرِمِنَ الْقَوْلِ پِالْغُكُ وِ وَالْاصَالِ وَ لِا تَكُنُّ مِّنَ الْعَلْمِلِينَ ۞

> ۲۰۹- اِنَّ الَّذِيْنَ عِنْكَ رَبِّكَ لَا يَسْتَكُلِّبُرُوْنَ عَنْ عِبَادَتِهِ لِاَ يَسْجُوْنَهُ وَلَهُ يَسْجُلُوْنَ أَلِيَّا إِلَّهِ وَلَهُ يَسْجُلُوْنَ أَنَّ



<sup>1176.</sup> The higher you are in spiritual attainment, the more is your desire and your opportunity to serve and worship your Lord and Cherisher and the Lord and Cherisher of all the worlds; and the greater is your pride in that service and that worship.

<sup>1177.</sup> At this stage a Sijda or prostration is indicated, as symbolical for our humble acceptance of the privilege of serving and worshipping God,—a fitting close to a Sūra in which we are led, through a contemplation of the stories of the Messengers of God, to the meaning of revelation and its relation to our moral and spiritual progress.

#### APPENDIX IV.

Egyptian Chronology and Israel (see vii. 104, n. 1072)

In order to get some idea of the comparative chronology of Egypt and Israel, we must first consider what data we have for Egyptian chronology. Israel's surviving records date from a time many centuries later than Israel's contact with Egypt. On the other hand Egypt's records in monuments, inscriptions, tombs, etc., are rich and absolutely reliable as far as they go.

Of the surviving old civilisations, Egypt and China go back furthest in time with historical material. Egypt has the more interest for us, because geographically she was centrally situated, and she influenced and was influenced by almost every important cultural movement in Asia, Europe, and Africa. Nothing happened in Mediterranean history that had not some points of contact with Egypt.

The first broad division in Egyptian choronology is between the pre-Dynastic and the Dynastic periods. The pre-Dynastic period is all pre-history. But recent researches have thrown a great deal of light on the culture of that period, and we know many more details about the arts and tools of that period in Egypt than we do for the corresponding periods of pre-history in other countries.

With the first Egyptian Dynasty of rulers begins the Dynastic period. What were the Egyptian Dynasties, and why is so much prominence given to them in Egyptian chronology? The reason is that though we can form a graphic idea of the sequence of events and in many cases of the details of events, arts and crafts, manners and customs, cults and ceremonies, and social and economic conditions in the Dynastic period, we are not yet able, except for occasional and isolated glimpses, to give any accurate figures of early dates to connect them with our chronology B.C. On the other hand we have abundant materials to justify us in placing certain events or personages or ideas in some division of the Dynastic scheme. We can say that such and such ideas held sway under the 18th Dynasty or that such and such invasion, outwards or inwards, took place at the close of the 14th Dynasty.

The Dynastic scheme rests mainly on the lists and fragments preserved from the writings of one Manetho, an Egyptian priest and annalist, who lived under Ptolemy I and Ptolemy II (B.C. 313-246), the inheritors of the Egyptian portion of Alexander's Empire. For his Egyptian history in Greek he had access to Egyptian records. His scheme of Dynasties therefore supplies a rough chronological frame-work into which can be fitted our ever increasing detailed knowledge derived from Egyptian monuments, tombs, and excavations. His first Dynasty begins with the unification of Upper and Lower Egypt, but its actual date B.C. has been placed at between such wide margins as 5500 B.C. and 3300 B.C.

The two Egypts may be considered distinct ethnical and perhaps geographical divisions, which tend to assimilate when they are united politically, but whose physical

characteristics are different, as also their outlook when there is political division. Lower Egypt looks to the Mediterranean, and its population is mixed, containing almost all the Mediterranean and Arab elements, while Upper Egypt looks to interior Africa (Nubia. Sudan, Abyssinia, etc.), and its population tends to have more and more African characteristics. The whole of Egypt has had a ribbon development, the population and cultivation being confined to the banks of the Nile. Without the Nile Egypt would be just a desert forming a link in the long chain of tropical and sub-tropical deserts stretching from the Sahara, the Libyan desert, the Arabian deserts, through the Persian, Baluchistan, Sindh, and Rajputana deserts, to the Turki and Gobi deserts in Central Asia. But Upper Egypt is purely a long irregular line along the banks of the Nile, while Lower Egypt has the broad fan-like delta in which the many mouths of the Nile run into a very irregular coast-line extending over about 200 miles. Lower Egypt had (and has) much marsh-land, and its low-lying configuration was subject to many physical changes, in the same way as invasions and foreign immigrations gave its population a less stable character. Its cities, such as Sais and Tanis (Zoan), were also less stable in character, and Memphis (near the site of modern Cairo) had to be just above the Delta. On the other hand, the Capitals in Upper Egypt, such as Thebes (or No), with their magnificent temples and tombs, were safe above Nile waters in the highest inundations until the modren dam of Asuan was built many miles above them. Even after the union of the two Egypts, the King wore a double crown. The boundary between Upper and Lower Egypt was never clearly defined, because in spite of frequent interruptions in the unity of the country, the identification of Egypt with the Nile made the unity of Egypt a political and economic necessity. The present boundary of Lower Egypt is just south of Cairo, making Lower Egypt include just the Delta. The tract between Cairo and Assiut is sometimes called Middle Egypt and is distinguished from the rest of Upper Egypt, which is higher up the river.

There being such wide variations in the estimate of ancient dates by competent authorities, the only practicable course is to refer ancient events to Dynasties according to Manetho's scheme. In the later dates it is sometimes possible to express a date in approximate figures B.C., but such figures are uncertain, whereas the sequence of Dynasties may be taken to be a stable fact in Egyptian history, although some of Manetho's material, when it can be tested, has proved to be inaccurate. But we have only Manetho second-hand. The inaccuracies may be due not to Manetho but to his transmitters. Thirty-one such Dynasties are reckoned, and they may be grouped into Periods as follows:—

- I. The Old Kingdom, Dynasties I to VIII, including (a) the first three Dynasties, with a new orientation in Egyptian Art, and (b) Dynasties IV to VI, the Pyramid Period, during which the Great Pyramid and the second and third Pyramids of Ghizeh were built. The capital now came to Lower Egypt, to the site of Memphis, near modern Cairo.
- II. The Middle Kingdom, Dynasties IX to XVII. In Dynasties IX and X the centre of gravity moved from Memphis in Lower Egypt to Middle Egypt. In the XIIth Dynasty many of the great monuments of and near Thebes (Karnak, Luxor, etc.), were constructed. Perhaps the movement higher up the river was necessitated by

foreign invasions in Lower Egypt. Dynasties XV to XVII are called the Hyksos Period, when a Syrian Dynasty was established in Lower Egypt, with a sort of lordship over the native Dynasties of Upper Egypt, and international connections in other Mediterranean countries. We shall presently speak of the Hyksos Pharaohs, who have been placed in the 17th, 18th, and even 26th century B. C.

III. The New Empire, Dynasties XVIII to XX, crowded with events. The dates now begin to be more definite: the period may be placed between about 1580 B.C. and about 1200 B.C. The foreign Hyksos were driven out; the empire was extended to Syria and Nubia; perhaps even the Euphrates was reached. Some of the most wonderful works of Egyptian art date from this period.

IV. The Dynasties of the Delta, Dynasties XXI to XXXI, including a Dynasty at Sais (on one of the western branches of the Deltaic Nile). But Assyrian and Persian invasions were now weakening the power of Egypt. The dates now became more certain. The XXIst Dynasty was roughly about 1100 B.C. The XXVIIth Dynasty was ended by the invasion of the Persians under Cambyses in 525 B.C. The Persians held sway (with Egyptian local dynasties under them) until the XXXIst Dynasty, when the last Pharaoh fled to Ethiopia about 340 B.C.

V. The Egyptian Dynasties have now ended, and we are in firm history: the Macedonian Period after Alexander's conquest 332 B.C., and the Dynasty of the Ptolemies, 323 B.C. to 30 B.C.; and the Roman Period 30 B.C. to 639 A.D., after which the Arab and Turkish conquests evolved modern Egypt and Muslim Egyptian civilisation.

Having cleared the chronological background, we are now in a position to examine the date about Israel's stay in Egypt in order to see if we can get some idea of the time in Egyptian history when the contact took place. We saw that Dynasties XV to XVII were concerned with the Hyksos (or Shepherd) kings. They were foreigners from Asia, but it is not quite clear exactly what race they belonged to. Josephus supposed that they were Israelites, but that theory is untenable. It has been conjectured that they were Phoenicians, or Amalekites, or Hittites. In any case they were Semites. They founded a city called Zoan (Tanis) on one of the eastern branches of the Deltaic Nile, and were in close communication with the Hittite city of Hebron in the south of Palestine. That would be their own city, but their capital would probably be the same as the old Egyptian capital at Memphis when they were well-established. They are credited with having invented the Semitic alphabet of 22 letters, which Their invention (through the Phoenician) is the parent of all modern alphabets. probably helped in the process of converting old Egyptian Hieroglyphics from picturewriting to phonetic writing. As the Hyksos had close relations with Hebron in Palestine, and Abraham and Israel had settled in the Palestine country, a nexus would be established, by which the first Israelites would be attracted to Zoan in Egypt. It must also be remembered that southern Palestine was a poor country and subject to frequent famines, while Deltaic Egypt was well-watered by the Nile, and suffered from famines only on the rare occasions when the Nile failed to inundate. attraction of Egypt for the famine-stricken lands of the neighbourhood would therefore be strong. And this is proved in the story of Joseph and his brethren. ٠.

Can we form even a rough idea of the dates of the Hyksos occupation? At the latest the Hyksos period ended about 1600 B.C. Renan is therefore probably not far wrong when he places the Hyksos occupation about 2000 B.C. Possibly a date between 2000 B.C. and 1600 B.C. may be nearer the mark. If we suppose Joseph to have been the Wazīr of one of the Hyksos Pharaohs in the Delta, there is no great violence of probabilities in the suggestion, as Joseph and the Hyksos would be of kindred races. In that case Joseph's date would fall somewhere between the 19th and the 17th century B.C.

No reference to Joseph or Moses has been found in Egyptian records. The solitary reference to Israel (Ysraer, r=1) in a stele of Mer-en-Ptah or Mineptah (about 1225 B.C.) seems to refer to Israel in Palestine rather than to Israel in Egypt. At this we need not wonder, as the Pharaoh who honoured Joseph was strictly speaking only a foreigner. When the reaction against the Hyksos took place and the Hyksos were overthrown, the Egyptians would not probably be anxious to remember the interrupted period or to preserve its memory. The Pharaoh who "knew not Joseph" looked upon the Israelites as contemptible slaves, not worthy of a thought except when they revolted, and then only as a despised race fit to be punished and kept in its place. It may be noticed, however, that the land of Goshen in which Israel dwelt and multiplied between the time of Joseph and the time of the Exodus, was a frontier tract of Egypt in the neighbourhood of the Hyksos city of Zoan in the Delta.

In seeking the approximate date of Moses, we must again look to the probabilities of Egyptian history. It was formerly the received opinion that Rameses II (say about 1250 B.C.) was the Pharaoh who oppressed Israel in Egypt, and that the exodus may have taken place under his immediate successor Mineptah (say about 1225 B.C.). The vigorous policy of Rameses II and the spirit of his time would be consistent with this view. But this date is almost certainly too late. There are indications pointing to the Israelites having already been settled in Canaan by this time. The Hyksos were turned out by the XVIIIth Dynasty, which established the New Empire in the 16th century B.C. Thothmes I (Tethmosis I, about 1540 B.C.) is more likely, in the first flush of his nationalist campaign, to have oppressed the Israelites and led to the exodus. His date fits in better. And his character also accords with the description in sacred history. He centralised the monarchy and made it a military autocracy. Militarism went with the lust of war and foreign conquest. He carried his arms as far as the Euphrates. Slaves, plunder, and foreign tribute made Egypt opulent and arrogant, and he added many monuments to Thebes. We can imagine him in his splendid Court, scarcely paying any attention to Moses, and viewing all his complaints with amusement mingled with contempt and impatience. But retribution was to come in God's good time. The men who followed God's message—Israel in the time of Solomon (a little after 1000 B.C.), and more completely, the Muslims in the time of Hadhrat 'Umar and his successors—became lords of the East and the West (Q. vii. 137), and ancient Egypt's glories were eventually buried in the sands.

It was this same Pharaoh, Thothmes I, who took for his partner on the Throne his daughter Hatshepshut. If Thothmes was the Pharaoh in Moses's story, we may

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suppose that it was this same celebrated strong-minded lady, Pharaoh's daughter, who found the child Moses (Exod. ii. 10), and brought him to her mother to be adopted into the family (Q. xxviii. 9). Like her father, she was a great supporter of the national cults. Moses was nurtured in the palace, and learned all the wisdom of the Egyptians, then reputed to be the wisest of the nations. With their own wisdom he foiled them. Thus in God's Plan the enemies of God and the enemies of Israel (Q. xx. 39) were the very ones who were used as instruments for the purposes of God and the salvation of Israel.

References: E. B., Egypt; D. A. Mackenzie, Egyptian Myth and Legend; Renan, History of the People of Israel, 3 vols.; Joseph Cattani Pasha, Coup d'oeil sur la chronologie de la nation Egyptienne, Paris 1931; Sir W.M. Flinders Petrie, History of Egypt, 3 vols. Cambridge Ancient History, vol. I. Chapter IV. (111).

### APPENDIX V.

Egyptian Religion and its Steps Towards Islam (see vii. 123, n. 1082)

This should be read along with Appendix IV in which a discussion on Egyptian chronology will be found.

God's Plan works silently but surely among all nations and all times. In the most fantastic forms of religion appear gleams of His Light of Unity, calls to Islam, i.e., man's submission of his will to the Universal Will (see C. 7-10). From that point of view the religious history of Egypt from the most ancient times to the present day is most interesting, as is indeed the religious history of any country for which we have records of thought and development. That of India touches us dearly, but it is not directly relevant in a translation and exposition of the Qur-ān. The religious history of Israel is just an earlier chapter of the history of Islam, and our doctors and commentators have written in great detail about it. Sometimes, I think, they have attached exaggerated importance to it. But none of them has paid much attention to Egypt from this point of view. Our people know very little of ancient Egypt and have shown little interest in it. It is a healthy sign that modern Egypt is showing much interest in it, and I hope that it will in time recognise in it a valuable unfoldment of religious ideas leading up to Islam.

The field of Egyptology is vast and is being extended every day by the diligent researches of archaeologists and scholars. I do not propose to write an essay on Egyptian religion. But I wish to put forward a few considerations to show how God's Plan and Will worked steadily, in Egypt as elsewhere, towards greater and greater appreciation, on the part of the people, of God's true nature and the real purpose of religion. The eternal light of Unity and Islam shines in many ways, and its rays give light to the spiritual aspirations of mankind in the darkest periods. With a gifted and artistic people like the Egyptians, their religious sense was led, in spite of many rebuffs, gradually to a purer and purer conception of man's eternal destiny, until Muhammad's Message was preached to them in the very language in which it was originally preached in Arabia. And that language, Arabic, became and is now the language of the Egyptian people themselves.

In the pre-Dynastic Egypt there must already have been a great deal of development in the religious conceptions which afterwards showed such vitality in Dynastic Egypt. The Old Kingdom, including the Pyramid Period, shows that the Egyptian mind was obsessed with the certainty of life after death. It was also impressed with ideas of grandeur, order, and precision in the universe,—ideas which found eloquent expression in the grand conceptions and mathematical symmetry and simplicity of its architecture. Its massive dignity and repose are also reflected in the faces and poses of the figures in Egyptian statuary and painting. The unending expanse and the mystery of the desert seem to have acted on the Egyptian mind like a soporific and made it less active in mundane affairs and less practical in speculation

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than that of some other races of similar gifts. What mysteries are typified in the proportions of the Pyramids and their internal galleries and mysterious chambers, we shall probably never know with certainty. But a haunting sense of death and of the other world seems to oppress us in its atmosphere, as it does in the grim scenes of the "Book of the Dead." As Prof. T. E. Peet remarks (Cambridge Ancient History, vol. I, p. 354), "the Egyptian mind closely associated together men, gods, and the dead as merely three spices of a single genus." Each of these it considered was subject to an irresistible force called Hike or Heka: hence the force of Magic, Incantations to the Dead, and Rites and Formularies in daily life.

The Middle Kingdom brings us face to face with fresh ideas. We have no data with which to appraise the influence of foreign cults and foreign ideas during the period. But knowing, as we do, how Egypt acted as a magnet to the world at large and how many points of contact the Euphrates valley civilisations and the Nile valley civilisations had with each other, we may well suppose a broadening of Egyptian culture and civilisation in consequence. The Hyksos may have been Egyptianised in Egypt, but they could not have failed in their turn to contribute Syrian and Semitic ideas to Egypt. Among these were Monotheism, a patriarchal organisation of society, and an impatience of priestly, or caste domination. These must have contrasted strangely with the chaotic Pantheon of countless deities, the lash-driven slaves living huddled in the cities, and the dedicated priests and richly endowed temples which catered for the privileged few, but lived by the sweat of the brow of the unprivileged many.

The New Empire was the flowering period of Egyptian genius and requires special consideration. The crudities of the old pre-Dynastic chaotic Pantheon had been in process of attrition through the centuries. Local gods tended to be absorbed in general gods. Some sort of rationalisation and spiritualisation had been going on throughout the Dynastic period. A process of systematisation and unification was now consciously undertaken. The primitive worship of animals has gradually been transformed into a system of animal-gods, with human bodies and animal heads. The human bodies represented the anthropomorphic tendencies while the animal heads became types of qualities. For example, Anubis, with the dog-emblem, was the door-keeper, the messenger, the custodian of the dead. Apis, or Hapis, the sacred bull of Memphis, symbolised the renewal of life; he was identified with Osiris; there were great rejoicings when a new Apis (a black bull calf) was found, and great mourning and costly butial when one died. Thoth, the god of wisdom and magic, was symbolised by an ibis, that stately, mute, mysterious bird of passage in the Nile valley.

In addition to the symbolism of aninals there was the worship of the great phenomena of nature, the Nile, the giver of agricultural bounties to Egypt, and the sun, which, as the good Ra, became the supreme god in Egypt. Then there was the myth of Osiris the good, who came to the earth for the benefit of mankind, was killed by the malice of Set, the power of evil, and reigns as the judge of the dead in the lower world. His faithful wife Isis and his falcon-eyed son Horus figure in the mysteries. It is possible that the Osiris myth itself arose from a myth of the Nile or the sun.

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than that of some other races of similar gifts. What mysteries are typified in the proportions of the Pyramids and their internal galleries and mysterious chambers, we shall probably never know with certainty. But a haunting sense of death and of the other world seems to oppress us in its atmosphere, as it does in the grim scenes of the "Book of the Dead." As Prof. T. E. Peet remarks (Cambridge Ancient History, vol. I, p. 354), "the Egyptian mind closely associated together men, gods, and the dead as merely three spices of a single genus." Each of these it considered was subject to an irresistible force called Hike or Heka: hence the force of Magic, Incantations to the Dead, and Rites and Formularies in daily life.

The Middle Kingdom brings us face to face with fresh ideas. We have no data with which to appraise the influence of foreign cults and foreign ideas during the period. But knowing, as we do, how Egypt acted as a magnet to the world at large and how many points of contact the Euphrates valley civilisations and the Nile valley civilisations had with each other, we may well suppose a broadening of Egyptian culture and civilisation in consequence. The Hyksos may have been Egyptianised in Egypt, but they could not have failed in their turn to contribute Syrian and Semitic ideas to Egypt. Among these were Monotheism, a patriarchal organisation of society, and an impatience of priestly, or caste domination. These must have contrasted strangely with the chaotic Pantheon of countless deities, the lash-driven slaves living huddled in the cities, and the dedicated priests and richly endowed temples which catered for the privileged few, but lived by the sweat of the brow of the unprivileged many.

The New Empire was the flowering period of Egyptian genius and requires special consideration. The crudities of the old pre-Dynastic chaotic Pantheon had been in process of attrition through the centuries. Local gods tended to be absorbed in general gods. Some sort of rationalisation and spiritualisation had been going on throughout the Dynastic period. A process of systematisation and unification was now consciously undertaken. The primitive worship of animals has gradually been transformed into a system of animal-gods, with human bodies and animal heads. The human bodies represented the anthropomorphic tendencies while the animal heads became types of qualities. For example, Anubis, with the dog-emblem, was the door-keeper, the messenger, the custodian of the dead. Apis, or Hapis, the sacred bull of Memphis, symbolised the renewal of life; he was identified with Osiris; there were great rejoicings when a new Apis (a black bull calf) was found, and great mourning and costly butial when one died. Thoth, the god of wisdom and magic, was symbolised by an ibis, that stately, mute, mysterious bird of passage in the Nile valley.

In addition to the symbolism of anin als there was the worship of the great phenomena of nature, the Nile, the giver of agricultural bounties to Egypt, and the sun, which, as the god Ra, became the supreme god in Egypt. Then there was the myth of Osiris the good, who came to the earth for the benefit of mankind, was killed by the malice of Set, the power of evil, and reigns as the judge of the dead in the lower world. His faithful wife Isis and his falcon-eyed son Horus figure in the mysteries. It is possible that the Osiris myth itself arose from a myth of the Nile or the sun.

There was a gradual perception of Monotheism, a realisation that God is One and above names. But the picturesque forms, festivals, and representations remained, and as the priests of all grades enjoyed special privileges and monopolised knowledge and learning, the people remained ignorant. They were exploited and practically enslaved. It was in the midst of such conditions that Moses came. He came to rescue his own people from the bondage of Egypt, a task which he performed. But it must not be forgotten that his mission was also addressed to the king of Egypt and to the people of Egypt. Here also he sowed the seed, although he did not reap the fruit. The king, the Pharaoh, was almost looked upon as a god, and looked upon himself as a god. He had to be humbled, and he was humbled. But God's purpose is not merely to humble. It was also to lead from darkness to light. If the particular Pharaoh was too hard-hearted to respond, his descendant in the fifth or sixth generation made a public confession of the One True God, as we shall see presently. What of the people? The wise men of Egypt, who were confronted with Moses, repented of their deceit, and saw the light by the grace of God, according to the Quranic narrative. Though they were threatened and perhaps martyred, their fate must have opened the eyes of the people and prepared them for the remarkable religious revolution which we shall now proceed to describe.

The Pharaoh of the Exodus was probably Thothmes I (about 1540 B.C.). The Pharaoh Amenophis IV (about 1350 B.C.) adopted the worship of the One Supreme God as the State religion. He had been a high priest of the Sungod at Heliopolis, but had begun to look upon the multiplicity of gods in the Egyptian Pantheon as a blot on Egyptian religion. His original name had been Amen-hotep ("Ammon is satisfied") as being devoted to Ammon the great god of the State religion at Thebes. He changed his name to Akhen-Aton ("Pious to Aton") and worshipped the Supreme God under the name of Aton. He abandoned the city of Thebes as being devoted to Ammon and founded a new city near the site of what is now Tel-al-Amarna, between Thebes and Memphis, and dedicated it to Aton the Supreme God. The clay tablets discovered at Tel-al-Amarna in 1887 throw much light on the relations of Egypt with her tributaries in Syria. The alphabet on the tablets is the Cuneiform of Assyria; the language is Semitic, and closely akin to Hebrew. Unfortunately the religious revolution of Amenophis IV did not last. The city was only inhabited twenty years. His second son-in-law and successor, Tutenkh-Aton, carried out a counter-revolution. He went back from Aton to Ammon, changed his own name to Tutenkh-Amen, and restored the temples at Karnak and the cult of Ammon. The recent finds from his tombs show what exquisite skill the artists and artisans of Egypt had then attained. The pure religion remained established on the throne only for two generations, but we need not suppose that it was rooted out of the minds of the people.

The later Dynasties, XXI to XXXI, saw the decay of Egypt as a Power. The Assyrian and Persian invasions ultimately extinguished the freedom of Egypt. With the coming of Alexander the Great (332 B.C.) and the foundation of the city of Alexandria, a new era dawned on the culture of Egypt. It mingled with Greek and other thought, and became cosmopolitan in nature. Already, in the time of Herodotus, the sensitive Greek mind had been impressed with the mystery and wisdom of Egypt. It now made the soil of Egypt cosmopolitan in religion, culture, and philosophy. The

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Ptolemaic dynasty held a broadly tolerant attitude, and even imported the rites of Serapis from the Black Sea and assimilated him to Apis the Bull of Memphis. The new cult of Serapis spread widely over the East, and later, when Egypt came under the Roman Empire (30 B.C.), into the very heart of that Empire. The Serapion in Alexandria, with its famous library, became for a few centuries the true intellectual centre of the world. The very unfavourable picture drawn of Egyptian religion in Lytton's Last Days of Pompeii must be referred to the somewhat hybrid cult of Isis as practised in foreign lands rather than to Egyptian religion generally. What course real Egyptian religion took in this period we have no means of judging accurately. In the light of earlier and later events we may suppose that the steady, honest industrious Egyptian peasantry and people went on pursuing the even tenor of their career with the same mystic longing for a practical religion which was preparing them for purer forms of worship and a juster distribution of the fruits of labour.

Alexandria in the first centuries of the Christian era was resounding with the shouts of every kind of philosophy and the teaching of every kind of religious sect, from East and West, North and South, but mainly from the East, which has ever been a nursery of religious ideas. A special quarter was assigned to the Jews in the city. It became the true centre of Hellenised Judaism, and claim Josephus among its disciples. Neo-Pythagoreanism, Neo-Platonism, Gnosticism, and Manichaeism found a home there. Mithraism, which was so widely spread in the Roman Empire, especially in the army, in the first three centuries A.D., was probably represented on its philosophic side in Alexandria. Its intermixture of races, creeds, philosophies, and religions, produced an atmosphere of chaos, which was not cleared until the advent of Islam.

But from a religious point of view our greatest interest in Egypt in the first seven centuries of the Christian era is in the development of Christianity itself. It is difficult to say when exactly Christianity began to displace the older Egyptian cults. But when Christianity was well-established, we find Egypt one of its most important centres. But the new Christianity which was evolved out of the ruins of Christ's simple teaching had four distinct attitudes towards organisation, speculative doctrine, asceticism and mysticism. (1) The native Egyptian or Coptic Church was contemplative, ascetic, and mystical. Monasticism became so rampant that it seriously affected the growth of population and degraded the position of women. (2) The Alexandrian school developed on Greek lines,—political, ambitious, speculative, philosophical, and liable to break up into numerous sects and heresies, each party trying to dominate and put down the others as heretical by the strong arm of the law. (3) The Bishop of Rome, when the seat of the Empire was transferred to Constantinople in 330, gradually developed political power in Italy. He inherited the Roman genius for organisation, and the invasion of the Germanic tribes gave him an opportunity not only of extending the Roman Catholic Church over the whole of Central and Western Europe, but of establishing the Church as superior to the state when the Papacy became an established political power. (4) The Orthodox Eastern Church, and all the sects which it fought in the East, tended ultimately to vanish before the advance of Islam. Had it not been for the vast Slav territories over which it obtained sway, in and around Russia and afterwards in Siberia, the Orthodox Eastern Church would have been reduced to a negligible position like the Coptic Church in Egypt. With pretensions to rule the State, it had yet become, in Kingsley's words in "Hypatia", the "stipendiary slave-official" of the Empire, sharing in all its effete corruption.

But we are anticipating. Before the Roman Catholic Church parted from the Orthodox Eastern Church, the united Church fought with and suppressed many so-called "heresies", some of which represented the views of primitive Christianity, and the scene of many of these doctrinal fights was in Egypt. The one that interests us most is Arianism. Arius was an Alexandrian Presbyter early in the fourth century A.D. and fought hard for the doctrine of Unity, the simple conception of the Eternal God, as against all the hair-splitting and irrational distinctions in the nature and persons of the Godhead, which finally crystallised in the doctrine of the Trinity. propounded and maintained with much personal acrimony by Athanasius. Athanasius himself was born in Alexandria and became Bishop of Alexandria. He may be counted as the father of Orthodoxy (as now understood in Christianity) and the real systematiser of the doctrine of the Trinity-" three in one and one in three." Up to the third century A.D. the Unitarians had been in the majority in the Christian Church, though subtle metaphysicians had started disputes as to the meaning of "God becoming man," the Logos or the Word, the Power of God, whether the Father and the Son were of the same substance or of similar substance, whether the Son could be said to have been created by the Father, and numerous questions of that kind. They do not interest us now, but they rent the Christian world into many jarring sects until the mission of our Holy Apostle dissipated the mists and re-established the doctrine of Unity on a firm and rational basis.

As I have said, the Christian Churches in the East, as well as the Germanic nations which came later into the fold, adhered to Unity although not in the pure form which was made clear in the Holy Qurān. The issue was joined between Arius and Athanasius, and the first General Council of the Christian Church, that of Nicaea (in Bithynia) in 325, decided against Arius and unitarianism. The controversy, however, still continued to rage until 381, when the Council of Constantinople, called by the Emperor Theodosius the Great, confirmed the Nicene doctrine of the Trinity and declared it to be the only Orthodox one. Though controversies, protests, and persecutions continued long afterwards, we may take that date as the date of the fall of Christianity. Even in Western Christianity, as late as 496, Clovis the Frankish king was the only Christian sovereign sophisticated enough to follow the subtle doctrine of the Trinity. The others were brought into line by political power later.

The Christian creed became narrower and narrower, less and less rational, more and more inclined to use earthly weapons to suppress the eternal truth of God. In 415 the Jews were expelled from Alexandria. In the same year and in the same city the beautiful, modest, eloquent philosopher and mathematician, Hypatia, was murdered,—an outrage against both rationalism and the intellectual and religious position of woman in human society. The murder was a particularly brutal one. She was dragged from her chariot in the streets, stripped naked, and suffered a lingering death in a Christian Church. Her body was then cut to pieces and burned. The worst feature of the crime was the complicity of the Patriarch of Alexandria, who was not only the chief religious dignitary of the Orthodox Church in Egypt but the de facto repository of political power. Meanwhile the native Christian community—the Coptic Church,—which had all along clung to the Monophysite doctrine, a corrupt form of Unitarianism, was out of the pale, and its members were held down as a depressed class by their Orthodox brethren. The latter also, basking in official sunshine, collected

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power and property into their own hands. As Kingsley remarks in Hypatia, the Egyptian Church "ended as a mere chaos of idolatrous sects, persecuting each other for metaphysical propositions, which, true or false, were equally heretical in their mouths because they used them as watchwords for division." The social conditions produced an amount of discontent, for which the redress came only with the advent of Islam.

It was for this reason that the Copts and the inhabitants of Egypt generally welcomed the forces of Islam under 'Amr as deliverers in 639 A.D. The power was taken over by the victorious army of Islam from Cyrus (called Muqauqas in Arabic through the Coptic), the Patriarch of Alexandria, but it was used by the army of deliverance to enlarge the liberties of the Egyptians, to admit them into the universal brotherhood of Islam, and to improve the resources of the country for the benefit of the people. Except a negligible remnant of conservatives the Egyptians as a nation accepted the religion, the language, and the institutions of the Arabs and embarked on a new course of history, which it is unnecessary to follow further in this note.

It should be remarked, however, that what happened in Egypt happened The jarring sectarian irrational religions gave place before generally in western Asia. the triumphant religion of Unity and Brotherhood, and the Byzantine Empire receded and receded until it was swept out of existence. The feeble efforts made by the Emperor Leo the Isaurian in 726-731 to restrict the use of images were a reflection of the puritanical zeal of Islam. But they did not succeed in the area of his authority, and they completely alienated the Papacy from the Eastern Orthodox Church. The Bishop of Rome had been consolidating his power, and in the person of Gregory I (590-604) had already assumed the control of Italy and was seeking the aid and support of the Barbarian invaders who eventually became the pillars of the Papacy. The final and open rupture between the Orthodox Eastern Church and the Roman Catholic Church took place in 1054. But the earlier dates are remarkable. After the birth of the Holy Apostle of Islam the disruption of the Orthodox Christian Church (which had now become an anachronism) began. When Islam was making its triumphant march in the 8th century after Christ, the original (Greek) Church began to take some steps to put its own house in order. But it had lost its mission, and the new Islamic people took its place. The Western Church has since worked on definitely new lines, and its offshoots among the Protestant Churches have, consciously or unconsciously, been influenced by the broad principles of Islam. What the course of future religion may be and how God will unfold His All-Wise Plan it is not given to us mortals to know. In the Islamic Brotherhood many changes have taken place and are taking place. Egypt, in spite of her many vicissitudes in the Islamic period, is in the intellectual forefront among the Arabic-speaking nations of Islam. We pray that her people may be guided, through their educational, cultural, and religious channels, to work with a new spirit for the progress of Islam and the glory of God.

References: Those given for Appendix IV; and in addition: Sir E. A. Wallis Budge, Gods of the Egyptians; and his latest book From Fetish to God in Ancient Egypt (Oxford 1934); Budge, Book of the Dead; A. W. Shorter, Introduction to Egyptian Religion (1931); Adolf von Harnack, History of Dogma, 7 vols., is an elaborate detailed German account of how Christian Dogma grew up and may be read in an English translation; a handier book is R. W. Mackiy, Rise and Progress of Christianity (1854); C. Kingsley's novel Hypatia gives a good picture of social and religious conditions in Christian Egypt in the fifth century. On the identity of al-Muqauqas (Pkauchios) with Cyrus, see Dr. A. J. Butler's Arab Conquest of Egypt, (Oxford 1902), pp 508-562.

### INTRODUCTION TO SURA VIII (Anfāl)

In the previous Introductions to the Sūras we have shown how each Sūra is a step or gradation in the teaching of the Qurān. The first seven Sūras, comprising a little less than one-third of the Qurān, form a gradation, sketching the early spiritual history of man and leading up to the formation of the new Ummat or Community of the Holy Apostle. Now we begin another gradation, consolidating that Ummat and directing us as to various phases in our new collective life.

In this chapter we have the lessons of the Battle of Badr enforced in their larger aspects: (1) the question of war booty; (2) the true virtues necessary for fighting the good fight; (3) victory against odds; (4) clemency and consideration for one's own and for others in the hour of victory.

As regards booty taken in battle, the first point to note is that that should never be our aim in war. It is only an adventitious circumstance, a sort of windfall. Secondly, no soldier or troop has any inherent right to it. A righteous war is a community affair, and any accessions resulting from it belong to God, or the community or Cause. Thirdly, certain equitable principles of division should be laid down to check human greed and selfishness. A fifth share goes to the Commander, and he can use it at his discretion; for his own expenses, and for the relief of the poor and suffering, and the orphans and widows (viii. 41). The remainder was divided, according to the Prophet's practice, not only among those who were actually in the fight physically, but all who were in the enterprise, young and old, provided they loyally did some duty assigned to them. Fourthly, there should be no disputes, as they interfere with internal discipline and harmony.

These principles are followed in the best modern practice of civilised nations. All acquisition of war belong absolutely to the Sovereign as representing the commonwealth. In the distribution of booty not only the actual captors but also the "joint captors" and the "constructive captors" share. See Sir R. Phillimore's International Law (1885), vol. 3, pp. 209-10, 221-24.

As regards the military virtues, which are the types of virtues throughout life, we are shown by an analysis of the incidents of Badr how, against the greatest odds, God's help will give the victory if men are fighting not for themselves but for the sacred Cause of God. And directions are given for the treatment of prisoners and for maintaining the solidarity of the Muslim community.

The date of this Sūra is shortly after the battle of Badr, which was fought on Friday, the 17th of Ramadhān in the second year of the Hijra. A short account of the battle is given in n. 352 to iii. 13.

Summary.—All booty is really at the disposal of God's Apostle under directions from God. Men of faith accept and obey these directions with cheerfulness. Victory and the prize of victory come from God, as was proved at Badr (viii. 1-19, C. 89).

Obedience and intelligent discipline, zeal, faith, and gratitude to God, are the true passports to success and protection from the assaults of evil. Evil will be piled up with evil and destroyed (viii. 20-37, and C. 90).

The battle of Badr was a testing time, and showed how virtue and valour can conquer against odds. Steadfastness and obedience; faith, courage, and fearlessness; due preparation and free expenditure of resources and energy;—these are expected from you by God, and His help is all sufficient (viii. 38-64, and C. 91).

Even tenfold odds against you do not count if you are fighting for truth and faith against enemies of truth and faith; but remember clemency and consideration in the hour of victory (viii. 65-75, and C. 92).

C. 89.—Fight the good fight, but dispute not (viii. 1-19.) About the prize; that is for God To give. Men of faith act and obey. Tis nobler to fight for Truth Than to seek worldly gain.

To the pure in faith God will give The mind and the resources to conquer. They but fight, with no thought Of ever turning back: the victory Should be ascribed to God, not men.

Sūra VIII.

Anfāl, or the Spoils of War.

In the name of God, Most Gracious, Most Merciful.

- 1. They ask thee 1178 concerning (Things taken as) spoils of war. Say: " (Such) spoils are At the disposal of God 1179 And the Apostle: so fear God, and keep straight The relations between yourselves: Obey God and His Apostle, If ve do believe."
- 2. For, Believers are those Who, when God is mentioned, Feel a tremor in their hearts, And when they hear His Signs rehearsed, find Their faith strengthened, And put (all) their trust In their Lord:
- 3. Who establish regular prayers And spend (freely) out of The gifts We have given Them for sustenance:1180
- 4. Such in truth are the Believers: They have grades of dignity With their Lord, and forgiveness, And generous sustenance:

- يَسْئُلُهُ زَلِفَ عَنِ الْأَزْوُ وأطنعوا الله ورسولة ان كُنْدُ مُعْم ٢- إِنَّكُمَّا الْمُؤْمِنُونَ الَّذِينَ إِنَّا أَنْ كُرُ اللَّهُ

عِنْكُ رَبِّهِ مُرُومُغُفِيٰةٌ وَّرِينَ

1178. The occasion was the question of the division of the booty after the battle of Badr. See Introduction to this Sura.

1179. Booty taken in a lawful and just war does not belong to any individual. If he fought for such accessory rewards, he fought from wrong motives. It belongs to the Cause, in this case the Cause of God, administered by His Apostle. Any portion given out to the individuals are accessory gifts, windfalls from the bounty of the Commander. The chief thing is to remain staunch to the Cause of God, and have no differences among those who stand for the Cause. Our internal relations must be kept straight: they must not be disturbed by cupidity or worldly considerations of gain, for any windfalls of this kind should be outside our calculations.

1180. Sustenance: again in both the literal and the metaphorical sense. The object is to warn off from the love of booty and worldly wealth Why do we want these? To all true Believers God gives generous sustenance in any case, in both senses, but especially in the spiritual sense, for it is coupled with forgiveness and grades of dignity before God, in the next verse.

- 5. Just as <sup>1181</sup> thy Lord ordered thee Out of thy house in truth, Even though a party among The Believers disliked it.
- 6. Disputing with thee concerning
  The truth after it was made
  Manifest, as if they were
  Being driven to death
  And they (actually) saw it. 1182
- 7. Behold! God promised you
  One of the two (enemy) parties, 1188
  That it should be yours:
  Ye wished that the one
  Unarmed should be yours,
  But God willed
  To justify the Truth
  According to His words,
  And to cut off the roots
  Of the Unbelievers;—
- 8. That He might justify Truth And prove Falsehood false, Distasteful though it be To those in guilt.

٥-كَمَا اَخْرَجُكَ رَبُّكَ مِنَ بَيْتِكَ مِا لَكُوَّ وَ الْحُوَّ وَ الْحُوَّ فَ وَ الْحُوَّ الْمُؤْمِنِ أَنْ الْمُؤْمِنِ أَنْ الْمُؤْمِنِ أَنْ الْمُؤْمِنِ أَنْ الْمُؤْمِنِ أَنْ الْمُؤْمِنِ الْمُؤْمِنِ أَنْ الْمُؤْمِنِ أَنْ الْمُؤْمِنِ أَنْ الْمُؤْمِنِ أَنْ الْمُؤْمِنِ أَنْ الْمُؤْمِنِ أَنْ الْمُؤْمِنِ الْمُؤْمِنِ أَنْ الْمُؤْمِنِ أَنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللّ

٣. يُجَادِلُوْنَكَ فِي الْحَقِّ بَعُكَ مَا تَبَكَّنَ كَائِكُمَا يُسُاقُوُنَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۞

٥- وَإِذْ يَعِنُ كُوُ اللّهُ إِحْدَى الطَّأَ تِفْتَكُبُنِ
اَنَّهُمَا لَكُ عُرُوتَوَدُّونَ اَنَّ غُيُرُذَاتِ
الشَّوْكَةِ تَكُونُ لَكُمُرُ
وَيُرِيْنُ اللّهُ اَنْ يَنْعِقَ الْحَقَّ بِكَلِمٰتِهِ
وَيُرِيْنُ اللّهُ اَنْ يَنْعِقَ الْحَقَّ بِكَلِمٰتِهِ
وَيُونِينَ فَطَعَ دَابِرَ الْكُفِرِيْنَ فَ

مِلِيُحِقَّ الْحُقَّ وُيُبْطِلُ الْبَاطِلُ وَلَوْ كُرِهُ الْمُجُرِمُونَ ۞

1181. Just as: the comparison takes us back to the first clause in verse 4: "such in truth are the Believers"—just as thy Lord also is just and true in ordering thee out to fight against heavy odds, when the alternative was to fight against the unarmed caravan which would have given thee abundant booty almost without a fight. To appreciate the full meaning, remember that the word haqq, translated "truth," means also "right," "just," "what is becoming." The true Believers believe in truth and do right in obedience to God's command. So God also, in asking them to fight against odds, is not asking them to tush to destruction, but is providing them with an opportunity of vindicating the truth in scorn of worldly advantage. And he made good His promise by giving them victory.

1182. In verse 6 we have again the world "truth": some of the Believers disputed concerning "the truth": they did not feel sure that the course recommended was the the true and right course. They thought it would be certain destruction: they saw death almost staring them in the face.

1183. Just before Badr there were two alternatives before the Muslims in Medina, to save themselves from being overwhelmed by the Meccan Quraish with all their resources from the rich Syrian trade. One, which had least danger for the time being, and also promised much booty, was to fall upon the Quraish caravan returning from Syria to Mecca richly laden, and led by Abū Sufyan with only 40 men unarmed. From a worldly point of view this was the safest and most lucrative course. The other alternative, which was actually adopted on the recommendation of the Apostle by the guidance of God, was to leave the booty alone and march out boldly against the well-armed and well-equipped Quraish army of 1,000 men coming from Mecca. The Muslims had no more than 300 men, ill-armed, to oppose this force. But if they could defeat it, it would shake the selfish autocracy which was in possession of Mecca. By God's help they won a splendid victory and the standard of Truth was established, never to be lowered again.

- Remember ye implored
   The assistance of your Lord,
   And He answered you:
   "I will assist you
   With a thousand of the angels,
   Ranks on ranks."
   <sup>1184</sup>
- 10. God made it but a message
  Of hope, and an assurance
  To your hearts: (in any case)<sup>1185</sup>
  There is no help
  Except from God:
  And God is Exalted in Power,
  Wise.

# Section 2.

- 11. Remember He covered you
  With a sort of drowsiness,
  To give you calm as from
  Himself, and He caused
  Rain to descend on you
  Therewith, to clean you
  Therewith, to remove from you
  The stain of Satan,
  To strengthen your hearts,
  And to plant your feet
  Firmly therewith.
- 12. Remember thy Lord inspired The angels (with the message): "I am with you: give Firmness to the Believers:

٩-إذْ تَسْتَغِيْنُوْنَ رَبَّكُمُ كَاسْتَجَابَ لَكُمُ إِنِّى مُصِلُكُمُ بِٱلْفِجِّنَ الْمَلْئِكَةِ مُرْدِفِيْنَ

٠٠ وَمَاجَعَلَهُ اللهُ إِلَّا بُشَرَى وَلِتَطْمَرُنَّ بِهِ قُلُوْ بُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْنِ اللهِ إِنَّ اللهَ عَزِيْرٌ حَكِيْبُرُ أَ

بغ

اا-إِذْ يُغَشِّ يَكُمُّ النَّعَاسَ آمُنَكُ مِّ مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَا أَوَ لِيُطَهِّ كَكُمْ بِهِ وَيُنَنِّهِ عَلَى خَلَكُمْ رِجْزَ الشَّيْطِنِ وَلِيُرْبِطَ عَلَى ثَلُوْبِكُمْ وَيُنَثِّتَ بِهِ الْرَقْلَ الْمَلَّامُ فَ الذَّيْ مَعَكُمُ فَثَبَّتُوا الْدَبْنَ أَمَنُوا \* ابْنُ مَعَكُمُ فَثَبَّتُوا الْدَبْنَ أَمَنُوا \*

1184. Cf. iii. 123, 125, 126. The number of angels, a thousand at Badr and three thousand and five thousand at Uhud, is probably not to be taken literally, but to express a strength at least equal to that of the enemy.

1185. All help comes ultimately from God. In special cases it may take special forms to put heart into us, and to fit in with our feelings and our psychology.

1186. Cf. iii. 154 for Uhud. Calm (presence of mind) is essential in battle and in all posts of danger. If the mind is too much in a state of excitement, it cannot carry out a well-considered or well-concerted plan. The spirit of calm confidence on the part of the Muslims won against the blustering violence of the Quraish.

1187. The rain was welcome for many reasons: (1) Water was scarce both for drinking and ablutions; (2) the Muslim band, without baggage or equipment or comforts, found that their thirst aggravated their fatigue; (3) the sand was loose, and the rain consolidated it and enabled them "to plant their feet firmly."

1188. "Stain of Satan": both literally and figuratively. Dirt is physically a symbol of evil, and the Muslims were particular about ablutions before prayer. But the rain also refreshed their spirits and removed any lurking doubts in their minds (suggestions of the Evil One) that victory might be impossible in such adverse circumstances.

I will instil terror Into the hearts of the Unbelievers: Smite ye above their necks And smite all their Finger-tips off them." 1189

- 13. This because they contended Against God and His Apostle: If any contend against God And His Apostle, God Is strict in punishment.
- 14. Thus (will it be said): "Taste ye Then of the (punishment):
  For those who resist God,
  Is the penalty of the Fire."
- 15. ye who believe!
  When ye meet
  The Unbelievers
  In hostile array, 1190
  Never turn your backs
  To them.
- 16. If any do turn his back
  To them on such a day—
  Unless it be in a stratagem
  Of war, or to retreat
  To a troop (of his own)—
  He draws on himself
  The wrath of God,
  And his abode is Hell,—
  An evil refuge (indeed)!
- 17. It is not ye who Slew them; it was God:

سَأُلْقِیٰ فِیْ قُلُوْبِ الَّذِیْنَ کَفَرُواالرُّغِیِ فَاضِرِبُوْا فَوْقَ الْاَغْمَاقِ وَ اضْرِبُوْا مِنْهُمْ كُلُّ بُنَانِ ٥ اَضْرِبُوْا مِنْهُمْ شَاقْوُا الله وَرَسُولَهُ وَمَنْ يُشَاقِقِ الله وَرَسُولَهُ وَمَنْ يُشَاقِقِ الله وَرَسُولَهُ فَاتَ الله شَدِيْ الله وَرَسُولَهُ مَاتَ لِلْكُوْرِيْنَ عَذَابِ التَّارِهِ

٥١- يَا يُهُا الَّذِيْنَ اَمَنُوَّا إِذَا لَقِيْتُمُ الَّذِيْنَ كَعَفَرُوْا زَحْفًا فَلَا تُولُوُهُمُ الْآذِيْارَ أَ

٢١- و مَنْ يُولِهِ مَ يُومُئِنْ دُبُرَةَ الآمْتَكِرِّفَا لِقِتَالَ أَوْمُتُكَرِّزُالِلْ فِئَةِ فَقَلْ بَآءَ بِعَضَبِ مِّنَ اللَّهِ وَمَأْوْلَهُ جَهَنَّكُرُّ وَ بِكُسَ الْمَصِيرُ () وَ بِكُسَ الْمَصِيرُ () عالَ فَلَمْ تَقَنْلُوْهُمْ وَ الْكِنَ اللَّهُ قَتَلَهُمْ

1189. The vulnerable parts of an armed man are above the neck. A blow on the neck, face or head, finishes him off. If he has armour it is difficult to get at his heart. But if his hands are put out of action, he is unable to wield his sword or lance or other weapon, and easily becomes a prisoner.

1190. The laws of spiritual fight are exactly similar to those enforced by military virtue and discipline. Meet your enemy fairly and squarely, not rashly, but after due preparation. Zahfan in the text (meeting in hostile array) implies a slow and well-planned proceeding towards a hostile army. When once in combat, carry it through: there is no room for second thoughts. Death or victory should be the motto of every soldier: it may be death for himself individually, but if he has faith, there is triumph in either case for his cause. Two exceptions are recognised: (1) reculer pour mieux sauter, to go back in order to jump forward; or to deceive the enemy by a feint; (2) if an individual or body is, by the chances of battle, isolated from his own force, he can fall back on his force in order to fight the battle. There is no virtue in mere single-handedness. Each individual must use his life and his resources to the best advantage for the common cause.

When thou threwest (a handful 1191 Of dust), it was not Thy act, but God's: In order that He might Test the Believers
By a gracious trial 1192
From Himself: for God
Is He Who heareth
And knoweth (all things).

- 18. That, and also because
  God is He Who makes feeble
  The plans and stratagems
  Of the Unbelievers.
- 19. (O Unbelievers!) if ye prayed For victory and judgment, 1193 Now hath the judgment Come to you: if ye desist (From wrong), it will be Best for you: if ye return (To the attack) so shall We. Not the least good Will your forces be to you Even if they were multiplied: For verily God Is with those who believe!

وَ مَا ْرَمُينَتَ إِذْ رَمُينَتِ وَ لَكِنَّ اللهُ رَخِي \* وَلِيُنِكِى الْنُوْلِمِنِيْنَ مِنْهُ بَلَاثِهِ حَسَنًا \* إِنَّ اللهُ سَبِينَعُ عَلِيْدٌ ۞

٥٠- دُلِكُمْ وُ أَنَّ اللهَ
 مُوْهِنُ كَيْبِ الْكُلْفِرِيْنَ ۞

٩-إنْ نَسْتَغْتِخُواْ فَقَلْ جَاءَكُمُ الْفَتُخُ وَإِنْ تَنْتَهُواْ فَهُو خَيْرٌ لَكُمُّوْ وَإِنْ تَعُوُدُوْا نَعُلُ ۚ وَكِنْ تَعُودُ وَانَعُلُ ۚ وَكَنْ تَعْنِى عَنْكُمْ فِظَنَّكُمُ شَيْئًا وَكَنْ اللّٰهَ مَعَ الْمُؤْمِنِيُنَ ۚ ۚ

بخ

C. 90.—Be ready to obey God's call, and to hold

(viii. 20-37.) All else as naught: He will give you

The light, turn away all evil from you,

And forgive you your sins and shortcomings.

Ever keep in remembrance His mercies and grace.

The godless may try to keep men

From God, but they will not thrive:

They will be hurled together to destruction.

<sup>1191.</sup> When the battle began, the Holy Apostle prayed, and threw a handful of dust or sand at the enemy, symbolical of their rushing blindly to their fate. This had a great psychological effect. Every act in the battle is ascribed to God, as it was in His cause, and it was not undertaken except by His command.

<sup>1192.</sup> Numerically the odds against the Muslims were three to one. In other ways they were at a disadvantage: of arms and equipment they had but little, while the enemy were well-found; they were inexperienced, while the Quraish had brought their foremost warriors. In all this there was a test, but the test was accompanied by gracious favours of countless value: their Commander was one in whom they had perfect faith, and for whom they were ready to lay down their lives; the rain refreshed them; their spirit was unshaken; and they were fighting in God's cause. Thus the trial or test became itself a blessing.

<sup>1193.</sup> Fath = victory, decision, judgment. The Quraish in Mecca had prayed for victory; they were confident that their superior numbers, equipment, and experience would be decisive. With a play on the word, they are told that the decision had come, and the victory—but not in the sense they had hoped for!

# Section 3.

- 21. Nor be like those who say, "We hear," but listen not: 1194
- 22. For the worst of beasts
  In the sight of God
  Are the deaf and the dumb,—1195
  Those who understand not.
- 23. If God had found in them
  Any good, He would indeed
  Have made them listen:
  (As it is), if He had made them
  Listen, they would but have
  Turned back and declined (faith).
- 24. O ye who believe!
  Give your response to God
  And His Apostle, when He
  Calleth you to that which
  Will give you life;
  And know that God
  Cometh in between a man
  1197
  And his heart, and that
  It is He to Whom
  Ye shall (all) be gathered.

٢- يَأْيَّهُا الَّهٰ يُنَ امْنُوا اَطِيعُوا الله وَرَسُولَا وَلَا تُولَا يَكُونُ وَ النَّاتُمُ تَنْمُعُونَ وَ لَا تَكُونُ اعْنُهُ وَ اَنْ تَمُ تَنْمُعُونَ وَ اللهِ اللهِ عَنَا وَ هَمْ وَلَا يَعْمُونَ وَ اللهِ اللهِ الصَّمُّ اللهُ اللهِ الصَّمُّ اللهُ اللهِ الصَّمُّ اللهُ اللهِ الصَّمُّ اللهُ اللهِ الصَّمُ اللهُ اللهِ الصَّمُّ اللهُ اللهِ الصَّمُّ اللهُ اللهِ الصَّمُّ اللهُ اللهِ الصَّمُّ اللهُ اللهُ اللهُ وَلِيعُ فِلْونَ وَ اللهِ الصَّمُّ اللهُ 
٣٢- يَائِيُّهُا الْدَنِيْنَ امْنُوا اسْتَصِیْبُوْارِللهِ وَ لِلرَّسُولِ اِذَا دَعَاكُمْ لِمَا یُحْیِیکُوْ وَاعْلَنُوَّا اَنَّ اللهٔ یَخُوْلُ بَیْنَ الْمُرْءِ وَقَلْمِهِ وَانَّهُ اِلْیَهِ تَحْشَرُوْنَ ○

1194. Cf. ii. 93.

1195. Cf. ii. 18.

1196. There are two points to note. (1) Note that after God and His Apostle are mentioned, the pronoun and verb in the next clause are singular: everything that God's Apostle put forward as an injunction came by inspiration from God: the Apostle made his will coincide completely with God's will. (2) We are asked actively to give our response in deed and life to the call of duty and conscience, for that call leads to real life, the life eternal, even though it may apparently mean in this world the loss of things that make life dear or the loss of life itself. If we refer this to Jihād, i.e., fighting in and for the Cause, both literally and metaphorically, the meaning becomes quite clear.

1197. If the human heart is refractory and refuses to obey the call of God, that is not the end of the matter. God has to be reckoned with. The refusal may be because there was some pet human scheme which the heart of man was not willing to give up for God's Cause. Will that scheme come to function by refusing to serve the higher Cause? By no means. Man proposes, but God disposes. If the scheme or motive was perfectly secret from men, it was not secret from God. The heart is the innermost seat of man's affections and desires; but between this seat and man himself is the presence of the Omnipresent

- 25. And fear tumult or oppression, which affecteth not in particular (Only) those of you who do wrong: And know that God Is strict in punishment.
- 26. Call to mind when ye
  Were a small (band),
  Despised through the land,
  And afraid that men might
  Despoil and kidnap you;
  But He provided a safe asylum
  For you, strengthened you
  With His aid, and gave you
  Good things for sustenance:
  That ye might be grateful.
- 27. ye that believe!

  Betray not the trust

  Of God and the Apostle,

  Nor misappropriate knowingly

  Things entrusted to you. 1200
- 28. And know ye
  That your possessions

٥١- وَ الْتُعُوا فِنْنَا الْمُ الْمُوا مِنْكُمُ خَاصَةً لَا نَصِيبُ الذِينَ طَلَمُوا مِنْكُمُ خَاصَةً لَا نَصِيبُ الذِينَ طَلَمُوا مِنْكُمُ خَاصَةً لَا وَاعْلَمُوا اللّهَ اللّهُ الللّهُ اللّهُ الللللللّهُ اللّهُ اللّهُ اللللللللللّهُ اللللللللللللللللللللللللل

1198. Fitnat has many meanings: (1) the root meaning is trial or temptation, as in ii. 102 and viii. 28; (2) an analogous meaning is trial or punishment, as in v. 74; (3) tumult or oppression, as in ii. 193; and here; and in viii. 39; (4) there is here (viii. 25) the further shade of meaning suggested: discord, sedition, civil war.

This warning against internal discord or tumult was very necessary in the Civil Wars of early Llam, and was never more necessary than it is now. For it affects innocent and guilty alike.

1199. On the immediate occasion the Muslims were reminded that they were small band in Mecca; despised and rejected; living in a state of insecurity for their persons, their lives, their property, and those of their dependants; persecuted and exiled and how by the grace of God they found a safe asylum in Medina, how they found friends and helpers, how their many needs were cared for, and how at length they gathered strength and numbers enough to defeat the forces of godlessness, injustice, and oppression.

But for every individual, in some form or other, the lesson applies. His spiritual life begins humbly; he is despised and laughed at, perhaps persecuted and shut out from ordinary privileges open to all; but God gives him strength; friends spring up for him; and he is sustained until his highest spiritual desires are gradually fulfilled.

1200. Trusts may be of various kinds: (1) property, goods, credit, etc.; (2) plans, confidences, secrets, etc.; (3) knowledge, talents, opportunities, etc., which we are expected to use for our fellowmen. Men may betray the trust of God and His Apostle by misusing property, or abusing the confidence reposed in them, or the knowledge or talents given to them. On that special occasion, when the plans for the protection of God's worshippers against annihilation were of special importance, the Apostle's trust and confidence had to be guarded with special care. Occasions for scrupulously respecting the trust and confidence of our fellow-men occur every day in our life, and few of us can claim perfection in this respect. Hence the special distinction of the man of God, who earned the title of Al-Amin, the one who was true to every trust reposed in him.

And your progeny Are but a trial: 1201 And that it is God With Whom lies Your highest reward.

### Section 4.

- 29. **9** ye who believe! If we fear God. He will grant you a Criterion 1202 (To judge between right and wrong), Remove from you (all) evil (That may afflict) you, And forgive you: For God is the Lord Of grace unbounded.
- 30. Remember how the Unbelievers Plotted against thee, to keep Thee in bonds, or slay thee, Or get thee out (of thy home). 1203 They plot and plan, And God too plans, But the best of planners 1208-A Is God.
- 31. When Our Signs are rehearsed To them, they say: "We Have heard this (before): If we wished, we could Say (words) like these: These are nothing But tales of the ancients." 1204

يَحْعَا / لَكُمْ فَرُوّانًا و الكفَّاعَ وَكُذُ لِدُ

سَمُعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثُلُ هَٰنَآ ان هٰذَا إِلَّ أَسَاطِيرُ الْأَوْلِيْنَ ٥

1201. A big family-many sons-was considered a source of power and strength: iii 10, 116. So in English, a man with many children is said to have his "quiver full": Cf. Psalms, cxxvii. 4-5: "As arrows are in the hands of a mighty man, so are the children of thy youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." So with property and possessions: they add to a man's dignity, power, and influence. But both possessions and a large family are a temptation and a trial. They may turn out to be a source of spiritual downfall, if they are mishandled, or if the love of them excludes the love of God.

1202. Cf. ii. 53 and ii. 185. The battle of Badr is called the Furqān in Muslim theology, because it was the first trial of strength by battle, in Islam, between the powers of good and evil. Evil was defeated, and those who had real faith were tested and sorted out from those who had not faith enough to follow the banner of Faith. See also viii. 41 and n. 1210.

1203. The plots against Mustafa in Mecca aimed at three things. They were not only foiled, but God's wonderful working turned the tables, and brought good out of evil in each case. (1) They tried to hold the Apostle in subjection in Mecca by putting pressure on his uncles, relatives, and friends. But the more they persecuted, the more the little Muslim community grew in faith and numbers. (2) They tried to injure or slay him. But the wonderful example of his humility, perseverance, and fearlessness furthered the cause of Islam. (3) They tried to get him and his out of their homes. But they found a new home in Medina, from which they eventually reconquered not only Mecca but Arabia and the world.

1203-A. Cf. iii. 54.

1204. Cf. vi. 25.

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- 32. Remember how they said:
  "O God! if this is indeed
  The Truth from Thee,
  Rain down on us a shower
  Of stones from the sky,
  Or send us a grievous Penalty." 1205
- 33. But God was not going
  To send them a Penalty
  Whilst thou wast amongst them;
  Nor was He going to send it
  Whilst they could ask for pardon.
- 34. But what plea have they
  That God should not punish
  Them, when they keep out
  (Men) from the Sacred Mosque—
  And they are not its guardians?
  No men can be its guardians
  Except the righteous; but most
  Of them do not understand.
- 35. Their prayer at the House (Of God) is nothing but Whistling and clapping of hands: (Its only answer can be), "Taste ye the Penalty Because ye blasphemed."
- 36. The Unbelievers spend their wealth
  To hinder (men) from the path
  Of God, and so will they
  Continue to spend; but
  In the end they will have
  (Only) regrets and sighs;

٣٠- وَإِذْ قَالُوا اللَّهُ مُرانُ كَانَ هَٰنَا هُوَ
الْحَقَّ مِنْ عِنْهِ كَ فَامُطِرْ عَلَيْنَا جَارَةً
مِنَ السَّمَا أَو ائْتِنَا بِعَنَا إِلَيْهِ اللَّهُ عَلَيْنَا جَارَةً
٣٣- وَمَا كَانَ اللَّهُ لِيُعَنِّ بَهُمُ مُ
وَانْتَ فِيْهِمْ لُو مَا كَانَ اللَّهُ مُعَنِّ بَهُمُ مُ
وَهُمْ يَسْنَعُ فَوْرُونَ ۞

٣٣- وَمَا لَهُمْ اَلَا يُعَنِّ بَهُمُ اللّهُ وَهُمُ يَصُنُّ وَنَ عَنِ الْسَنِي الْحَرَامِ وَمَا يَكُنُوْ الْوَلِيَاءُ لَا إِنْ الْسَلِي الْحَرَامِ وَمَا كَانُوْ الْوَنَ الْمُنْتَقَوْنَ وَ لَكِنَ الْكُنْ الْمُمْرِكِ يَعْلَمُوْنَ ۞

ه- وَمَا كَانَ صَلَا تُهُمْ عِنْكَ الْبَيْتِ الْامْكَاءَ وَتَصْدِيكَةً \* فَنُ وَقُوا الْعَنَ ابِ مِمَا كُنْتُمْ تَكُفُّرُ وَنَ

٣٦- إِنَّ الَّذِيْنَ كُفُرُوْا يُنْفِقُونَ آمُوَالَهُمُ لِيصُنُّ وَاعَنْ سَبِيلِ اللّهِ فَسَيُنْفِقُونَهُمَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسُرَةً

1205. This was actually a challenge thrown out by the Infidels in Mecca, not seriously but as a taunt. The answer is in the two following verses. God punishes in His own good time, not according to the foolish and frivolous taunts of the Unbelievers. While the Holy Apostle was with them, he—the Mercy of the Worlds—conferred a certain amount of immunity to them. There were also other Muslims, just men who asked for forgiveness. And God keeps the door of repentance and forgiveness open to all as long as they make it possible. But let them not be puffed up with pride, or think that they have lasting immunity. What became of Abū Jahl? He and some of his greatest warriors were slain at Badr. The little autocratic clique that prevented Muslims from access to the Sacred Mosque had their Nemesis not long afterwards. They pretended to be its guardians. But were they? Could they be? Only the righteous could be true guardians to God's places of worship, and particularly to the Central House of the Ka'ba. It was to be a place of pure worship, while their idolatrous worship was mere mummery,—whistling and clapping of hands. All false worship advertises itself by noise and unseemly riot: it is said that the Pagans used to go naked round the Ka'ba.

At length they will be overcome: And the Unbelievers will be Gathered together to Hell;—

37. In order that God may separate 1206
The impure from the pure,
Put the impure, one on another,
Heap them together, and cast them
Into Hell. They will be
The ones to have lost.

ئَنْتَرَ يُكُفُكُبُوْنَ هُ وَالْكُنِ بَنَ كَفُرُوَا اللّ جَهَنَّمَ يُحُثَكُرُوْنَ ﴿ ٣- لِيُمْنِزُ اللّهُ الْخَيِينْتُ مِنَ الطّلِبِ وَيَجُعُكَ نَخِينْتُ بَعُضَة عَلَى بَعْضٍ فَيُرْكُنُهُ خَمِيْعًا يُجْعَلَدُ فِيْ جَهَنَّمُ ۚ أُولِلَمِكُ هُمُ الْخَسِرُوْنَ يُجْعَلَدُ فِيْ جَهَنَّمُ ۚ أُولِلِكَ هُمُ الْخَسِرُونِ

C. 91.—The battle of Badr brought to an issue (viii. 38-64.) The fight between Truth and Unbelief.

It was the Day of Differentiation.

Not for spoils was it won, nor by numbers;

But by courage and planning, union of wills,

And pooling of strength and resources,—

Above all by the help of God,

Whose help is ever all-sufficient.

### Section 5.

- 38. Say to the Unbelievers,
  If (now) they desist (from Unbelief),
  Their past would be forgiven them;
  But if they persist, the punishment
  Of those before them is already
  (A matter of warning for them).
- 39. And fight them on
  Until there is no more
  Tumult or oppression,
  And there prevail
  Justice and faith in God 1207
  Altogether and everywhere;
  But if they cease, verily God
  Doth see all that they do. 1208
- 40. If they refuse, be sure
  That God is your Protector—
  9 The Best to protect
- $\overline{30}$ . And the Best to help.

٣٠- قُلُ لِلْانِينَ كَفَرُ وَالِنَ يَنْتَهُوَا يُغُفَرُ لَهُمْ مَا قُلُ سُلَفَ وَإِنْ يَعُوُدُوا فَقَلُ مَضَتْ سُنَّتُ الْأَوْلِيْنَ ۞

٣٩-وَ قَاتِلُوْهُمْ مَحَتَّى لَا تَكُوْنَ فِتُنَةً \$ يَكُوْنَ الرِّيْنَ كُلُّهُ لِللهِ ۚ فَإِنِ انْتَهُوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُوْنَ بَصِيْرٌ فَإِنَّ اللَّهَ بِمَا يَعْمَلُوْنَ بَصِيْرٌ

٨-وَ إِنْ تَوَكُوا فَاعْلَمُوا اللهُ مَوْللكُورُ نِغْمَ الْمُوْلِي وَنِغْمَ النَّصِيرُ ٥

1206. It is only when matters are brought to an issue that evil is separated distinctly from the good. Then evil consorts with evil, and good with good. The evil will be piled into a heap. When the cup is full, the punishment will come. There will be no mistake about it. The good should not be discouraged, because in fighting against them, all forces of evil join together and pool their resources together. The more they do so, the easier is the final arb trament. It is all in God's Plan.

1207. Cf. 11. 193 and n.

1208. If they cease from fighting and from the persecution of truth, God judges them by their actions and their motives, and would not wish that they should be harassed with further hostility. But it they refuse all terms, the righteous have nothing to fear; God will help and protect them.

1. Ind know that out of All the booty that ye May acquire (in war). A fifth share is assigned 1200 To God,—and to the Apostle. And to near relatives, Orphans, the needy, And the wayfarer, -If ve do believe in God And in the revelation We sent down to Our Servant On the Day of Testing.—1210 The Day of the meeting Of the two forces. For God hath power Over all things. 1211

On the hither side
Of the valley, and they
On the farther side,
And the caravan
On lower ground than ye,
Even if ye had made
A mutual appointment
To meet, ye would certainly
Have failed in the appointment:

٣- وَ اعْلَمُوَّا اَتُمَا غَفِمُنَهُ وَلِيَّ فَى الْمَا فَكُمُ اللَّهُ وَلِلرَّسُوْلِ

اللَّهُ وَلِلرَّسُولِ

اللَّهُ اللَّهُ وَالْبَهُ فَى الْسَلَمِينِ

وَابْنِ السَّبِيلِ

وَمَا اَنْزَلْنَا عَلَى عَبْرِ نَا يَوْمَ الْفُرْقَانِ

وَمَا اَنْزَلْنَا عَلَى عَبْرِ نَا يَوْمَ الْفُرُقَانِ

وَمَا اَنْكُنْ مُلْ الْجُمْعُنِ اللَّهِ عَلَى عَبْرِ اللَّهِ وَمَا الْفُرُقَانِ وَمَ اللَّهُ عَلَى عَبْرِ اللَّهُ عَلَى عَلَى اللَّهُ عَلَى عَبْلِ اللَّهُ عَلَى عَبْلِ اللَّهُ عَلَى عَلَى اللَّهُ عَلَى عَبْلِ اللَّهُ عَلَى عَبْلِ اللَّهُ عَلَى عَلْمُ اللَّهُ عَلَى عَبْلِ اللَّهُ عَلَى عَبْلِ اللَّهُ عَلَى اللَّهُ عَلَى عَبْلِ اللَّهُ عَلَى عَلَى عَبْلُولُ اللَّهُ عَلَى عَبْلُ اللَّهُ عَلَى عَبْلُولُ اللَّهُ عَلَى عَبْلُولُ اللَّهُ عَلَى عَلَى عَلَى عَبْلُ اللَّهُ عَلَى عَلَى عَلَيْلُولُ اللَّهُ عَلَى اللَّهُ عَلَى عَبْلُ اللَّهُ عَلَى عَلَى عَلَى اللَّهُ عَلَى عَلَى عَلَى اللَّهُ عَلَى عَلَى عَبْلُولُ اللَّهُ عَلَى اللَّهُ عَالِي عَلَى اللَّهُ عَلَى عَلَى عَلَى عَلَى اللَّهُ عَلَى عَلَى اللَّهُ عَلَى عَلَى اللَّهُ عَلَى الْعَلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْعَلَى عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى الْعَلَى عَلَى اللَّهُ عَلَى اللْهُ عَلَى الْعَلَى الْعَلَى الْعَلَى عَلَى اللْعَلَى عَلَى الْعَلَى عَلَى اللْعُلِي عَلَى الْعَلَى عَلَى اللْعَلَى عَلَى اللْعَلَى عَلَى الْعَلَى عَلَى الْعَلَى عَلَى اللْعَلَى عَلَى الْعَلَى عَلَى اللْعَلَى عَلَى اللْعَلَى عَلَى الْعَلَى عَلَى الْعَلَى عَلَى اللْعَلَى عَلَى الْعَلَى عَلَى الْعَلَى الْعَلَى عَلَى الْعَلَى عَلَى الْعَلَى عَلَى الْعَلَى عَلَى الْعَلَى عَلَى الْعَلَى عَلَ

٣٧-إِذْ أَنْتُخْ بِالْعُلُوقِ اللَّهُ أَهُ وَهُمْ رِالْعُلُوةِ الْقُصُوٰى وَالرَّكُبُ اَسْفَلَ مِنْكُمُرُ وَكُوْتُواعُلُ تَّمُر لَاخْتَكُفْتُمُ فِي الْمِيْعُلِ "

On the Muslim side the few martyrs knew that the victory was theirs and those who survived the battle enjoyed the fruits of the victory. On the pagan side, both those who died and those who lived knew fully the issue joined. Even psychologically both sides went in with full determina-

<sup>1209.</sup> The rule is that a fifth share is set apart for the Imām (the Commander) and the rest is divided among the forces. The fifth share reserved is expressed to be for God and the Apostle, and for charitable purposes for those to whom charity is due. Ultimately everything is at the disposel of God and His Apostle: viii, 1: but four-fifths are divided, and only one-fifth is retained for the special purposes. The Imām has discretion as to the mode of division. In the Apostle's life-time a certain portion was assigned to the Apostle and his near relatives.

<sup>1210.</sup> Testing: Furqān: Criterion between right and wrong, decision between the forces of faith and unbelief. The battle of Badr is called by this name See viii. 29 and n. 1202.

<sup>1211.</sup> God's power is shown in the events detailed in the three verses following (vv. 42, 44), leading to the complete victory of the Muslims over the pagen Quraish.

<sup>1212.</sup> The little Islamic force from Medina went out to meet the big Meccan army, and they met on the two sides of a valley at Badr, while the Quraish caravan was on lower ground towards the sea, about 3 miles from Badr.

<sup>1213.</sup> They were all at cross purposes The caravan was making for Mecca, but scarcely thought it could get there. The Quraish force was trying to save the caravan and then annihilate the Muslims The Muslims had decided to let the caravan alone but attack the Quraish army from Mecca, which they thought was going to be small, but which turned out to be big, more than three times their number. Yet the two forces met, precisely at the spot and at the time when a decisive battle should take place and the Muslims dispose of the pretensions of the Meccans. If they had carefully planned mutual appointment they could not have carried it out more precisely

But (thus ye met),
That God might accomplish
A matter already enacted;
That those who died might
Die after a Clear Sign
(Had been given), and those who

Might live after a Clear Sign (Had been given). And verily God is He who heareth And knoweth (all things).

- 43. Remember in thy dream
  God showed them to thee
  As few: if He had shown
  Them to thee as many,
  Ye would surely have been
  Discouraged, and ye would
  Surely have disputed
  In (your) decision: but God
  Saved (you): for He knoweth
  Well the (secrets) of (all) hearts.
- 44. And remember when ye met,
  He showed them to you
  As few in your eyes,
  And He made you appear
  As contemptible in their eyes:
  That God might accomplish
  A matter already enacted.
  For to God do all questions
  Go back (for decision).

Section 6.

- When ye meet a force,
  Be firm, and call God
  In remembrance much (and often);
  That ye may prosper:
  - 46. And obey God and His Apostle; And fall into no disputes,

وُلكِنُ لِيُعَضِّى اللهُ آمُرًا كَانَ مَفْعُوْلًا هُ لِيُهْ لِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيُحُينِي مَنْ حَيَّعَنْ بَيِّنَةٍ وَيَحُينِي اللهُ لَسَمِينُةً عَلِيْرًى وَإِنَّ اللهُ لَسَمِينُةً عَلِيْرًىٰ

٣٠٠- إذْ يُرِيْكَهُمُ اللهُ فِي مَنَامِكَ قِلْيُلَا وَلَوَ اَرْكَكُمُ كُثِيْرًا لَّفَشِلْتُمُ وَلَتَنَاكِنَ عُتُمْ فِي الْكَمْرِ وَلَكِنَّ اللهُ سَلَّمُ " إِنَّهُ عَلِيْكُمْ يِذَاتِ الصُّلُ وَرِ

> ٣٣- وَإِذْ يُرِئِكُنُوُهُمْ إِذِ الْتَقَيْتُمْ فَى اَعْيُنِكُمْ قَلِيْلًا وَيُقَلِّلُكُمْ فِى اَعْيُنِهِمْ لِيَقْضِى اللهُ اَمْرًا كَانَ مَفْعُولًا \* وَإِلَى اللهِ تُرْجَعُ الْأُمُورُ ۚ

٥٨-يَايَتُهُمَا الَّذِيْنَ امَنُوَّا إِذَا لَقِيْتُمُ فِئَةً فَاثُبُتُوْا وَاذْكُرُوا اللهُ كَثِيْرًا لَكُنَّكُمْ تُغْوِلُحُوْنَ ۚ

٣٨ - وَٱطِيْعُواللَّهُ وَرُسُولُهُ وَلَا نَنَازُعُوْا

1214. The Muslim army, though they knew their worldly disadvantage, did not realise the full oddagainst them. The Meccans came exulting in any case, and they despised the contemptible little
force opposed to them. Even though they thought that the Muslim force was twice as great as it was
(iii. 13), still that number was contemptible, when taken with its poor equipment. Both these psychological mistakes subserved the main Plan, which was to bring the matter to a decisive issue,
whether the Pagans of Mecca were to continue their arrogant oppression, or the religion of God
was to be established in freedom and honour.

ع

Lest ye lose heart
And your power depart;
And be patient and persevering.
For God is with those
Who patiently persevere: 1215

- 47. And be not like those
  Who started from their homes
  Insolently and to be seen of men,
  And to hinder (men)
  From the path of God: 1218
  For God compasseth round about
  All that they do.
- 48. Remember Satan made
  Their (sinful) acts seem
  Alluring to them, and said:
  "No one among men
  Can overcome you this day,
  While I am near to you":
  But when the two forces
  Came in sight of each other,
  He turned on his heels,
  And said: "Lo! I am clear
  Of you; lo! I see
  What ye see not;
  Lo! I fear God, for God
  Is Strict in punishment." 1217

# SECTION 7.

49. So! the Hypocrites say, and
those
In whose hearts is a disease: 1218
"These people,—their religion
Has misled them." But
If any trust in God, behold!
God is Exalted in might, Wise.

فَتَفَفَّ الْوَ الْمَا وَ الْمَا وَ الْمُحَالِمُ وَالْمُحَالِوْنَ اللّهِ مَعَ الطّبِرِيْنَ وَ اللّهُ مَعَ الطّبِرِيْنَ وَ اللّهُ مَعَ الطّبِرِيْنَ وَ مِنْ وَيَا وَلاَ تَكُونُوا كَالْوَا يَن حَرَجُوا مِنْ وَيَا وِهِمْ بَطُرًا وَ رِعَا اللّهِ مِنْ وَيَا وِهِمْ بَطُرًا وَ رِعَا اللّهِ مِنْ وَيَصُدُّ وَنَ عَنْ سَبِيلِ اللّهِ وَيَصَدُّ وَيَصَدُّ وَيَكُمْ اللّهُ يُعِلَى اللّهِ وَيَكُمْ وَنَ اللّهُ مِنَ اللّهُ مُن اللّهُ مُن اللّهُ مُن اللّهُ اللّهُ مُن عَلَى اللّهُ مُن اللّهُ اللّهُ مُن عَلَى اللّهُ مُن عَلَى اللّهُ اللّهُ مُن عَلَى اللّهُ اللّهُ مُن عَلَى اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ ال

٣٩- إذ يَقُولُ الْمُنْفِقُونَ وَالْمِنِيْنَ فِنْ قُلُوْمِهِمْ مُكَرِّضٌ عُرَّهُوُلُا إِدِيْنُهُمُّ وَمَنْ يَتُوكُلُ عَلَى اللهِ فَإِنَّ اللهَ عَنْ يُرَّحَصِكَ يُمِّرَ يج

<sup>1215</sup> A fine description of the Muslim virtues which make for success and whose loss brings about humiliation and failure 'Power' literally, "wind,"—the favourable wind for a sating ship

<sup>1216</sup> A true description of the Meccan army which met its doom

<sup>1217</sup> It is the way with the leaders of evil, when they find their cause lost that they wash their hands of their followers and leave them in the lurch. They see more clearly than their dupes They are not simpletons: they know the consequences of the wrath of God Satans "feat" of God is terror combined with hatred,—the very opposite of the feeling which is described in Taqwa, viz, the desire to avoid doing anything against God's will, such desire being founded on trust in God and the love of God.

<sup>1218</sup> Cf. ii 10, for "disease in the heart"

Trust in God brings its own reward our eyes are opened, and we see how great, good, and wise is the Cherisher of the Worlds. Others may sneer and despise But the blessing of God keeps our minds fresh and our hearts contented.

50. If thou couldst see,
When the angels take the souls
Of the Unbelievers (at death), 1218
(How) they smite their faces
And their backs, (saying):
"Taste the Penalty of the blazing

51. "Because of (the deeds) which 1220 Your (own) hands sent forth:
For God is never unjust
To His servants:

52. "(Deeds) after the manner
Of the People of Pharaoh
And of those before them:
They rejected the Signs of God,
And God punished them
For their crimes: for God
Is Strong, and Strict in
punishment:

53. "Because God will never change 1221
The Grace which He hath bestowed
On a people until they change
What is in their (own) souls:
And verily God is He
Who heareth and knoweth (all
things)."

54. "(Deeds) after the manner Of the People of Pharaoh And those before them": 1222 They treated as false the Signs Of their Lord; so We ٥٠- وَ لَوْ تَكَرَى إِذْ يَتَوَفَى الَّنِ يُنَ كَفَرُوا الْمَكَانِكَةُ يَضِرِبُونَ وُجُوْهِ هَمْمُ
 وَاذْ بَارَهُ مُرْ
 وَذُوْقُوا عَنَ اب الْحَرِيْقِ ۞
 وَدُوْقُوا عَنَ اب الْحَرِيْقِ ۞
 وَدُوْقُوا عَنَ اب الْحَرِيْقِ ۞
 وَاللّهُ بِمَا قَتُلْمَتُ إِنْهِ لِيَكُمُ
 وَانَ اللّهُ لَيْسُ بِظَلُلًا مِرْ لِلْعُعِيدِيْنِ ۞

۵۰-كى أب ال فِرْعَوْنٌ وَالَّذِينَ مِرْ قَبُلِهِمُ ْ كَفَرُوْا رِبَايْتِ اللهِ فَاخَنَ هُمُ اللهُ رِثُ نُوْيِهِمْ ۚ إِنَّ اللهَ قَوِيُّ شَرِيْهُ الْعِقَابِ ۞

٥٥- ذَالِكَ بِأَنَّ اللهَ لَمْ يَكُ مُعَيِّرًا نِنْمُنَا اللهَ اللهَ عَلَى قَوْمِ حَتَّى يُغَيِّرُوا مَا بِأَنْ اللهَ سَمِيْعُ عَلِيْدُونَ وَانَّ اللهَ سَمِيْعُ عَلِيْدُونَ

> ٣٥ -كَنَّ أَبِ اللِ فِرْعَوْنَ وَالَّذِيْنَ مِنْ قَنْبَلِهِمَّـُ إِكَنَّ بُوْا بِالْبِتِ رَبِّهِ خَـ

<sup>1219.</sup> In contrast to the taunt against those who trust in God, "that their religion has misled them," is shown the terrible punishment, after death, of those who laughed at Faith.

<sup>1220</sup> The punishment is shown to be due to their own deeds of wrong, because God is never unjust to the least of His servants.

<sup>1221.</sup> God bestows His grace freely, but He never withdraws it arbitrarily. Before He changes their state and circumstances, an actual state of rebellion and contumacy has arisen in their own souls, which brings about its inevitable punishment.

<sup>1222.</sup> These words from the address of the angels are quoted again, in order to add the comment that follows. Note that in verse 51, the words were that they rejected the Signs of God and were punished: here the words are that they treated the Signs as false and were destroyed;—a higher degree of guilt deserved a severer punishment.

يع

Destroyed them for their crimes, And We drowned the People Of Pharaoh: for they were all Oppressors and wrong-doers.

55. For the worst of beasts
In the sight of God 1223
Are those who reject Him:
They will not believe.

56. They are those with whom
Thou didst make a covenant,
But they break their covenant
Every time and they have not
The fear (of God).

Over them in war,
Disperse, with them, those
Who follow them,
That they may remember.

From any group, throw back (Their covenant) to them, (so as To be) on equal terms:
For God loveth not the treacherous.

فَأَهُلُكُنْهُمْ بِثُنُوْبِهِمْ وَأَغْرَقْنَا الَ فِرْعَوْنَ وَكُلِّ كَانُوا ظِلِمِيْنَ ٥

۵۵- اِنَّ شَرَّ الدَّ وَآتِ عِنْكَ اللهِ اللهُ اللهِ اللهُ 
٢٥- الزبين عاهرت منهم الذين عاهر الزبين عاهر الدين المنطقة ال

SECTION 8.

59. Let not Unbelievers
Think that they can
Get the better (of the Godly):
They will never frustrate (them).

٥٥- وَلَا يَحْسَبُنَّ الَّذِيْنَ كَفُرُوْ اسَبَغُوَّا الْ إِنْهُمُ لَا يُغِجِزُونَ ۞

1223. In viii. 22 we were warned against "the worst of beasts in the sight of God", who do not make use of their faculties of hearing, speaking and understanding, in the service of God, and in fact misuse their faculties to blaspheme God. The same brute creatures are shown here in another light: they are faithless both to God and man.

1224. The immediate occasion was the repeated treachery of the Banū Quraiza after their treaties with the Muslims But the general lesson remains, as noted in the two following verses. Treachery in war is doubly wrong, for it endangers so many lives. Such treachery should be punished in such a way that it gets no chance again. Not only the actual perpetrators but those who follow their standard should be rendered powerless. And the broken treaty should be denounced so that the innocent party can at least fight on equal terms. From actual physical warfare we can carry the same lesson to spiritual warfare. A truce or understanding is possible with those who respect definite principles, not with those who have no principles and are merely out for oppression and wickedness.

- 60. Against them make ready
  Your strength to the utmost
  Of your power, including 1225
  Steeds of war, to strike terror
  Into (the hearts of) the enemies,
  Of God and your enemies,
  And others besides, whom
  Ye may not know, but whom
  Ye may not know, but whom
  Ye shall spend in the Cause
  Of God, shall be repaid
  Unto you, and ye shall not
  Be treated unjustly. 1227
- 61. But if the enemy
  Incline towards peace,
  Do thou (also) incline
  Towards peace, and trust
  In God: for He is the One
  That heareth and knoweth
  (All things). 12 224
- 62. Should they intend
  To deceive thee,—verily God
  Sufficeth thee: He it is
  That hath strengthened thee
  With His aid and
  With (the company of)
  The Believers; 1229
- 63. And (moreover) He hath put Affection between their hearts:

٠٠- وَ أَعِلُ وَالْهُمُ مِّنَا الْسَتَه عَلُ وَ اللَّهِ وَعُلُ وَكُمْ مُ الْحَدِينَ مِنْ مُدُولًا 

<sup>1225.</sup> The immediate occasion of this injunction was the weakness of cavalry and appointments of war in the early fights of Islam. But the general meaning follows. In every fight, physical, moral, or spiritual, arm yourself with the best weapons and the best arms against your enemy, so as to instil wholesome respect into him for you and the Cause you stand for.

<sup>1226.</sup> There are always lurking enemies whom you may not know, but whom God knows. It 15 your duty to be ready against all, for the sacred Cause under whose banner you are fighting.

<sup>1227.</sup> Be always ready and put all your resources into your Cause. You do not do so in vain God's reward will come in various forms. He knows all, and His reward will always be more generous than you can possibly deserve.

<sup>1228.</sup> While we must always be ready for the good fight lest it be forced on us, even in the midst of the fight we must always be ready for peace if there is any inclination towards peace on the other side. There is no merit merely in a fight by itself. It should be a joyful duty not for itself, but to establish the reign of peace and righteousness and God's Law.

<sup>1229.</sup> In working for peace there may be a certain risk of treachery on the other side. We must take that risk: because the man of God has God's aid to count upon and the strength of the united body of the righteous.

Not if thou hadst spent All that is in the earth, Couldst thou have produced That affection, but God Hath done it: for He Is Exalted in might, Wise. 1240

لُوَانَفَقَتُ مَا فِي الْأَرْضِ جَمِيْعًا مُلَا الْفَتُ بَيْنَ قُلُوبِهِمْ وَالْكِنَ اللَّهُ الْفَ بَيْنُهُمْ ۚ إِنَّهُ عَرْيُرُ عَكِيْمٌ ۞

64. O Apostle! Sufficient
Unto thee is God,—
(Unto thee) and unto those
Who follow thee
Among the Believers. 1281

مرد يَأَيُّهُ النَّبِيُّ حَسَّبُكَ اللهُ · وَمَنِ النَّهُ مِن الْنُوْمِنِيْنَ أَ

ۼ

C. 92.—No man of heart, spirit, or constancy i

(viii 65-75) Can ever be cowed down by odds

Against him. We fight not for spoils

Or for captives, but for the glory

Of God, and for truth and faith.

We must be kind to all, but specially

Regard the needs of our comrades,

Linked to us by ties of duty and affection.

Our highest reward will be forgiveness

And grace from the Giver of all.

## SECTION 9.

65. Apostle! rouse the Believers
To the fight. If there are
Twenty amongst you, patient
And persevering, they will
Vanquish two hundred: if a
hundred,
They will vanquish a thousand
Of the Unbelievers: for these
Are a people without
understanding. 1282

هه- يَايَّهُا النَّبِيُ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْمُؤْمِنِيْنَ عَلَى الْمُؤْمِنِيْنَ عَلَى الْمُؤْمِنِيْنَ عَلَى الْفَقِتَالِ إِنْ يَكُنُ مِنْكُمْ حِشْمُ وْنَ مَالِمُوْنَ مَالَمُ الْمُؤْمِنَ وَإِنْ يَكُنُ مِنْكُمُ وَالْمَالَةُ يَعْلَمُ الْمَالَةُ لَا يَفْعَهُوْنَ الْمِنْ يَكُنُ كُفُرُوا فِأَنْ الْمَالِيْنَ كَفُرُوا فَا مُقَالِمُونَ الْمِنْ يَكُنُ كُفُرُوا فِي اللّهِ مِنْ الْمِنْ يَنْ كَفُرُوا فِي فَعَهُونَ الْمِنْ يَنْ كَفُرُوا فِي فَعَهُونَ الْمِنْ مُنْ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ اللللّهُ اللللّهُ الللّهُ اللللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ ال

<sup>1230</sup> On the immediate occasion, the greatest miracle and most wonderful working of God's grace was the union of hearts produced among the jarring, war-like, excitable elements of Arabia under the gentle, firm, and wise guidance of Muhammad, the Apostle of God At all times we must pray to God for this gift above all,—union, understanding, and pure and sincere affection among those who take God's name With it there is strength and success Without it there is humiliation, slavery, and moral degradation There may be many causes of difference and dispute. The reconciliation can only come from the glory and wisdom of God.

<sup>1231.</sup> The Believers mere lip-profession of belief, or even the kind of belief that does not result in action, is not enough. To those whose belief is so sincere that it results in complete trust in God and in fearless action in His service, the consequences on this earth do not matter. God's good pleasure is enough for them.

<sup>1232.</sup> In a fight, odds of ten to one against any one are appalling But they do not daunt the men of faith. Whether they personally win or die, their Cause prevails. They are sure to win: because (1) they have divine aid, and (2) even humanly speaking, those who take up arms against truth and righteourness are fools, and their seeming power is but a broken reed.

.3

66. For the present, God
Hath lightened your (task),
For He knoweth that there is
A weak spot in you: 1233
But (even so), if there are
A hundred of you, patient
And persevering, they will
Vanquish two hundred, and if
A thousand, they will vanquish
Two thousand, with the leave
Of God: for God is with those
Who patiently persevere.

For an Apostle
That he should have
Prisoners of war until
He hath thoroughly subdued
The land. Ye look
Or the temporal goods
Of this world; but God
Looketh to the Hereafter:
And God is Exalted in might, Wise.

۲۰- اَكُنُ حَقَّفَ اللهُ عَنَكُمْ وَعَلِمَ اَنْ فِيَكُمْ ضَعْفًا " وَإِنْ يَكُنْ مِّنَكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوْا مِائْتَيْنِ وَإِنْ يَكُنْ مِّنْكُمْ اَلْكَ يَغْلِبُوْا اَلْفَيْنِ بِالْدِنِ اللهِ وَاللهُ مَعَ الصِّبِرِيْنَ ۞

٧- مَا كَانَ لِنَبِيّ أَنْ يَكُونَ لَا اَسْرَى حَتَى يُنْخِنَ فِي الْاَرْضِ تُرِيْكُونَ حَرُضَ اللَّهُ فَيَا الْأَ وَاللّهُ يُرِيْكُ الرِّخِرَةَ \* وَاللّهُ عَرِيْدُ الرِّخِرَةَ \*

68. Had it not been for A previous ordainment 1235

٨٠- لؤلا كننك

1233. Given equal conditions, Muslims on account of their faith could win against odds of ten to one. But where their organisation and equipment are weak, as was the case about the time of Badr, they were set a lighter task, and asked to tackle no more than odds of two to one against them. As a matter of fact at Badr they won through against odds of more than three to one.

1234. An ordinary war may be for territory or trade, revenge or military glory,—all "temporal goods of this world." Such a war is condemned. But a Jihād is fought under strict conditions under a righteous Imām, purely for the defence of faith and God's Law. All baser motives, therefore, are strictly excluded. The greed of gain in the shape of ransom from captives has no place in such warfare.

At the same time, if there has been heavy loss of life already, captives may be taken, and it would be for the Imam to exercise his discretion as to the time when it was safe to release them, and whether the release should be free or on parole or on a fine by way of punishment. Destruction and slaughter, however repugnant to a gentle soul like that of Muhammad, were inevitable where evil tried to suppress the good. From Jesus, whose mission was more limited, had to say: "Think not that I am come to send peace on earth: I came not to send peace but a sword" (Matt. x. 34).

Seventy captives were taken at Badr, and it was decided to take ransom for them. While the general principle of fighting for the purpose of taking captives in order to get their ransom is condemned, the particular action in this case was approved in vv 68-71.

1235. Though any motive of worldly gain, which may have been in the minds of some among the victorious Muslim army, is condemned as worthy of a severe penalty, what actually happened is ascribed to the Plan of God, which was preordained. Among the prisoners taken were the Prophet's uncle 'Abbās and Hadhrat 'Ahi's brother, 'Aqil, who afterwards became Muslims. 'Abbās was an ancestor of the founder of the celebrated 'Abbāsi Dynasty which played such a norable part in Islamic history. In his case the promise made in verse 70 was amply fulfilled. In the case of all prisoners, if there was any good in their hearts, their very fight against Islam and their capture led to their being blessed with Islam. Thus does God's Plan work in a marvellous way, and evolve good out of seeming evil.

From God, a severe penalty Would have reached you For the (ransom) that ye took.

69. But (now) enjoy 1236 what ye took In war, lawful and good:
But fear God: for God
Is Oft-forgiving, Most Merciful.

SECTION 10.

- 70. Apostle! say to those
  Who are captives in your hands
  "If God findeth any good 1237
  In your hearts, He will
  Give you something better
  Than what has been taken
  From you, and He will
  Forgive you: for God
  Is Oft-forgiving, Most Merciful."
- 71. But if they have
  Treacherous designs against thee,
  (O Apostle!), they have already
  Been in treason against God, 12:38
  And so hath He given
  (Thee) power over them.
  And God is He who hath
  (Full) knowledge and wisdom.
- 72. Those who believed, And adopted exile,

صِّ اللهِ سَبَقَ لَمَسَكُمْ فِنْمَا آخَنَ تُعْ عَنَ ابْ عَظِيْمُ وَ وَمَمَا آخَنُوا مِنَا غَنِمُ تُمْ حَللًا طَيِبًا اللهِ عَفْوُرٌ رَّحِيْمُ وَ وَ اتَّعُوا اللهُ إِنَّ اللهُ غَفْوُرٌ رَّحِيْمُ وَ وَ

. ٤- يَاكَيْهَا النَّرِمُ قُلْ لِمَنْ فِي آيْدِ يُكُومِنَ الْاَسْرَى اِنْ يَعْلَمِ اللَّهُ فِي قُلُو بِكُمْ خَيْرًا اِنْ يَعْلَمِ اللَّهُ فِي قُلُو بِكُمْ خَيْرًا يُؤُونِكُمْ خَيْرًا مِنَا أَخِلَ مِنْ كُمُّو ويَغْفِرُ لَكُمْرٌ وَ اللَّهُ خَقُورٌ لَّرَحِيْمً اللَّهِ وَيَعْفِرُ كَانُو اللَّهُ مِنْ قَبْلُ وَاَمْكُنَ مِنْ فُهُمْ "

مهدان الزين المنوا وهاجروا

1236. Enjoy: literally, eat See vii 19, n. 1004, and v. 69, n. 776

1237. This is a consolation to the prisoners of war. In spite of their previous hostility, God will forgive them in His mercy if there was any good in their hearts, and conter upon them a far higher gift than anything they have ever lost. This gift in its highest sense would be the blussing of Islam, but even in a material sense, there was a great good fortune await not to meet a not the case of 'Abbās (see n. 1235)

Note how comprehensive is God's care. He encourages and strengthens to Muslems at the same time condemning any baser motives that may have entered their minds. He consoles the prisoners of war and promises them better things if there is any good in them at all. And He offers comfort to those who have left their homes in His Cause, and knits them into closer reliouship with those who have helped them and sympathised with them

1238. If the kindness shown to them is abused by the prisoners of war when they are released, it is not a matter for discouragement to those who showed the kindness. Such persons have in their treachery shown already their treason to God, in that they took up arms against God's Apostle, and sought to blot out the pure worship of God. The punishment of defeat, which opened the eyes of some of their comrades, evidently did not open their eyes. But God knows all, and in His wisdom will order all things for the best. The Believers have done their duty in showing such clemency as they could in the circumstances of war. For them "God sufficeth" (viii. 62).

3

And fought for the Faith, With their property And their persons. In the cause of God. As well as those Who gave (them) asylum 1238 And aid,—these are (all) Friends and protectors, One of another. As to those who believed But came not into exile. Ye owe no duty Of protection to them Until they come into exile: 1240 But if they seek Your aid in religion. It is your duty To help them. Except against a people With whom ve have A treaty of mutual alliance. 1241 And (remember) God Seeth all that ye do.

73. The Unbelievers are
Protectors, one of another:
Unless ye do this,
(Protect each other),
There would be
Tumult and oppression
On earth, and great mischief. 1242

<sup>1239.</sup> The reference is to the Muhājirin and the Anjār, the Emigrants and the Helpers, the people who forsook their homes and adopted voluntary exile from Mecca in company with their beloved Leader, and their good friends in Medina who gave them asylum and every kind of assistance, moral and material. Under the magnetic personality of the Holy Apostle these two groups became like blood-brothers, and they were so treated in matters of inheritance during the period when they were cut off from their kith and kin.

<sup>1240.</sup> The Believers (Muslims) were entitled to all assistance in matters of religion. But if they were not strong enough to suffer voluntary exile on behalf of the Cause and make the personal sacrifices which their more ardent brethren in faith made, they could not reasonably ask for political or military assistance or protection.

<sup>1241.</sup> If a community suffers voluntary exile on account of persecution and oppression, and some of its weaker brethren stay behind, holding fast to faith but not prepared for the higher sacrifice, the exiles have still a duty to help their weaker brethren in matters of religion. The exiles, being at open war against the State which oppressed them, would be free to fight against such State. But if the weaker brethren are in a State in mutual alliance with the Community, the Community cannot in honour interfere with that State, whether it is Muslim or not. Presumably the alliance implies that the grievances of the weaker brethren will be redressed by the State itself. But it is not honour able to embarrass your own ally

<sup>1242.</sup> Evil consorts with evil. The good have all the more reason for drawing together and not only living in mutual harmony, but being ready at all times to protect each other. Otherwise the world will be given over to aggressions by unscrupulous people, and the good will fail in their duty to establish God's Peace and to attengthen all the forces of truth and righteousness.

£3.

In the cause of God,
As well as those
Who give (them) asylum
And aid,—these are (all)
In very truth the Believers:
For them is the forgiveness
Of sins and a provision
Most generous.

5. And those who
Accept Faith subsequently, 1241
And adopt exile,
And fight for the Faith
In your company,—
They are of you.
But kindred by blood
Have prior rights
Against each other
In the Book of God. 1246
Verily God is well acquainted
With all things.

٣٠ وَالْمَانِينَ أَمَنُوا وَهَاجُرُوَا
وَجَاهَهُ وَافِي سَبِيئِلِ اللهِ
وَالَّذِيْنَ أَوْوَا وَنَصُرُوَا
وَالْذِيْنَ أَوْوَا وَنَصُرُوَا
وَالْمِكُ هُمُ الْمُؤْمِنُونَ حَقًا مُ
لَهُ مُمَعْ فِورَةً
وَهُ رِذُنَّ كُرِيْحُ وَ
وَجَاهَكُ وَالْمِينَ أَمَنُوا مِنْ بَعْنُ وَهَاجُرُوَا
وَجَاهَكُ وَالْمَعْكُمُ وَالْمِنْ بَعْنُ وَهَاجُرُوا
فَا وَالْمِكَ وَمَنْكُمُ وَالْمُوا الْاَرْحَامِ
بَعْضُهُمُ أَوْلَى بِبَعْضٍ
بَعْضُهُمُ أَوْلَى بِبَعْضٍ
فِي كِنْبِ اللهُ بِكُلِّلَ شَيْءٍ عَلِيْمُ فَيْ



<sup>1243.</sup> Believers who make all sacrifices in the cause of God have given the best possible proof of their Faith by their actions. They have loved God much, and much will be forgiven them. What they sacrificed was, perhaps, judged by universal standards, of small value, but its value will be estimated by the precious love behind it, and its reward will be of no ordinary kind. It will not be a reward in the ordinary sense at all, for a reward is given once for all. It will be a provision which lasts for ever, and is on the most generous scale.

<sup>1244.</sup> Those who come into the fold last are none the less brethren in the fullest acceptation of the term. But any special provisions made in the special circumstances of the first martyrs for the Cause will not of course apply to them as the special circumstances which made them necessary have ceased to exist See next note.

<sup>1245.</sup> The Book of God, i.e., the Universal Plan, the Eternal Decree, the Preserved Tablet (Ixxxv 22). Blood-relationship and its rights and duties do not depend on special circumstances of a temporary nature. Any temporary rights of mutual inheritance established between the early Emigrants and Helpers (n. 1239) would not apply to later recruits, who would come under entirely different circumstances.

# INTRODUCTION TO SURA IX

'Tauba (Repentance) or Barāat (Immunity)

Logically this Sūra follows up the argument of the last Sūra (VIII), and indeed may be considered a part of it, although chronologically the two are separated by an interval of seven years.

We saw that Sūra VIII dealt with the large questions arising at the outset of the life of a new Ummat or organised nation: questions of defence under attack, distribution of war acquisitions after victory, the virtues needed for concerted action, and clemency and consideration for one's own and for enemies in the hour of victory. We pass on in this Sūra to deal with the question: what is to be done if the enemy breaks faith and is guilty of treachery? No nation can go on with a treaty if the other party violates it at will; but it is laid down that a period of four months should be allowed by way of notice after denunciation of the treaty; that due protection should be accorded in the intervening period; that there should always be open the door to repentance and reunion with the people of God; and that if all these fail, and war must be undertaken, it must be pushed with utmost vigour.

These are the general principles deducible from the Sūra. The immediate occasion for their promulgation may be considered in connection with the chronological place of the Sūra.

Chronologically, verses 1-29 were a notable declaration of State policy promulgated about the month of Shawwal, A.H. 9, and read out by Hadhrat Ali at the Pilgrimage two months later in order to give the policy the widest publicity possible. The remainder of the Sūra, verses 30 129, was revealed a little earlier, say about the month of Ramadhan, A.H. 9, and sums up the lessons of the Apostle's Tabūk expedition in the summer of A.H. 9 (say October 630).

Tabūk is a place near the frontier of Arabia, quite close to what was then Byzantine territory in the Province of Syria (which includes Palestine). It is on the Hijāz Railway, about 350 miles north-west of Medina, and 150 miles south of Ma'ān. It had a fort and a spring of sweet water. In consequence of strong and persistent rumours that the Byzantines (Romans) were preparing to invade Arabia and that the Byzantine Emperor himself had arrived near the frontier for the purpose, the Apostle collected as large a force as he could, and marched to Tabūk. The Byzantine invasion did not come off. But the Apostle took the opportunity of consolidating the Muslim position in that direction and making treaties of alliance with certain Christian and Jewish tribes near the Gulf of 'Aqaba. On his return to Medina he considered the situation. During his absence the Hypocrites had played, as always, a double game, and the policy hitherto followed, of free access to the sacred centre of Islam, to Muslims and Pagans alike, was now altered, as it had been abused by the enemies of Islam.

This is the only Sūra to which the usual formula of Bismillāh is not prefixed. It was among the last of the Sūras revealed, and though the Apostle had directed that it should follow Sūra VIII, it was not clear whether it was to form a separate Sūra or only a part of Sūra VIII. It is now treated as a separate Sūra, but the Bismillāh is not prefixed to it, as there is no warrant for supposing that the Apostle used the Bismillāh before it in his recitation of the Qur-ān. The Sūra is known

under many names: the two most commonly used are (!) Tauba (Repentance), with reference to ix. 104 and (2) Barāat (Immunity), the opening word of the Sura.

Summary.—Treaties with those Pagans who have treacherously broken their terms are denounced, but four months' time is given for adjustments or repentance. Pagans to be excluded from the sacred Mosques. Infidelity to be fought (ix. 1-29, and C. 93).

The People of the Book have obscured the light of God, but the Truth of God must prevail over all. We must be ready to fight for the Faith that is in use; otherwise we shall be unworthy to uphold God's banner, and He will raise other people in our place (ix. 30-42, and C. 94).

The Hypocrites and their double-dealing: their evil ways pointed out. Their punishment will be as sure as the blessings of the righteous (ix. 43-72, and C. 95).

All evil should be resisted, unless there is repentance: falsehood is not content with breach of faith but mocks all good: it should not be envied but shunned (ix. 73-99 and C. 96).

The good pleasure of God is with those who are sincere and make sacrifices in His cause; He will forgive those who do wrong and repent, but not those who intend mischief and foment unbelief and disunion among Believers. The Believers by their self-surrender obtain eternal Felicity. God will turn in mercy even to those who, though they waver or fail in duty, turn at last to Him (ix. 100-118, and C. 9)

Those who believe should associate with the righteous and the truthful, actively doing their duty. But if the Community marches out, a part of them should remain behind for the purpose of diligently studying religion and teaching their brethren when they return. Every Sura increases the faith of those who believe, though those diseased in heart may add doubt to doubt. Trust in God, Lord of the Throne of Glory (ix. 119-129, and C. 98).

C. 93.—If the Pagans repeatedly break (1x. 1-29.) Their treaties, denounce the treaties, But give them time either to repent Or to prepare for the just punishment Of their treachery. Punish the chiefs Of the treacherous, and destroy them. But if one of them seek asylum, Give it: let him hear the Word Of God and escort him to security. Be true to the true, but fight those Who are false to plighted word And taunt you for your Faith. No one has the right to approach The mosques of God unless He believes in God and follows God's Law, the law of righteousness.

Sūra IX.

Tauba (Repentance) or Barāat (Immunity).

- (declaration) of immunity 1246
   From God and His Apsotle,
   To those of the Pagans
   With whom ye have contracted
   Mutual alliances:—
- 2. Go ye, then, for four months, 1247
  Backwards and forwards,
  (As ye will), throughout the land,
  But know ye that we cannot
  Frustrate God (by your falsehood)
  But that God will cover
  With shame those who reject Him.
- 3. And an announcement from God And His Apostle, to the people (Assembled) on the day Of the Great Pilgrimage,—12.48
  That God and His Apostle Dissolve (treaty) obligations
  With the Pagans.
  If, then, ye repent,
  It were best for you;
  But if ye turn away,



- بَرُآءُةٌ مِّنَ اللهِ وَرَسُوْلِهَ إِلَى الْدَائِنَ عَاهَلُ تُنْمُ مِنَ الْمُشْرِكِئِنَ ٥ ﴿ فَسِيْحُوا فِي الْاَرْضِ اَرْبَعَةَ اَشْهُمِ وَاعْلَمُوا اللهُ مُغَرِّرِي الْكُفِرِيْنَ ٥ وَانْ اللهُ مُغَرِّرِي الْكُفِرِيْنَ ٥

٣- وَ اَذَانَ مِّنَ اللهِ وَرَسُولِهَ إِلَى النَّاسِ يَوْمُ النَّهَ مِرْمِي عَ مِّنَ الْمُشْرِكِيْنَ هُو اَنَّ اللهَ بَرِي عَ عِنَ الْمُشْرِكِيْنَ هُو رَسُولُهُ \* فَإِنْ تُبُتُّمْ

1246 Barāat: usually translated "immunity". I do not think that word correctly represents the Arabic word in this context. I retain it as I cannot think of any single English word as an equivalent. The general sense is explained in the introduction to this Sūra. In verse 3 below I use the periphrasis "dissolve treaty obligations," which goes some way to explain the meaning. The Pagans and enemies of Islam frequently made treaties of mutual alliance with the Muslims. The Muslims scrupulously observed their part, but the Pagans violated their part again and again when it suited them. After some years' experience it became imperative to denounce such treaties altogether. This was done in due form, with four months' notice, and a chance was given to those who faithfully observed their pledges, to continue their alliance.

1247. Four Months. Some Commentators understand by this the four forbidden months in which warfare by ancient Arabian custom was unlawful, viz., Rajab, Zul-qa'd, Zul-hajj, and Muḥarram: See ii. 194 n. But it is better to take the signification of the four months immediately following the Declaration. Assuming that the Sūta was promulgated early in Shawwāl (see Introduction), the four months would be Shawwāl, Zulqa'd, Zul-hajj, and Muḥarram, of which the last three would also be the customary Prohibited Months.

1248. The great day of Hajj is either the 9th of Zul-hajj ('Arafa'), or the 10th (the Day of Sacrifice).

Know ye that ye cannot Frustrate God. And proclaim A grievous penalty to those Who reject Faith.

- 4. (But the treaties are) not dissolved 12.19
  With those Pagans with whom Ye have entered into alliance And who have not subsequently Failed you in aught,
  Nor aided any one against you. So fulfil your engagements
  With them to the end
  Of their term: for God
  Loveth the righteous.
- 5. But when the forbidden months 1250
  Are past, then fight and slay 1251
  The Pagans wherever ye find them, And seize them, beleaguer them, And lie in wait for them In every stratagem (of war);
  But if they repent, 1252
  And establish regular prayers
  And practise regular charity,
  Then open the way for them:
  For God it Oft-forgiving,
  Most Merciful.

فَاعْكُمُواْ اَتَّكُمْ غَيْرُ مُعْجِزِى اللهِ وَ بَشِّرِ الَّذِيْنَ كَفَرُوْا بِعَنَ ابِ اَلِيْمِنْ

م- الاللزين عاهن تُخرِض الْمُشْرِكِينَ ثُمَّ لَمُ يَنْفُصُوْكُمْ شَيْئًا وَكَمْ يُظَاهِرُوْا عَلَيْكُمْ أَحَدًا فَاتِهُوَا الْيُهِمْ عَهْ كَهُمْ إلى مُدَّتِهِمْ إنَّ الله يُجِبُ الْمُتَعِيْنَ ۞

- 1249. The sacred duty of fulfilling all obligations of every kind, to Muslims and non-Muslims, in public as well as private life, is a cardinal feature of Muslim ethics. The question what is to be done with those who abuse this principle by failing in their duty but expect the Muslims to do their part is not to be solved (in the case of treaties) by a general denunciation of treaties but by a careful consideration of the cases where there has been fidelity and not treachery. There we are enjoined to give the strictest fidelity, as it is a part of righteousness and our duty to God.
- 1250 The emphasis is on the first clause it is only when the four months of grace are past, and the other party show no signs of desisting from their treacherous designs by right conduct, that the state of war supervenes—between Faith and Unfaith
- 1251. When war becomes inevitable, it must be prosecuted with vigour According to the English phrase, you cannot fight with kid gloves The fighting may take the form of slaughter, or capture, or siege, or ambush and other stratagems But even then there is room for repentance and amendment on the part of the guilty party, and if that takes place, our duty is forgiveness and the establishment of peace.
- 1252. The repentance must be sincere, and that is shown by conduct—a religious spirit of true prayer and charity. In that case we are not to bar the gate against the repentant. On the contrary we must do all we can to make their way easy, remembering that God is Oft-forgiving, Most Merciful.

6. If one amongst the Pagans 1253
Ask thee for asylum,
Grant it to him,
So that he may hear the Word
Of God; and then escort him
To where he can be secure. 1254
That is because they are
Men without knowledge.

## SECTION 2.

- 7. Bow can there be a league,
  Before God and His Apostle,
  With the Pagans, except those 1255
  With whom ye made a treaty
  Near the Sacred Mosque?
  As long as these stand true
  To you, stand ye true to them:
  For God doth love the righteous.
- 8. How (can there be such a league), 1256 Seeing that if they get an advantage Over you, they respect not In you the ties either of kinship 1257

دَوَانَ أَكُنَّ مِّنَ الْمُشْرِكِيْنَ اسْتَجَارُكَ فَاجِرُهُ حَتَّى يَسْمَعُ كَالْمُ اللهِ ثُمَّ اَبْلِغُهُ مَا مُنَهُ فَيْ ذَلِكَ بِالنَّهُ مُ قَوْطٌ لَا يَعْلَمُوْنَ أَ

٤-كَيْفَ يَكُونُ لِلْمُشْرِكِيْنَ عَهْنَ عِنْهُ عِنْهُ اللهِ وَعِنْهُ اللهِ وَعِنْهُ اللهِ الدِّنِيْنَ عَاهَلُ أَثُمُ اللهِ وَعِنْهُ الْمُسْتِعِينَ الْمُكْرُامِرُ فَهُمَّا السَّتَقَامُوا لَكُمُ وَمُنَا السَّتَقَامُوا لَكُمُ وَاللهُ يُعِيْدُ اللَّهُ يَعِيْنَ اللَّهُ يَعِيْنَ اللهُ يُعِيْدُ اللَّهُ يَعِيْنَ اللهُ يَعِيْدُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللهُ اللّهُ اللهُ الله

٨-كَيْفَ وَإِنْ يُظْهَرُوْاعَلَيْكُمْ لاَيرْفُبْوافِيْكُمْ الرَّ

- 1253. Even among the enemies of Islam, actively fighting against Islam, there may be individuals who may be in a position to require protection. Full asylum is to be given to them, and opportunities provided for heating the Word of God. If they accept the Word, they become Muslims and brethren, and no further question arises. If they do not see their way to accept Islam, they will require double protection: (1) from the Islamic forces openly fighting against their people, and (2) from their own people, as they detached themselves from them. Both kinds of protection should be ensured for them, and they should be safely escorted to a place where they can be safe. Such persons only err through ignorance, and there may be much good in them.
  - 1254. Maaman: place or opportunity of being secure from all harm.
- 1255. In this section we have the reasons why the treaties with treacherous Pagan foes were denounced. The clause introducing the exception is a parenthetical clause. The word "Pagans" must be connected with verse 8 which follows. In that verse the word kaifa resumes the clause introduced by the word kaifa at the beginning of verse 7. The exceptional Pagan tribes which remained true to their word were the Banu Hamza and the Banu Kināns, who swore their treaty near the Sacred Mosque and faithfully observed it. They were to be given the full benefit of their fidelity even though their kindred tribes were treacherous.
- 1256 The exceptions having been stated parenthetically in verse 7, the indictment of the general mass of Pagan tribes is now set out briefly but fully and convincingly. After that kind of behaviour how can any treaty be possible with them? The counts are: (1) that whenever they got a slight advantage, they disregarded the ties both of kinship and of covenant as against the Muslims because of their Faith, thus proving doubly treacherous; (2) that they spoke fair words, but had venom in their hearts; (3) that their attitude was one of rebellion against their plighted word; (4) that they disregarded the solemn Signs of God for some miserable worldly gain; (5) that they tried to prevent other people from coming to the Way of God. The first clause is repeated again as the last clause, to emphasise their double treachery, and round off the argument.
- 1257. Among the Arabs the ties of kinship were so strong as to be almost unbreakable. The Pagan Arabs went out of their way to break them in the case of the Muslims, who were kith and kin to them. Besides the bond of kinship there was the further bond of their plighted oath in the Treaty-They broke that oath because the other parties were Muslims!

Or of covenant? With (fair words From) their mouths they entice you, But their hearts are averse From you; and most of them Are rebellious and wicked.

- 9. The Signs of God have they sold For a miserable price, And (many) have they hindered From His Way: evil indeed Are the deeds they have done.
- lo. In a Believer they respect not
  The ties either of kinship
  Or of covenant! It is they
  Who have transgressed all
  bounds. 1258
- Establish regular prayers,
  And practise regular charity,—
  They are your brethren in Faith:
  (Thus) do We explain Signs
  In detail, for those who understand
- 2. But if they violate their oaths
  After their covenant,
  And taunt you for your Faith,—1260
  Fight ye the chiefs of Unfaith:
  For their oaths are nothing to
  them:
  That thus they may be restrained.
- 3. Will ye not fight people Who violated their oaths,

وَكَ ذِمَّةً مُّ يُرْضُوْكُمْ رِافَوَاهِ هِمْ وَتَأْبِى قُلُوبُهُمْ مَ وَاكْثَرُهُمْ فَلِمِنْفُونَ أَ وَاشْتُرُوا بِالبِّ اللهِ ثَمَنًا قِلِينُكُ فَصَّدُّ وَا عِنْ سَرِينِلِهِ النَّهُمُ سَاءً مَا كَانُوا يَعْمَلُونَ ۞ وَالْفِحُ هُمُ الْمُعْتَكُونَ إِلَّا وَالْفِكَ عُلَمُونَ فِي مُؤْمِن إِلَّا وَانْوَا الزَّكُوةَ وَانْفَامُوا الصَّلَوة وَانْوَا الزَّكُوةَ وَانْحَوانُكُمْ فِي الدِينِ وَالْعُلَامُونَ ﴾ وَانْوَا الزَّكُوةَ وَانْحَوانُكُمْ فِي الدِينِ وَانْفُوا الصَّلَوة

ا- وَإِنْ ثَكَتُوْا اَيْمَا ثُهُمْ مِنْ بَعْدِ عَهْدِهُمْ وَطَعَنُوْا فِي دِيْنِكُوْ فَقَاتِلْوَا اَئِمَةَ الْكُفْرِ فَقَاتِلْوَا اَئِمَةَ الْكُفْرِ ﴿ وَمَنْ اللَّهُ لِكَا اَيْمَانَ لَهُمْ لَعَلَهُ مْدِينَتَهُوْنَ

٣- ألَا تُقَانِلُونَ قَوْمًا تَكَثُّوا أَيْمَا نَهُمْ

<sup>1258.</sup> The catalogue of their sins being set out, it is clear that they were aggressors in the worst possible ways, and war became inevitable

<sup>1259.</sup> The chance of repentance and mercy to the worst enemies is again emphasised: in order that people with any understanding may not be misled into thinking that war was an easy or light matter. This emphasis is balanced by the emphasis in the next verse on the causes which made war inevitable for those with any self-respect

<sup>&#</sup>x27; 1260. Not only did the enemies break their oaths shamelessly, but they even taunted the Muslims on their Faith and the "simple-minded" way in which they continued to respect their part of the greaty, as if they were afraid to fight!

Plotted to expel the Apostle, 1261 And took the aggressive By being the first (to assault) you? Do ye fear them? Nay, It is God Whom ye should More justly fear, if ye believe!

- 14. Fight them, and God will
  Punish them by your hands,
  Cover them with shame,
  Help you (to victory) over them,
  Heal the breasts of Believers, 1262
- 15. And still the indignation of their hearts. 1268
  For God will turn (in mercy) 1264
  To whom He will; and God Is All-Knowing, All-Wise.
- 16. Or think ye that ye
  Shall be abandoned,
  As though God did not know 1265
  Those among you who strive
  With might and main, and take
  None for friends and protectors
  Except God, His Apostle,
  And the (community of) Believers?
  But God is well-acquainted
  With (all) that ye do.

وَهَتُوْا بِأَخْرَاجِ الرَّسُوْلِ وَهُمْ بِكُ وُوَكُمْرُ اَوَّلُ مَرَّةٍ ۗ اَنَّخْشُوْنَهُمْ ۚ فَاللّٰهُ اَحَقُّ اَنْ تَخْشُوْهُ إِنْ كُنْتُمْ مُّؤْمِنِيُنَ ۖ

٣٠- قالِلُوهُ هُرُ يَعْلِ بِهِ هُمُ اللَّهُ وَايَلِ يَكُو وَيُشْفِ صُلُورَ قَوْمِ ثُمُّؤُمِنِ بَنَ فَ ٥- وَيُنْ هِبْ عَيْظُ قُلُوبِهِ هُرُ وَيَتُوْبُ اللَّهُ عَلَى مَنْ يَكُفُ أَوْ وَاللَّهُ عَلِيْهُ حَكِيْهُ ۗ وَاللَّهُ عَلِيْهُ حَكِيْهُ ۗ

١٦- أَمْ حَسِبْتُمُ أَنْ ثُنْزُكُواْ وَكَتَّا يَعْلَمِ اللَّهُ الَّذِيْنَ جَاهَنُ وَا مِنْكُمُ وَلَهْ يَتَجِنُ وَا مِنْ دُونِ اللهِ وَ لَا رَسُولِهِ وَلَا الْمُؤْمِنِيْنَ وَلِيْجَةً \* وَاللّهُ خَبِيْرٌ 'بِمَا تَعْمَلُونَ أَ

1261. The argument now takes a new turn. An appeal is made to the Muslims on various grounds:

(1) the shameless disregard of treaties by the enemy, (2) the underhand plots to discredit the Holy Apostle, and turn him out of Medina as he had been turned out of Mecca, (3) the aggressive taken by the Quraish and their confederates in Medina after the treaty of Hudaibiya (A.H. 6, Zul-qa'd, Feb. 6.8), (4) the manly attitude that fears God rather than men, and (5) the need to prove our sincere faith by test and trial and struggle and sacrifice (ix. 16).

1262. Heal the breasts of believers, i.e., of wounds that they may have sustained from the assaults, taunts, and cruelty of the enemy.

1263. When the victory comes and the wounds are healed, a great peace comes to the hearts of those who have suffered, striven, and struggled. The fighting was an abnormal necessity forced by injustice and oppression When God's Law is established, the fire of indignation is quelled, and the true Peace of Islam is attained.

1254. God's mercy is unlimited. When evil is destroyed, many of those who were enticed by evil will come into the fold of truth and righteousness, and the cessation of wat and conflict will bring peace, certainly to those who fought for the right, but also possibly to those whose eyes have been opened to the working of God's Law and who in healing reconciliation become members of the Brotherhood of Peace in Islam.

1265. Some translators have taken a different verbal construction of this passage, but the ultimate effect in meaning is the same: we must all be tested and tried, but God knows our inmost hearts, and He will support those who strive in His way, out of sincere love for Him. His Apostle, and the body of the true men of Faith.

اخ ک

#### SECTION 3.

17. It is not for such
As join gods with God,
To visit or maintain 1266
The mosques of God
While they witness
Against their own souls
To infidelity. The works
Of such bear no fruit:
In Fire shall they dwell.

¥-

- 18. The mosques of God
  Shall be visited and maintained
  By such as believe in God
  And the Last Day, establish
  Regular prayers, and practise
  Regular charity, and fear
  None (at all) except God. 

  It is they who are expected
  To be on true guidance. 

  1268
- 19. Do ye make the giving 1269
  Of drink to pilgrims,

١٥- مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ يَعُمُرُوْا مَسْعِكَ اللهِ شُهِدِيْنَ عَلَى اَنْفُسِهِمْ بِالْكُعُرْ اُولَيْكَ حَبِطَتْ اَعُمَالُهُمُ اللَّهُمُ اللَّهِ اُولَيْكَ حَبِطَتْ اَعُمَالُهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللْمُعْمُولُ اللَّهُ اللْمُعْمُ الللْمُعُلِمُ اللَّهُ اللْمُعْمُ اللَّهُ اللَّهُ

1266 'Amara as applied to mosques implies the following ideas: (1) to build or repair, (2) to maintain in fitting dignity; (3) to visit for purposes of devotion; and (4) fill with light and life and activity,—what would be called in Urdu Masjad ābād karnā For brevity I have only used the two words "visit and maintain" in the Translation.

Before the preaching of Islam the Pagans built, repaired, and maintained the Mosque, and celebrated Pagan ceremonies in it, including naked dances round the Ka'ba. They made an income out of it. Islam protested, and the Pagans ejected Muslims and their Leader from Mecca, and shut them out from the Ka'ba itself. When the Muslims were strong enough to retake Mecca (A H. 8), they purified the Mosque and re-established the worship of the true God. The families who previously held control could not after this be allowed in a state of Paganism to control the Mosque any longer. If they became Muslims, it was a different matter. The further question arose: should they be allowed to visit it and practise their unseemly Pagan rites? Obviously this would be derogatory to the dignity and honour of the Mosque, and was forbidden. This was the particular occasion to which the verse refers. The general deduction is clear. A house of God is a place of sincere devotion, not a theatre for vulgar rites nor a source of worldly income. Only sincere Believers have a right of entry. Who the sincere Believers are, is explained in the next verse.

1267. See the previous note Sincere Believers are those who have faith in God and the future, and have spirit of devotion and charity—a true and abiding spirit, not merely isolated acts now and again. Moreover they must not bow to worldly greed or ambition, which produces fear of worldly power

1268. Others may call themselves by what names they like. True guidance is shown by the tests here indicated

1269 Giving drinks of cold water to thirsty pilgrims, and doing material services to a mosque are meritorious acts, but they are only external If they do not touch the soul, their value is slight. Far greater, in the sight of God, are Faith, Endeavour, and self-surrender to God. Men who practise these will obtain honour in the sight of God God's light and guidance comes to them, and not to those self-sufficient beings who think that a little show of what the world considers piety is enough.

. 446

Or the maintenance of The Sacred Mosque, equal To (the pious service of) those Who believe in God And the Last Day, and strive With might and main In the cause of God? They are not comparable In the sight of God: And God guides not Those who do wrong.

- 20. Those who believe, and suffer
  Exile and strive with might
  And main, in God's cause 1270
  With their goods and their persons,
  Have the highest rank
  In the sight of God:
  They are the people
  Who will achieve (salvation).
- 21. Their Lord doth give them
  Glad tidings of a Mercy
  From Himself, of His good
  pleasure,
  And of Gardens for them,
  Wherein are delights
  That endure:
- 22. They will dwell therein
  For ever. Verily in God's Presence
  Is a reward, the greatest (of all). 1271
- 23. ye who believe! Take not For protectors your fathers
  And your brothers if they love Infidelity above Faith:

وَعِمَارُةُ الْسَيْعِيلِ الْحَرَامِ كُمَنُ أَمَنَ وَالْيُوْمِ الْاٰخِرِ وَجَاهَلَ وَالْيَوْمِ الْاٰخِرِ وَجَاهَلَ فِي سَيِيْلِ اللَّهِ لَا يَسْتَوْنَ عِنْدَ اللَّهِ لَا يَسْتَوْنَ عِنْدَ اللَّهِ لَا يَسْتَوْنَ عِنْدَ اللَّهِ وَ اللَّهُ لَا يَهْ بِإِمْوَالِهِ مَ وَ الْفُرِيمَ الْمَا اللهِ فِي الْفَوْرِ الْفَالِي اللهِ فِي الْفَوْرِ وَ اللَّهِ اللهِ فَا اللَّهِ اللهِ اللهِ فَا اللهِ اللهِ اللهِ عَنْدُ اللهِ اللهِ فَا وَاللَّهِ اللهِ ا

> ٣- يُبُشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضُوانٍ وَجَنَّتٍ لَهُمْ فِيْهَا نَعِيْمُ مُقِيْمٌ ﴿ فِيْهَا نَعِيْمُ مُقِيْمٌ ﴿

٢٠- خلِبِيْنَ فِيهَا آبَكُا الْ إِنَّ اللهُ عِنْدَ فَ آجُرُّ عَظِيْمُ () ٢٠- يَأَيُّهُ الْكِنِيْنَ امْنُوالَا تَكِّفُ نُوَا اَبَاءَ كُوْ وَإِخْوَا نَكُمُ اَوْلِيَا أَمِ إِنِ الشَّكَةُ وَالْكُفُنُ عَلَى

<sup>1270.</sup> Here is a good description of Jihād. It may require fighting in God's cause, as a form of self-sacrifice. But its essence consists in (1) a true and sincere Faith, which so fixes its gaze on God, that all selfish or worldly motives seem paltry and fade away, and (2) an earnest and centeless activity, involving the sacrifice (if need be) of life, person, or property, in the service of God. Mere brutal fighting is opposed to the whole spirit of Jihād, while the sincere scholar's pen or preacher's voice or wealthy man's contributions may be the most valuable forms of Jihād.

<sup>1271.</sup> Those who strive and suffer in God's cause are promised (1) a mercy specially from Himself, (2) His own good pleasure, (3) gardens of perpetual delight, (4) the supreme reward, God's own Presence or nearness. These are in gradation: (1) is a special mercy, higher than flows out to all creatures: (2) is a consciousness of God's good pleasure, which raises the soul above itself: (3) is that state of permanent spiritual assurance which is typified by gardens of perpetual delight, and (4) is the final bliss, which is the Presence of God Himself or, in Sūfi language, Dīdār-i-llāhī the sight of God Himself.

If any of you do so, They do wrong.

A.

24. Say: If it be that your fathers, Your sons, your brothers, Your mates, or your kindred; The wealth that ye have gained; The commerce in which ye fear A decline; or the dwellings In which ye delight—1272 Are dearer to you than God, Or His Apostle, or the striving In His cause;—then wait Until God brings about 1273 His Decision: and God Guides not the rebellious.

# Section 4.

25. Ssuredly God did help you In many battle-fields
And on the day of Hunain: 1274
Behold! your great numbers
Elated you, but they availed
You naught: the land,
For all that it is wide,
Did constrain you, and ye

الْإِيْمَانِ وَمَنَ يَتَوَلَّهُ مُرِّمِنُكُمْ فَأُولَاكُ هُمُ الظَّلِمُونَ ٥ ٣٠-قُلْ إِنْ كَانَ الْبَاؤُكُمُ وَالْبُنَا وَكُمُ وَ إِخْوَانُكُمُ وَازْوَاجُكُمْ وَعَشِيْرُنُكُمُ وَامْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةً تَخْشَوْنَ كُسَادُهَا وَمَسْكِنُ تَرْضَوْنَهُ آلَاهُ تَخْشَوْنَ مُسَادُهَا وَمَسْكِنُ تَرْضَوْنَهُ آلَاهُ مِنْ اللهِ وَرَسُولِهِ وَجِهَادٍ فِي سَرِيبَلِهِ فَتَرَبَّصُواحَتَّى يَأْتِي اللهُ بِالْمُرِةِ \* وَاللهُ لِا يَهُنِ مِي الْقَوْمَ الْفُسِقِيْنَ أَ

٢٥- لَقُلُ نَصَرَكُمُ اللهُ فِي مَوَاطِنَ كَثِيرَةٍ \* أَيُوْمُ كُنَيْنِ إِذْ الْمُجَكِبَثُكُمْ كَثُرُتُكُمُ فَلَمُ تُعْنِى عَنْكُمُ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْارْضُ بِمَا رَحُبَتُ

1272. Man's heart clings to (1) his own kith and kin-parents, children, brothers and sisters, husbandr or wives, or other relatives; (2) wealth and prosperity, (3) commerce or means of profit and gain or (4) noble buildings, for dignity or comfort. If these are a hindrance in God's cause, we have to choose which we love most. We must love God even if it involves the sacrifice of all else

1273. If we love our earthly ties and comforts, profits and pleasures, more than we love God, and therefore fail to respond to God's cause, it is not God's cause which will suffer God's purpose will be accomplished, with or without us But our failure to respond to His will must leave us spiritually poorer, bereft of grace and guidance: "for God guides not the rebellious"

This is of universal application. But it was strikingly illustrated in the case of those faithful ones who obeyed the Apostle's call, left the comfort of their homes in Mecca and suffered exile in Medina, gave up their trade and their possessions, strove and fought for God's cause, sometimes against their own kith and kin or their own tribesmen who were enemies of Islam. They won through. Others were not prepared for such sacrifice, but their failure did not stop the accomplishment of God's plan and purpose.

1274. Hunain on the road to Taif from Mecca, and about fourteen miles to the east of Mecca. It is a valley in the mountainous country between Mecca and Taif. Immediately after the conquest of Mecca, (A H. 8), the Pagan idolaters, who were surprised and chagrined at the wonderful reception which Islam was receiving, organised a great gathering near Taif to concert plans for attacking the Apostle. The Hawazin and the Thaqif tribes took the lead and prepared a great expedition for Mecca, boasting of their strength and military skill. There was, on the other hand, a wave of confident enthusiasm among the Muslims at Mecca, in which the new Muslims joined. The enemy forces numbered about 4,000, but the Muslim force reached a total of ten or twelve thousand, as every one wished to join. The battle was joined at Hunain, as described in the next note.

چ

Turned back in retreat. 1275

- 26. But God did pour His calm 1276
  On the Apostle and on the
  Believers
  And sent down forces which ye
  Saw not: He punished
  The Unbelievers: thus doth He
  Reward those without Faith.
- 27. Again will God, after this, 1277
  Turn (in mercy) to whom
  He will: for God
  Is Oft-forgiving, Most Merciful.
- 28. ye who believe! Truly
  The Pagans are unclean;
  So let them not,
  After this year of theirs, 1279

ثُمُّ وَلَيْ تُمُ مُّ لَ بِرِيْنَ ۚ

١٩- ثُمُّ إِنْزُلَ اللهُ سَكِينَتَهُ عَلَى رَسُولِهِ

وَعَلَى الْمُؤْمِنِيْنَ وَ اَنْزَلَ جُنُودًا لَمْ

تَرُوهَا ۚ وَعَنَّ بَ الْمِنْ يَنَ كَفَرُوا ْ

وَذَلِكَ جَزَاءُ اللّهُ مِنْ بَعْنِ ذَلِكَ عَلَى اللهُ مِنْ بَعْنِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَ اللّهُ عَفْوَرَ تَرْحِيْمُ وَ مَنْ يَشَاءُ وَ اللّهُ عَفْوُرَ تَرْحِيْمُ وَ اللّهُ مَنْ يَشَاءُ وَ اللّهُ عَفْوُرَ تَرْحِيْمُ وَاللّهُ مَنْ يَشَاءُ وَ اللّهُ عَفْوُرُ تَرْحِيْمُ وَاللّهُ مَنْ يَشَاءُ وَ اللّهُ عَفْوُرُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللللّهُ الللّهُ الللللّهُ الللللّهُ اللللّهُ اللّهُ اللّهُ اللللللّهُ الللللّه

- 1275. For the first time the Muslims had at Hunain tremendous odds in their favour. But this itself constituted a danger. Many in their ranks had more enthusiasm than wisdom, more a spirit of elation than of faith and confidence in the righteousness of their cause. The enemy had the advantage of knowing the ground thoroughly. They laid an ambush in which the advance guard of the Muslim forces was caught. The country is hilly, in which the enemy concealed himself. As soon as the Muslim vanguard entered the Hunain valley, the enemy fell upon them with fury and caused havoc with their arrows from their places of concealment. In such ground the numbers of the Muslims were themselves a diadvantage. Many were slain, and many turned back in confusion and retreat. But the Apostle, as ever, was calm in his wisdom and faith. He rallied his forces and inflicted the most crushing defeat on the enemy
- 1276. Sakin: calm, peace, security, tranquillity. Cf. ii. 248. The Apostle never approved of over-weening confidence, or reliance merely upon human strength, or human resources or numbers. In the hour of danger and seeming disaster, he was perfectly calm, and with cool courage relied upon the help of God, Whose standard he carried. His calmness inspired all around him, and stopped the rout of those who had turned their backs. It was with God's help that they won, and their victory was complete. They followed it up with an energetic pursuit of the enemies, capturing their camps, their flocks and herds, and their families, whom they had boastfully brought with them in expectation of an easy victory.
- 1277. Examples of God's mercy and grace in difficult circumstances in one case illustrate His grace and mercy at all times to those who have faith.
- 1278. Unclean: both literally and metaphorically; because Muslims are enjoined to be strict in ablutions and physical cleanliness, as well as in purity of mind and heart, so that their word can be relied upon.
- 1279. This year of theirs: there is a twofold meaning: (1) now that you have complete control of Mecca, and are charged with the purity of worship there, shut out all impurity from this year; (2) you have seen how the Pagans have behaved this year, their year of power and misuse of that power may be called their year: it is over, and now you Muslims are responsible.

Approach the Sacred Mosque. And if ye fear poverty, 1280 Soon will God enrich you, If He wills, out of His bounty, For God is All-Knowing, All-Wise.

In God nor the Last Day,
Nor hold that forbidden
Which hath been forbidden
By God and His Apostle.
Nor acknowledge the Religion
Of Truth, (even if they are)
Of the People of the Book,
Until they pay the Jizya
With willing submission,
And feel themselves subdued.

الْسُعِلَ الْعَرَامَ بَعُلَ عَامِمُ هَلَ أَوَانَ خِفْتُمُ عَيْلَةً مِنْ الْعَرَامُ هَنْ اللهُ مِنْ خِفْتُمُ عَيْلَةً مِنْ اللهُ عِنْ يَغْنِينَكُمُ اللهُ مِنْ فَضْلِهَ إِنْ شَاءُ لِنَ اللهُ عَلِيْهُ حَكِيْهُ وَ وَفَى اللهِ وَلا مَعْرَمُونَ مَا حَرَّمُ اللهُ وَلا يُعْرَمُونَ مَا حَرَّمُ اللهُ وَلا يُعْرَمُونَ مَا حَرَّمُ اللهِ وَلا اللهُ وَلا يُعْرَمُونَ مَا حَرَّمُ اللهُ وَلا يَكِينُ الْحَقِّ اللهُ وَرُكُونِ وَيُنَ الْحَقِّ مِنَ الْمَانِينَ أَوْنُوا الْكِتَابُ مِنَ الْمَانِينَ الْحَقِّ مِنَ الْمَانِينَ أَوْنُوا الْكِتَابُ مِنَ اللهِ وَلا يَعْمَلُوا الْجِزْيَةَ عَنْ يَهِ مَنَ الْحَقِ مَنْ يَعْمُ مَا عَرُونَ فَى أَوْلَ الْمُعَلِي اللهِ عَنْ يَهِ مَنْ الْحَقِي مَا عَرْوْنَ فَى اللهِ عَنْ يَهِ مِنَ الْمَعْمُ مَا عَرْوْنَ فَى اللهِ عَنْ يَهِ مِنَ اللهِ عَرْوْنَ فَى اللهِ عَنْ يَهِ مِنَ اللهُ عَرْوْنَ فَى اللهِ عَرْوْنَ فَا اللهُ عَرْوْنَ فَى اللهِ عَرْوْنَ مَا عَرْوْنَ عَلَيْهِ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَرْوْنَ عَلَيْهُ اللهُ عَنْ اللهُ عَلَى اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَيْهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ

C. 94.—The enemies of Faith would fain put out

(ix. 30 42.) God's light, but God's light will shine

More glorious than ever. Wealth

Is for use and on trust for mankind:

Hoard not, nor misuse it. Fight

A straight fight in the cause of Right:

Go forth bravely to strive and struggle,

And prove yourselves worthy of God.

1280. The concourse in Mecca added to the profits of trade and commerce. "But fear not," we are told: "the Pagans are a waning power, bound to disappear, and you should strengthen your own community, that they may more than counterbalance the apparent loss of custom: and God has other means of improving your economic position." This actually happened. The Pagans were extinguished from Arabia, and the concourse of Pilgrims from all parts of the world increased the numbers more than a hundredfold. Here is commonsense, wisdom, and statesmanship, even if we look at it from a purely human point of view

1281. Jizya: the root meaning is compensation. The derived meaning, which became the technical meaning, was a poll-tax levied from those who did not accept Islam, but were willing to live under the protection of Islam, and were thus tacitly willing to submit to its ideals being enforced in the Muslim State, saving only their personal liberty of conscience as regarded themselves. There was no amount fixed for it, and in any case it was merely symbolical,—an acknowledgment that those whose religion was tolerated would in their turn not interfere with the preaching and progress of Islam. Imam Shafi'i suggests one dinar per year, which would be the Arabian gold dinar of the Muslim States, equivalent in value to about half a sovereign, or about 5 to 6-7 runces. See n. 410 to iti. 75. The tax virted in amount, and there were exemptions for the poor, for females and children (according to Abū Hanifa), for slaves, and for monks and hermits. Being a tax on able-bodied males of military age, it was in a sense a commutation for military service.

1282. 'An Yadın, (literally, from the hand) has been variously interpreted. The hand being the symbol of power and authority, I accept the interpretation "in token of willing submission." The lizya was thus partly symbolic and partly a commutation for military service, but as the amount was insignificant and the exemptions numerous, its symbolic character predominated. See the last note.

### Section 5.

- Of God, and the Christians
  Call Christ the Son of God.
  That is a saying from their mouths;
  (In this) they but imitate 1284
  What the Unbelievers of old
  Used to say. God's curse
  Be on them: how they are deluded
  Away from the Truth! 1285
- 31. They take their priests 1286
  And their anchorites to be
  Their lords in derogation of God, 1267
  And (they take as their Lord)
  Christ the son of Mary;
  Yet they were commanded
  To worship but One God:
  There is no god but He.
  Praise and glory to Him: 1268
  (Far is He) from having
  The partners they associate
  (With Him).

٣- وَ كَالَتِ الْبَهُودُ عُمَّ يُرُّ ابْنُ اللهِ

وَ كَالَتِ النَّصْرَى الْمَسِيْءُ ابْنُ اللهِ

ذلك فَوْلُهُمْ بِأَفُواهِهِمْ

يُضَاهِوُن قَوْلُ الدَّنِي كَفَرُوْا مِنْ قَبْلُ لَيْ اللهِ عَمَّا اللهُ ال

1283. In n. 718 to v. 20 I have quoted passages from the Old Testament, showing how freely the expression "sons of God" was used by the Jews. A sect of them called 'Uzair a son of God, according to Baidhāwi. In Appendix II (Sūra v.) I have shown that the constitution of Judaism dates from 'Uzair (Ezra). The Christians still call Christ the Son of God.

1284. Taking men for gods or sons of God was not a new thing. All ancient mythologies have fables of that kind. There was less excuse for such blasphemies after the apostles of God had clearly explained our true relation to God than in the times of primitive ignorance and superstition.

1285. Cf. v. 78.

1286. Aḥbār: doctors of law; priests; learned men. Cf. v. 47, where they are associated with Rabbis. Ruhbān: monks, ascetics, anchorites, men who have renounced the world; where there is a celibate clergy, the term can be applied to them as well as to members of monastic orders. It is also permissible to apply the term to "saints", where they are deified or credited with divine powers, or where people pray to them as they do in the Catholic Church.

1287. Priest-worship, and the worship of saints and ascetics is a form of superstition to which men have been prone in all ages. The growth of Jewish superstition is shown in the Talmud, and of Christian superstition in the doctrine of papal infallibility and the worship of saints. The mere idea of a separate order of priesthood to stand between God and man and be the exclusive repository of God's secrets is derogatory to the goodness and all-pervading grace of God. The worship of "lords many and gods many" was not confined only to the Pagans. The defication of the son of Mary is put here in a special clause by itself, as it held (and still holds) in its thrall a large portion of civilised humanity.

- 32. Main would they extinguish God's Light with their mouths, 1289 But God will not allow But that His Light should be Perfected, even though the Unbelievers May detest (it).
- 33. It is He Who hath sent His Apostle with Guidance And religion of Truth, To proclaim it 1280 Over all religion,

  Even though the Pagans May detest (it).
- Indeed many among the priests
  And anchorites, who in falsehood Devour the substance of men
  And hinder (them) from the Way
  Of God. And there are those
  Who bury gold and silver
  And spend it not in the Way
  Of God: announce unto them
  A most grievous penalty—

٣٦- يُرِيْنُ وْنَ أَنْ يَنْظُفِوُا نُوْرُ اللّٰهِ وَالْمُولُونَ وَكُونُونُ اللّٰهِ اللّٰهُ اللّٰلّٰمُ الللّٰهُ اللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ اللّٰ

1289. With their mouths: there is a twofold meaning: (1) the old-fashioned open oil lamps were extinguished by blowing with the mouth: the Unbelievers would like to blow out God's Light as it is a cause of offence to them; (2) false teachers and preachers distort the Message of God by the false words of their mouths. Their wish is to put out the light of Truth for they are people of darkness: but God will perfect His Light, i.e., make it shine all the brighter in the eyes of men. His Light in itself is ever perfect, but it will penetrate the hearts of men more and more, and so become more and more perfect for them.

1290. Every religion which commends itself widely to human beings and lasts through some space of time has a glimpse of Truth in it. But Islam is the perfect light of Truth. As the greater Light, through its own strength, outshines all lesser lights, so will Islam outshine all else, in spite of the displeasure of those to whom light is an offence. See also xlvili. 28, n. 4912, and lxi. 9, n. 5442.

1291. Bil-bāţili=in falsehood, i.e, by false pretences, or in false or vain things. This was strikingly exemplified in the history of Mediaeval Europe, though the disease is apt to attack all peoples and organisations at all times. Priests got rich by issuing indulgences and dispensations; they made their office a stepping stone to worldly power and possessions. Even the Monastic Orders, which took vows of poverty for individuals, grew rich with corporate property, until their wealth became a scandal, even among their own nations.

1292. Misuse of wealth, property, and resources is frequently condemned, and in three ways:

(1) do not acquire anything wrongfully or on false pretences; (2) do not hoard or bury or amass wealth for its own sake but use it freely for good, whether for yourself or for you neighbours; and (3) be particularly careful not to waste it for idle purposes, but only so that it may fructify for the good of the people.

- Will be produced out of
  That (wealth) in the fire
  Of Hell, and with it will be
  Branded their foreheads,
  Their flanks, and their backs.
  —" This is the (treasure) which ye
  Buried for yourselves: 1291 taste ye,
  Then, the (treasures) ye buried!"
- 36. The number of months 1295
  In the sight of God
  Is twelve (in a year)—
  So ordained by Him
  The day He created
  The heavens and the earth:
  Of them four are sacred;
  That is the straight usage.
  So wrong not yourselves 1296
  Therein, and fight the Pagans

٥٠- يُؤُمُ يَضَى عَلَيْهَا فِي نَارِجَهَنَمَ فَنُكُوْلَى بِهَا جِمَاهُهُمْ وَجُنُو بُهُمُ مُ وَ ظُهُورُهُمْ هُنَا مَا كَنَزْنُمْ لِانْفُسِكُمْ هُنَا مَا كُنْزُنُمْ لِانْفُسِكُمْ فَنُ وَقُوا مَا كُنْتُمُ اللّهُ مُورِعِنْ كَاللّهِ اثْنَاعَتُمَ فَكُونُونُ عِنَّةَ الشَّهُ وُرِعِنْ كَاللّهِ اللهِ اثْنَاعَتُمُ شَهُرًا فِي كِتَبِ اللهِ يَوْمَ خَلَقَ التَّمُوتِ شَهُرًا فِي كِتَبِ اللهِ يَوْمَ خَلَقَ التَّمُوتِ مُنْهُمَا أَرْبُعَهُ مُحَرِّمٌ التَّمُوتِ وَالْاَرْضَ مِنْهَا الْمُنْسَرِكِيْنَ وَالْاَرْضَ مِنْهَا الْمُنْسَرِكِيْنَ انْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِيْنَ

1293. A very striking metaphor is here used to figure forth the penalty to be suffered by those who misuse wealth, for such misuse is as much a spiritual sin as any other kind of disobedience to God's Will. Such misused wealth will itself become evidence against us. It will be as if the gold and silver will be heated to add to the heat of Hell-fire; that it will brand our foreheads as reflecting on our intelligence in thinking that wealth was a good thing in itself instead of a mere means of doing good; it will brand our flanks (the middle part of our body, supporting the stomach, the seat of greed), as showing that the greed produced no real satisfaction; and it will brand our backs, the source of our stability and strength, as showing that wealth which might have added to our stability and strength, destroys, by its misuse, our stability and strength.

1294. The voice enforces the moral: "did you expect satisfaction or salvation from the treasures that you misused? Behold! they add your torment!"

1295. This and the following verse must be read together. They condemn the arbitrary and selfish conduct of the Pagan Arabs, who, because there was a long-established custom of observing four months as those in which fighting was forbidden, changed the months about or added or deducted months when it suited them, to get an unfair advantage over the enemy. The four Prohibited Months were: Zul-qa'd, Zul-ḥajj, Muḥarram, and Rajab. If it suited them they postponed one of these months, and so a prohibited month became an ordinary month: while their opponents might hesitate to fight, they got an undue advantage. It also upset the security of the Month of Pilgrimage. This very ancient usige made for fair dealing all round, and its infraction by the Pagans is condemned.

The question of a solar astronomical year as against the lunar ecclesiastical year does not arise here. But it may be noted that the Arab year was roughly luni-solar like the Hindu year, the months being lunar and the intercalation of a month every three years brought the year nearly but not accurately up to the solar reckoning. From the year of the Farewell Pilgrimage (A.H. 10) the ecclesiastical year was definitely fixed as a purely lunar year of roughly 354 days, the months being calculated by the actual appearance of the moon. After that, every month of the ecclesiastical year came about 11 days earlier in the solar year, and thus the ecclesiastical months travelled all round the seasons and the solar year. The lunar year remains the ecclesiastical year.

1296. The Muslims were at a disadvantage on account of their scruples about the Prohibited Months. They are told not to wrong themselves in this. If the Pagans fought in all months on one pretence or another, they were allowed to defend themselves in all months. But self-restraint was (as always) recommended as far as possible.

All together as they Fight you all together. But know that God Is with those who restrain Themselves.

37. Verily the transposing 1297
(Of a prohibited month)
Is an addition to Unbelief:
The Unbelievers are led
To wrong thereby: for they make
It lawful one year,
And forbidden another year,
In order to adjust the number
Of months forbidden by God
And make such forbidden ones
Lawful. The evil ef their course
Seems pleasing to them. 1298
But God guideth not
Those who reject Faith.

#### SECTION 6.

كَافَةُ كُمَا يُقَاتِلُونَكُمْ كَافَةٌ مُ وَاعْلَمُوا وَاعْلَمُوا وَاعْلَمُوا وَاعْلَمُوا وَاعْلَمُوا الْمُتَقِينِينَ وَ الْمُتَقِينِينَ وَ الْمُتَقِينِينَ وَ الْمُثَوِينِينَ كَفَرُوا يَعْمَا لَا لَهُ مُعَالَّكُونُ وَالْمُكُونُ وَالْمُكُونُ وَالْمُكُونُ وَالْمُكُونُ وَالْمُكُونُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ لَا يَهْمُ اللّهُ وَاللّهُ لَا يَهْمُ اللّهُ وَاللّهُ وَاللّهُ لَا يَهْمُ اللّهُ وَاللّهُ لَا يَهْمُ اللّهُ وَاللّهُ لَا يَهْمُ اللّهُ وَاللّهُ وَاللّهُ لَا يَهْمُ اللّهُ وَاللّهُ وَاللّهُ لَا يَهْمُ اللّهُ وَاللّهُ لَا يَهْمُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ لَا يَهْمُ اللّهُ وَاللّهُ وَالِيْ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ ولَا اللّهُ وَاللّهُ وَل

٣٠- يَائَيُّهُا الَّذِينُ الْمَنْوَا مَا لَكُونُ اللهِ اللهِ اللهِ اللهُ ا

1297. To meddle with an old-established custom of close time for warfare during Prohibited or Sacred Months was not only a demonstration of the Unbelievers against the Muslims on account of their Faith, but was wrong and unjust in itself, as it abolished a wholesome check on unregulated warfare, and prejudiced the law-abiding side by arbitrary decisions.

1298. Cf. vi. 122. The lawless man thinks he is doing a great thing in getting the better of those who are careful to observe a law they believe in. But the lawless man loses the guidance of Faith, which is symbol of his being guided by God; he will therefore lose in the end.

1299. The immediate reference is to the expedition to Tabūk (A.H. 9), for which see the Introduction to this Sūra. But the lesson is perfectly general. When a call is made on behalf of a great cause, the fortunate ones are those who have the privilege of responding to the call. The unfortunate ones are those who are so engrossed in their parochial affairs that they turn a deaf ear to the appeal. They are suffering from a spiritual disease.

1300. The choice is between two courses: will you choose a noble adventure and the glorious privilege of following your spiritual leader, or grovel in the earth for some small worldly gain or for fear of worldly loss? The people who hesitated to follow the call of Tabūk were deterred by (1) the heat of the summer, in which the expedition was undertaken on account of the threat to the existence of the little community, and (2) the fear of losing the fruit harvest, which was ripe for gathering.

ڠ

- 3.9 Unless ye go forth, 1301
  He will punish you
  With a grievous penalty,
  And put others in your place;
  But Him ye would not harm
  In the least. For God
  Hath power over all things.
- 40. If ye help not (your Leader), (It is no matter): for God Did indeed help him. 1503 When the Unbelievers Drove him out : he had No more than one companion: 1303 They two were in the Cave. And he said to his companion. "Have no fear, for God Is with us": then God Sent down His peace upon him, 130 And strengthened him with forces Which ye saw not, and humbled 1805 To the depths the word Of the Unbelievers. But the Word of God Is exalted to the heights: For God is Exalted in might, Wise.

٣٥- إلا تَنْفِهُ وَا يُعَنِّبُكُمُ عَنَ الْالْمِيَا الْمِيمَا الْمَعْ الْمُعْ الْمُعْ الْمُعْ الْمُعْ الْمُعْ الْمُعْ الْمُعْ الْمُعْ الْمُعْ اللهُ عَلَى عُلِ شَكَّ عَلَى اللهُ عَلَى عُلِ شَكَى عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ مَعْ اللهُ اللهُ اللهُ اللهُ مَعْ اللهُ ال

1301. Tanfiru = go forth, march onward, be ready to strive and suffer. For this is the condition of all progress in the spiritual and moral, as well as in the physical, world. According to the homely English proverb, God helps those who help themselves. Inactivity and lethargy are fatal. No one can rest on his oars. Man is not necessary to God, but God is necessary to man. If a nation receives favours and fails to deserve them, it will be replaced by another: as has so often happened in history. We may take this as a special warning to Islamic nations.

1302. The Tabūk expedition was not a failure. Though many hesitated, many more joined in But a more striking example was when the Apostle was hunted out of Mecca and performed his famous Hijrat. His enemies plotted for his life. He had already sent his followers on to Medina. 'Ali had volunteered to face his enemies in his house. His single companion was Abū Bakr. They two concealed themselves in the cave of Thaur, three miles from Mecca, for three nights, with the enemy prowling around in great numbers in fruitless search of them. "We are but two," said Abū Bakr. "Nay," said Muḥammad, "for God is with us!" Faith gave their minds peace, and God gave them safety. They reached Medina, and a glorious chapter opened for Islam. The forces that helped them were not seen, but their power was irresistible.

1303. Literally, "the second of two," which afterwards became Abu Bakr's proud title.

1304. Cf. ix. 26.

1305. The superlatives in the Arabic I have rendered by the periphrases, "humbled to the depths" and "exalted to the heights," as they accord better with the genius of the English language. The enemies of Islam had boasted that they would root it out; the result showed them up as ridiculous and despicable.

- 41. Go ye forth, (whether equipped) 1806
  Lightly or heavily, and strive
  And struggle, with your goods
  And your persons, in the Cause
  Of God. That is best
  For you, if ye (but) knew.
- 42. If there had been
  Immediate gain (in sight),
  And the journey easy,
  They would (all) without doubt
  Have followed thee, but
  The distance was long,
  (And weighed) on them.
  They would indeed swear
  By God, "If we only could,
  We should certainly
  Have come out with you:"
  They would destroy their own
  souls; 1807
  For God doth know

That they are certainly lying.

الفرروا خِفَافًا وَثِقَالًا
 وَخَافُلُورُ وَانْفُسُكُمْ وَانْفُسُكُمْ فَ سَبِيْلِ
 الله ذٰكِكُمْ خَيْرٌ لُكُمْ وَانْفُسُكُمْ تَعُلَمُونَ
 الله ذٰكِكُمْ خَيْرٌ لُكُمْ إِنْ كُنْتُمُ تَعُلَمُونَ

٣٠ - لؤكان عَرَضًا قَرِيْبًا وُسَفَرًا قَاصِدًا لَاتَّبَعُوْكَ وَلَكِنُ بَعُدَتُ عَلَيْهِ مُ الشُّقَّةُ \* وَسَيَعُلِفُونَ بِاللهِ لَوِ اسْتَطَعُنَا لَخَرَجْنَا مَعَكُمُ \* يُهُلِكُونَ انْفُسُهُمْ \* وَاللّٰهُ يَعُلَمُ اِنَّهُمُ مُلَكِنِ بُوْنَ أَ

٩

C. 95.—The Believers do their duty, and make
(ix, 43-72.) No excuses,—unlike the Hypocrites,
Who are a burden whether they join you
Or hold back. No help should be accepted
From these last, as they are false and insincere,
And have a slanderous tongue. Alms
Are for the poor and the needy, not for those
Who come in hypocrisy and mock
At things solemn. But the Hypocrites
Will be found out and receive due punishment,
While the righteous will be rewarded
With bliss and the good pleasure of God.

<sup>1306.</sup> Whether equipped lightly or heavily: to be taken both literally and metaphorically, All were invited, and they were to bring such resources as they had,—light-armed or heavy-armed, on foot or mounted, experienced men for posts of danger, raw men for duties for which they were fit. All would and should help. Even those who were too old or feeble to go could contribute such money or resources as they had.

<sup>1307.</sup> The arts and excuses of the Hypocrites are here exposed. If there had been booty in sight of an easy walk-over, they would have come. All their oaths are false, and in taking the false oaths they are destroying their spiritual life. Indeed the backsliders are jeopardising their own physical lives in hanging back. If the enemy succeeded, they would all suffer.

# SECTION 7.

- 43. Sod give thee grace! 1308 Why Didst thou grant them exemption Until those who told the truth Were seen by thee in a clear light, And thou hadst proved the liars?
- 44. Those who believe in God And the Last day ask thee For no exemption from fighting With their goods and persons. And God knoweth well Those who do their duty.
- 45. Only those ask thee for exemption Who believe not in God And the Last Day, and Whose hearts are in doubt, So that they are tossed 1809 In their doubts to and fro.
- 46. If they had intended
  To come out, they would
  Certainly have made
  Some preparation therefor;
  But God was averse
  To their being sent forth;
  So He made them lag behind
  And they were told,
  "Sit ye among those
  Who sit (inactive)."
- 47. If they had come out
  With you, they would not

٣٦- عَفَا اللهُ عَنْكَ عَلَيْ وَكَاللهُ عَنْكَ اللهِ عَنْكَ اللهِ عَنْكَ اللهِ عَنْكَ اللهِ عَنْكَ صَدَا وَلَا اللهِ عَنْكَ اللهِ اللهِ عَنْكَ اللهِ اللهِ عَنْكَ اللهُ عَلِيمُ عَنْ اللهُ عَلِيمُ عَنْ اللهُ عَلِيمُ عَنْ اللهُ عَلِيمُ عَلَيْمُ وَاللهُ عَلِيمُ عَلَيْمُ وَاللهُ عَلِيمُ عَلَيْمُ وَاللهُ عَلِيمُ عَلَيْمُ وَاللهُ عَلَيْمُ وَاللهُ عَلَيْمُ وَاللهُ عَلِيمُ عَلَيْمُ وَاللهُ عَلِيمُ عَلَيْمُ وَاللهُ عَلَيْمُ وَاللّهُ عَلَيْمُ عَلَيْمُ عَلَيْمُ وَاللّهُ عَلَيْمُ عَلَيْمُ وَاللّهُ وَاللّهُ عَلَيْمُ وَالِمُ اللّهُ عَلَيْمُ وَاللّهُ عَلَيْمُ عَلَيْمُ عَلَيْمُ وَاللّهُ اللّهُ عَلَيْمُ وَاللّهُ عَلَيْمُ عَلَيْمُ اللّهُ عَلَيْمُ وَالل

۵٪ ۔اِنْکا بَسُنتاُذِنُكَ الَّذِیْنَ لَا یُؤْمِنُونَ باللهِ وَالْیَوْمِ الْاِخِرِ وَارْتَابَتُ قُلُوُبُهُمْ فَهُمْ فِیْ رَیْہِمْ یَتُردُدُونَ ۞

٣٧- وَلَوْ اَرَادُوا الْنُحُرُوْجُ لَاَعَتُوا لَاَ عُلَةً وَلَكِنُ كُرِهَ اللهُ انْبِعَانَهُ مُؤَفَّتُ طَهُمَ وَقِيبُلَ اقْعُنُ وَا مُعَ الْقُورِيْنَ ۞ مُعَ الْقُورِيْنَ۞

٨ - لؤخرجُوا فِيكُمُومًا

1308. Literally, "God give thee forgiveness!" But there is no question of fault here, and Imām Rāzi understands the expression to mean an exclamation,—as one might say in English, "God bless you!" In Shakespeare "God save you!" is a simple friendly greeting, without any question of danger: e.g., in "Much Ado about Nothing," iii. 2. 82. Note that in Q. iii. 152, last clause, "forgiveness" is put in juxtaposition to "grace" as having closely allied meanings. What the Holy Apostle had done in the Tabūk expedition was that he had been granting exemptions which may appear from a military point of view too liberal. He was actuated by motives of kindness as well as policy;—kindness, because, in the urgency of the moment he did not wish any one who had a real excuse to be refused exemption; and policy, because, if any one did not come with hearty good-will, he would be a burden instead of a help to the army. The policy was justified, because in fact 30,000 men or more followed him. But that did not in any way justify the slackers, and in a review of the position, the slackers and hypocrites are justly condemned.

<sup>1309.</sup> Doubt takes away all stability of conduct, while Faith makes a man firm in action and cool and collected in mind.

Have added to your (strength)
But only (made for) disorder,
Hurrying to and fro in your
midst 1810
And sowing sedition among you,
And there would have been
Some among you
Who would have listened to them.
But God knoweth well

48. Indeed they had plotted
Sedition before, and upset
Matters for thee,—until
The Truth arrived, and the Decree
Of God became manifest,
Much to their disgust. 1811

Those who do wrong.

- 49. Imong them is (many) a man Who says: "Grant me exemption And draw me not 1912 Into trial." Have they not Fallen into trial already? And indeed Hell surrounds The Unbelievers (on all sides).
- 50. If good befalls thee,
  It grieves them; but if
  A misfortune befalls thee,
  They say, "We took indeed
  Our precautions beforehand,"
  And they turn away rejoicing.

دَادُوۡكُمُرُ اِلۡاَحۡبُالُا وَ لَا اوۡضُعُوۡا خِلاَكُمُ يَبۡغُوۡنَكُمُ الۡفِتُنَةُ ۚ وَفِيۡكُمُ سَتَعُوۡنَ لَهُمۡرُ ۖ وَاللّٰهُ عَلِيُمُ ۖ بِالظّٰلِمِيۡنَ ۞

٨٠-لَقُلِ النَّغُوُّا الْفِتْنَةُ مِنْ قَبُلُ وَقَالَبُوُّا لَكَ الْأُمُوُرُحَتِّى جَمَاءُ الْحَقُّ وَظَهَرَ اَمْرُ اللَّهِ وَهُمْ كِلِهُوْنَ ۞

<sup>1310.</sup> Khilal has more than one meaning, but I follow the interpretation of Ragib and the majority of accepted Commentators, who take it mean "in your midst".

<sup>1311.</sup> Even plotters against Truth are only too glad to get an opportunity of meddling from within with affairs which they want to spoil or upset. They plot from outside, but they like to get into the inner circle, that their chances of intrigue may be all the greater. They are, however, unwilling to incur any danger or any self-sacrifice. Their whole activities are directed to mischief. Great wisdom is required in a leader to deal with such a situation, and the best of such leaders must need divine guidance, as was forthcoming in this case.

<sup>1312.</sup> Fitnat, as explained in n. 1198, viii. 25, may mean either trial or temptation or else tumult, turmoil, or sedition. The Commentators here take the former meaning, and explain that some Hypocrites claimed exemption from service in the Tabūk expedition in the direction of Syria on the plea that they could not withstand the charms of Syrian women end ought best to stay at home. The answer is: "But you have already fallen into temptation here by refusing service and disobeying the call." But perhaps the other meaning of "turmoil" may also be permissible as a secondary echo, in that case they object to be drawn into the turmoil of war, but they are told that they are already in a moral turmoil in advancing a disingenuous plea. In using the English word "trial" in the translation, I have also had in my mind the two shades of meaning associated with that word in English.

- 51. Say: Nothing will happen to us Except what God has decreed For us: He is our Protector": And on God let the Believers Put their trust.
- 52. Say: "Can you expect for us (Any fate) other than one Of two glorious things—(Martyrdom or victory)? But we can expect for you Either that God will send His punishment from Himself, Or by our hands. So wait (Expectant); we too Will wait with you." 1318
- 53. Say: "Spend (for the Cause)
  Willingly or unwillingly: 1814
  Not from you will it be
  Accepted: for ye are indeed
  A people rebellious and wicked."
- 54. The only reasons why
  Their contributions are not
  Accepted are: that they reject
  God and His Apostle;
  That they come to prayer
  Without earnestness; and that
  They offer contributions
  unwillingly.
- 55. Let not their wealth
  Nor their (following in) sons 1815

اه قل لَنْ يَصِيبُنَا الآما كَتَبَ اللهُ لَنَا وَمُو مَوْ اللهُ لَنَا اللهُ وَعَلَى اللهُ اللهُ وَعَلَى اللهُ اللهُ وَعَلَى اللهُ اللهُ وَعَلَى اللهُ وَعَلَى اللهُ وَعَلَى اللهُ وَاللهُ وَعَلَى اللهُ وَعَلَى اللهُ وَعَلَى اللهُ وَعَلَى اللهُ وَعَلَى اللهُ وَا اللهُ وَعَلَى اللهُ اللهُ اللهُ اللهُ اللهُ وَعَلَى اللهُ ا

۵۳- قُلُ اَنْفِقُوا طَوْعًا اَوْ كَرُهًا كُنُ يُتَعَبَّلُ مِنْكُمُوْ إِثَّكُمْ كُنُتُمُ قَوْمًا فَلِيقِينَ إِثَّكُمْ كُنُتُمُ قَوْمًا فَلِيقِينَ مِنْ مِنْ مِنْ مُنْ مُنْ الْمِنْ مُنْ الْمِنْ مِنْ الْمُنْ مُنْ الْمُنْ

نَفَقَتُهُمُ مُ الْاَ اَنَّهُمُ كَفَرُوْا بِاللهِ وَ بِرَسُوْلِهِ وَلَا يَانُّوْنَ الصَّلَوٰةَ الْاَ وَهُمُ كُسُالًى وَلَا يُنْفِقُونَ الاَّ وَهُمُ كُرِهُوْنَ ۞ وَلَا يُنْفِقُونَ الاَّ وَهُمُ كُرِهُوْنَ ۞

<sup>1313.</sup> The waiting of the Unbelievers and that of the Believers are in different sense. The Unbelievers wish for disaster to the Believers, but the Believers will either conquer or die as martyrs in the Cause, in either case happy in the issue. The Believers expect punishment for the Uubelievers for their infidelity, either through their own instrumentality, or in some other way in God's Plan, and the Unbelievers would not like it in their case. Cf. vi. 158.

<sup>1314.</sup> The Hypocrites, who secretly plotted against Islam, might sometimes (and they did) make a show of making some contribution to the Cause in order to keep up their pretence. Their contributions were not acceptable, whether they seemed to give willingly or unwillingly, because rebellion and disobedience were in their hearts. Three reasons are specifically given for their rejection, in the next verse: (1) they did not believe; (2) their prayers were not earnest, but for mere show; and (3) in reality their hearts were not behind the contributions which they offered. Nothing is acceptable to God which does not proceed from a pure and sincere heart.

<sup>1315.</sup> If they appeared to be prosperous, with their purses and their quivers full (metaphorically), they were not to be envied. In reality wealth and their sons might themselves be a snare: Cf. viii. 28. On this particular occasion this was proved to the hilt. The wealth of the Pagans filled them with pride, darkened their understanding, and led to their destruction. Their sons and followers adopted the Faith which their fathers had fought against, much to the chagrin of the fathers, whose spiritual death was even worse than their discomfiture in this world.

Dazzle thee: in reality God's Plan is to punish them With these things in this life <sup>1316</sup> And that their souls may perish In their (very) denial of God.

- 56. They swear by God
  That they are indeed
  Of you; but they are not
  Of you: yet they are afraid
  (To appear in their true colours).
- 57. If they could find
  A place to flee to,
  Or caves, or a place
  Of concealment, they would
  Turn straightway thereto,
  With an obstinate rush.
- 58. And among them are men
  Who slander thee in the matter
  Of (the distribution of) the alms: 1316
  If they are given part thereof,
  They are pleased, but if not,
  Behold! they are indignant!
- 59. If only they had been content
  With what God and His Apostle
  Gave them, and had said,
  "Sufficient unto us is God!
  God and His Apostle will soon
  Give us of His bounty:
  To God do we turn our hopes!"—
  (That would have been the right
  course). 1819

اِتُبِا يُرِيْنُ اللهُ لِيُعَنِّى بَهُمْ بِهَا فِي اَكَةَ.
الثُّنْيَا
وَتُزُهِيَ اِنْفُ اللهُ لِيُعَنِّى بَهُمْ بِهَا فِي الْكَّبُ
وَمُنَا هُمُ مِّ اِنْفُ اللهُ لِيَعْلَى اللهِ اِنَّهُ مُ لَمِنْكُمُ وَ
وَمَا هُمُ مِّ اللهِ اِنَّهُ مُ لَمِنْكُمُ وَ
وَمَا هُمُ مُ مِنْكُمُ مَ اللهِ اِنَّهُ مُ لَمِنْكُمُ وَ
وَمَا هُمُ مُ مَنْكُمُ مَ اللهِ اِنَّهُ مُ لَكُونُ وَ
وَمُ مَنْ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ ال

٥٥- وَمِنْهُ مُرْمَن يُلْمِزُك فِي الصَّكَافَٰتِ أَوْلُ الصَّكَافَٰتِ أَوْلُ الصَّكَافِي الصَّكَافِي الْمُؤْلُ الْمُعْطُول اللَّهِ مُنْهَا إِذَا هُمْ يَسْخَطُون ۞

٥٥- وَ لَوْاَنَّهُمْ أَرَضُوْا مَا اللهُ مُمُ اللهُ وَرَسُولُهُ وَقَالُوْا حَسْبُنَا اللهُ سَيُؤْتِيْنَا اللهُ مِنْ فَضْلِهٖ وَرَسُولُهُ ۖ لِنَّا إِلَى اللهِ رَاغِبُوْنَ ۚ

یع

<sup>1316.</sup> Cf. iii. 176-178.

<sup>1317.</sup> Jamaḥa=to be ungovernable, to run like a runaway horse, to rush madly and obstinately.

<sup>1318.</sup> Şadaqa=alms, that which is given in God's name, mainly to the poor and needy, and for the cognate purposes specified in the next verse but one. Zakāt is the regular and obligatory charity in an organised Muslim community, usually 21 per cent. of nerchandise and 10 per cent. on the fruits of the earth. There is a vast body of literature on this subject. The main points may be studied in the Hidāya fil furū' of Shaikh Burhānud din 'Ali.

<sup>1319.</sup> Selfish men think that charitable funds are fair game for raids, but the Islamic standards on this subject are very high. The enforcement of such standards is always unpopular, and even the Holy Apostle was subject to obloquy and slander for his strictness to principle. In doubtful cases, claimants who are disappointed should not blame the principles or those who enforce them, but put their trust in God, whose bounties are unbounded, and are given to all, whether rich or poor, according to their needs and their deserts. For every one it is excellent advice to say: deserve before you desire

### SECTION 8.

- And the needy, and those
  Employed to administer the (funds):
  For those whose hearts
  Have been (recently) reconciled
  (To Truth); for those in bondage
  And in debt; in the Cause
  Of God; and for the wayfarer:

  (Thus is it) ordained by God,
  And God is Full of knowledge
  And wisdom.
- Who molest the Prophet
  And say, "He is (all) ear." 1321
  Say, "He listens to what is
  Best for you: he believes
  In God, has faith
  In the Believers, and is a Mercy
  To those of you who belive."
  But those who molest the Apostle
  Will have a grievous penalty.
- 62. To you they swear by God, In order to please you:
  But it is more fitting
  That they should please
  God and His Apostle,
  If they are Believers.

> ٣٦ يَخْلِفُونَ بِاللهِ لَكُمْرِ لِيُرْضُوْكُمْرُ وَاللّٰهُ وَرَسُوْلُهَ آحَقُ اَنْ يُرْضُونُهُ إِنْ كَانْوَا مُؤْمِنِيْنَ ۞

1320. Alms or charitable gifts are to be given to the poor and needy and those who are employed in their service. That is, charitable funds are not to be diverted to other uses, but the genuine expenses of administering charity are properly chargeable to such funds. Who are needy? Besides the ordinary indigent, there are certain classes of people whose need is great and should be relieved. Those mentioned here are: (1) men who have been weaned from hostility to Truth, who would probably be persecuted by their former associates, and require assistance until they establish new connections in their new environment; (2) those in bondage, literally and figuratively; captives of war must be redeemed; slaves should be helped to freedom; those in the bondage of ignorance or superstition or unfavourable environment should be helped to freedom to develop their own gifts; (3) those who are held in the grip of debt should be helped to economic freedom; (4) those who are struggling and st iving in God's Cause, by teaching or fighting or in duties assigned to them by the righteous Imām, who are thus unable to earn their ordinary living; and (5) strangers stranded on the way. All these have a claim to charity. They should be relieved by individual or organised effort. but in a responsible way.

1321. The assonance of the Arabic words "yū-ṣūna" and "uṣunun" is of course lost in the Translation. But the sense remains. Detractors of the Prophet said, "O! he listens to everybody!" "Yes," is the answer, "he listens for their good; he is a mercy and a blessing to all men of Faith, but specially to you (who are addressed)." The general statement is emphasised for the particular people addressed.

=

- 63. Know they not that for those Who oppose God and His Apostle, Is the Fire of Hell?—
  Wherein they shall dwell.
  That is the supreme disgrace.
- 65. The Hypocrites are afraid 1322
  Lest a Sūra should be sent down
  About them, showing them what
  Is (really passing) in their hearts.
  Say: "Mock ye! But verily
  God will bring to light all
  That ye fear (should be revealed)."
- 65. If thou dost question them, They declare (with emphasis): "We were only talking idly And in play." Say: "Was it At God, and His Signs, And His Apostle, that ye Where mocking?"
- 66. Make ye no excuses:
  Ye have rejected Faith
  After ye had accepted it.
  If We pardon some of you,
  We will punish others amongst you,
  For that they are in sin. 1823

SECTION 9.

67. The Hypocrites, men and women, (Have an understanding) with each other: 1324

٧٣- اَلَهُ يَعْلَمُوَّا اَنَّهُ مَنْ يُحَادِدِ اللَّهُ وَ رَسُوْلَهُ فَأَنَّ لَهُ نَارَجُهُ نَمَخَالِمًا فِيْهَا \* ذٰلِكَ الْخِزْيُ الْعَظِيْمُ⊙َ

سُوْرَةً تُنَبِّئُهُمُ بِمَا فِي قُلُوْبِهِمُ اللهَ قُلُوبِهِمُ اللهَ قُلُوبِهِمُ اللهَ قُلُوبِهِمُ اللهَ عُلَى اللهَ عُلَى اللهَ عُلَى اللهَ عُلَى اللهَ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عُلَى اللهُ اللهُ عُلَى اللهُ اللهُ عَلَى اللهُ ا

٧٤- ٱلْمُنْفِقُونَ وَالْمُنْفِقْتُ بَعْضُهُمُ مُ

1322. The dissection of the motives of the Hypocrites alarmed them. For it meant that they would fail in their policy of having the best of both worlds and undermining the loyalty of the weaker members of the Muslim community. So they turn it off as a jest. But they are sharply rebuked: "Can you make such solemn matters subjects of playful jokes? Fie upon you! You are found out, and your guile is of no effect." In fact many of the Hypocrites turned over a new leaf and became good Believers afterwards, while a few definitely threw in their lot with the open enemies of Islam and shared their fate. This is referred to in the next verse but one.

1323. See last note. Hypocrisy is a half-way house, a state of indecision in the choice between good and evil. Those who definitely range themselves with good obtain forgiveness; those who pass definitely to evil suffer the penalties of evil.

1324. Literally, "the Hypocrites...are of each other." The forms of hypocrisy may vary, but they are all alike, and they understand each other's hypocrisy. They hold together.

ع

They enjoin evil, and forbid What is just, and are close 1325 With their hands. They have Forgotten God; so He 1326 Hath forgotten them. Verily The Hypocrites are rebellious And perverse.

- 68. God hath promised the Hypocrites, Men and women, and the rejecters Of Faith, the fire of Hell:
  Therein shall they dwell:
  Sufficient is it for them:
  For them is the curse of God, 1827
  And an enduring punishment,—
- 69. As in the case of those
  Before you: they were
  Mightier than you in power,
  And more flourishing in wealth
  And children. They had
  Their enjoyment of their portion:
  And ye have of yours, as did
  Those before you; and ye
  Indulge in idle talk
  As they did. They!—
  Their works are fruitless
  In this world and in the Hereafter,
  And they will lose
  (All spiritual good).
- 70. Hath not the story reached them Of those before them?—
  The people of Noah, and 'Ad, 1928
  And Thamud; the people

يَأْمُرُونَ بِالْمُنْكُرِ وَيُنْهُونَ عَنِ الْمُعُهُونِ
وَيُّقْبِضُونَ إِلْمُنْكُرِ وَيُنْهُونَ عَنِ الْمُعُهُونِ
وَيُقْبِضُونَ الْيُحِرِيْهُ مُرْ
اللهُ فَنْسِيهُ مُرْ الفلسِقُونَ وَالْمُنْفِقْتِ وَ
المُنْفَارَ نَارَجَهَ تَعْرَخْلِا إِنْ وَالْمُنْفِقَةِ وَ
وَلَهُمْ حَسَابُهُ مُنْ وَلَكَ نَهُ مُ اللهُ وَاللَّهُ وَلَيْ اللَّهُ وَلَيْهُمْ وَلَيْهُمْ وَلَيْكُونَ وَلَكُونَ اللَّهُ وَلَيْكُونَ وَلَكُونَا اللَّهُ وَلَيْكُونُ وَلَيْهُمْ وَلَيْكُونُ وَلَيْكُونُ وَلَيْكُونُ وَلَيْكُونُ وَلِي اللَّهُ وَلَيْكُونُ وَلِي اللَّهُ وَلَيْكُونُ وَلِي اللَّهُ وَلَيْكُونُ وَلِي اللَّهُ وَلَيْكُونُ وَلَيْكُونُ وَلِي اللَّهُ وَلَيْكُونُ وَلِي اللَّهُ اللَّهُ وَلَيْكُونُ وَلِي اللَّهُ وَلَيْكُونُ وَلَيْكُونُ وَلِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَيْكُونُ وَلِي اللَّهُ وَلَهُ مُنْ وَلِي اللَّهُ وَلَيْكُونُ وَلِي اللَّهُ وَلَيْكُونُ وَلَيْكُونُ وَلَيْكُونُ وَلَيْكُونُ وَلَيْكُونُ وَلِي اللَّهُ وَلَيْكُونُ وَلَيْكُونُ وَلَيْكُونُ وَلَيْكُونُ وَلَيْكُونُ وَلَيْكُونُ وَلَيْكُونُ وَلَيْكُونُ وَلِي اللَّهُ وَلَيْكُونُ وَلَيْكُونُ وَلِي اللَّهُ وَلِي اللَّهُ وَلَيْكُونُ وَلِي اللَّهُ وَلَيْكُونُ وَلِي اللَّهُ وَلَيْكُونُ وَلِي اللَّهُ وَلِي اللَّهُ وَلَيْكُونُ وَلِي اللَّهُ وَلَا لَهُ وَلِي اللَّهُ وَلَا لِللَّهُ وَلِي اللَّهُ وَلِي اللَّهُ وَلِي اللَّهُ وَلَهُ وَلِي اللَّهُ وَلِي مِنْ اللَّهُ وَلِي مُؤْلِقُونُ وَلِي مِنْ اللَّهُ وَلِي مُؤْلِقُونُ وَلِي مِنْ اللَّهُ وَلَا لِمُولِقُونُ وَلَالِمُ وَلِي مُنْ اللَّهُ وَلِي الْمُعْلِقُونُ وَاللَّهُ وَلَالِمُ وَلَا لِلْمُوالِقُونُ وَلِي مِنْ الْمُعْلِقُونُ وَالْمُنْفِقُونُ وَلَا لِلْمُعْلِقُونُ وَلَا لِلْمُعُلِقُونُ وَلَا اللّهُ وَلِي مُنْ اللّهُ وَلِي اللْمُعْلِقُونُ وَلِي مُنْفُولُونُ وَلِي مُنْ اللّهُ وَلِي اللّهُ اللّهُ وَلِي اللْمُعُولُ وَلِي اللّهُ ا

٩٤-كَالَّذِينَ مِنْ تَبْلِكُمُ كَانُوَا اَشْتُ لَى مِنْكُمُ قُوَةً وَ اَكْثُرُ اَمْوَالًا وَ اَوْلَادًا مُوالًا وَ اَوْلَادًا مُوالِمُ وَ الْمُسْتَمَّةُ عَلَيْهُمُ وَ اللّهِ مَنْ وَعَلِيكُمُ الْمُنْتَعَمِّدُ اللّهِ اللّهِ اللّهُ اللللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ

٤- أَلَمُ يَأْتِهِ مُنَبُأُ الَّذِيْنَ مِنْ تَبُلِهِمْ تُوْمِنُوْمٍ وَعَادٍ وَتُنْوُدُهُ وَقَوْمِ

<sup>1325.</sup> The English phrase "close-fisted" would cover only a part of the meaning. The hand is the symbol of power, help, and assistance. This may be financial, or it may be in other ways. The Hypocrites pretend a great deal, but are of no use or real help to any one.

<sup>1326.</sup> Cf. vii. 54 and n. 1029. They ignore God: and God will ignore them.

<sup>1327. &</sup>quot;Curse," here as elsewhere, is deprivation of grace and mercy, brought about by the rejection of God by the Unbelievers.

<sup>1128.</sup> The story of Nosh is told in vii. 59-64; of 'Ad in vii. 65-72; and of Thamud in vii. 73-79; of Abraham in numerous places, but see specially vi. 74-92; of Midianites in vii. 85-93 and of Lot and the Citles of the Plain overthrown for their wickedness, in vii. 80-84.

Of Abraham, the men 1829
Of Midian, and the Cities
overthrown. 1830
To them came their apostles
With Clear Signs. It is
Not God Who wrongs them,
But they wrong their own souls.

- 71. The Believers, men
  And women, are protectors,
  One of another: they enjoin
  What is just, and forbid
  What is evil: they observe
  Regular prayers, practise
  Regular charity, and obey
  God and His Apostle.
  On them will God pour
  His mercy: for God
  Is Exalted in power, Wise.
- 72. God hath promised to Believers, Men and women, Gardens Under which rivers flow, To dwell therein, And beautiful mansions In Gardens of everlasting bliss. But the greatest bliss Is the Good Pleasure of God: That is the supreme felicity.

اِبْرُهِدُهُمْ وَالْمُكُونَ مِنْ اَلْمُؤْتُولُكُونَ وَالْمُؤُتُولُكُونَ وَالْمُؤْتُولُكُونَ وَالْمُؤْمُونُ وَالْمُؤْمُونُ وَالْمُؤُمُونُ وَالْمُؤُمُونُ وَالْمُؤُمِنُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَالْمُؤْمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَالْمُؤْمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَالْمُؤْمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمُ 
C. 96.—The hardest striving and fighting are needed
(ix. 73-99.) To combat evil and hypocrisy; for sin

Can reach a stage when the doors of forgiveness
Are closed. The good must shun all evil

As unclean, and gladly welcome all chance
Of service and sacrifice, as bringing them closer
To the Presence and Mercy of God.

<sup>1329.</sup> In the case of Noah and Abraham, the word I have translated as "people of..." is qaum; these prophets were messengers each to his own people or nation, as was also Hūd to the 'Ād people and Sāliḥ to the Thamūd people. The word used for the Midianites is Aş-ḥāb-i-Madyan, which I have translated "men of Midian" for want of a better word. The Midianites were for the greater part of their history nomads, with pasture grounds but no settled territory or town. The town of Madyan on the Gulf of 'Aqaba refers to much later times when the Midianites as a people had ceased to count. See n. 1053 to vii. 85.

<sup>1330.</sup> The Cities of the Plain, Sodom and Gomorrah, to whom Lot preached in vain to desist from their abomination: vii. 80-84.

### SECTION 10.

- 73. Prophet! strive hard against
  The Unbelievers and the
  Hypocrites,
  And be firm against them.
  Their abode is Hell,—
  An evil refuge indeed.
- 74. They swear by God that they Said nothing (evil), but indeed They uttered blasphemy, And they did it after accepting Islam; and they meditated 1981 A plot which they were unable To carry out: this revenge Of theirs was (their) only return For the bounty with which God and His Apostle had enriched Them! If they repent, It will be best for them; But if they turn back (To their evil ways), God will punish them With a grievous penalty In this life and in the Hereafter: They shall have none on earth To protect or help them.
- 75. Amongst them are men
  Who made a Covenant with God,
  That if He bestowed on them
  Of His bounty, they would give
  (Largely) in charity, and be truly
  Amongst those who are righteous.

٤٠- يَالَيُهُ النَّبِيُ جَاهِب الْحَفْقَارُ وَ
 الْمُنْفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ (
 وَمَا وْسَهُمْ جَهَنْمُ (
 وَمِأْوْسُهُمْ جَهَنْمُ (
 وَبِشُسَ الْمُصِيْرُ (

ه ٤ - وَمِنْهُ مُرْثَنَ عَهَ**نَ اللهُ** لَكِنُ النَّنَا مِنْ فَضْلِهِ لَنَصَّكَ فِنَ وَلَنَّكُوْنَنَ مِنَ الصَّلِحِيْنَ ٥

1331. The reference is to a plot made by the Apostle's enemies to kill him when he was returning from Tabūk. The plot failed. It was all the more dastardly in that some of the conspirators were among the men of Medina, who were entiched by the general prosperity that followed the peace and good government established through Islam in Medina. Trade flourished: justice was firmly administered with an even hand. And the only return that these men could make was a return of evil for good. That was their revenge, because Islam aimed at suppressing selfishness, stood for the rights of the poorest and humblest, and judged worth by tighteousness rather than by birth or position.

- 76. But when He did bestow
  Of His bounty, they became
  Covetous, and turned back
  (From their Covenant), averse
  (From its fulfilment).
- 77. So He hath put as a consequence 1832
  Hypocrisy into their hearts,
  (To last) till the day whereon
  They shall meet Him: because
  They broke their Covenant
  With God, and because they
  Lied (again and again).
- 78. Know they not that God

  Doth know their secret (thoughts)

  And their secret counsels,

  And that God knoweth well

  All things unseen?
- 79. Those who slander such
  Of the Believers as give themselves
  Freely to (deeds of) charity,
  As well as such as can find
  Nothing to give except
  The fruits of their labour,—
  And throw ridicule on them,—1983
  God will throw back

٧٠- فَكُتَا اللَّهُمُ مِّنَ فَضُلِهِ بَخِلُوْا بِهِ وَتُولُوْا وَهُمُ مُّغُرِضُونَ

٥٥- فَأَعُقَبُهُمْ نِفَاقًا فِي قُلُوبِهِمْ اللهِ يَوْمِ كَلُوبِهِمْ اللهِ يَوْمِ كَلُوبِهِمْ اللهِ يَوْمُ كُو الله يَوْمِ يَلْقُواللهُ مَا وَعَدُوهُ وَيِمَا كَانُوْا يَكُذِنُونُ ۞

٨ ٤- أَلَمْ يَعْلَمُوا أَنَّ اللهُ يَعْلَمُ سِرَّهُمْ
 و نَجُولِهُمْ
 و نَجُولِهُمْ
 و أَنَّ اللهُ عَلَامُ الْعُنْبُونِ

٥- اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤُمِنِيْنَ فِي الصَّكَافَٰتِ وَالْكِنِيْنَ لَا يَجِكُوْنَ اِلْاجُهُكَهُمَ وَيُسَحُرُوْنَ مِنْهُمُرُ

1332. If men are false to their covenants and words, the natural consequence will be hypocrisy to cover their falsehood. All consequences of our own acts are in Quranic language ascribed to God. Such consequences will last till the Day of Judgment, when they will have to account for their deeds. They may think that they are deceiving men by their hypocrisy, but they cannot deceive God, to Whom all their most secret thoughts and plots and doings are known

<sup>1333.</sup> When financial help is necessary for the Cause, every Muslim contributes what he can Those who can afford large sums are proud to bring them in of their own free-will, and those who are very poor contribute their mite or their labour. Both kinds of gifts are equally precious because of the faith and good-will behind them, and only cynics will laugh at the scantiness of the one or the lavishness of the other. Sometimes they not only laugh, but attribute wrong motives to the givers Such conduct is here reprimanded.

Their ridicule on them: And they shall have A grievous penalty.

80. Whether thou ask
For their forgiveness,
Or not, (their sin is unforgivable):
If thou ask seventy times 1834
For their forgiveness, God
Will not forgive them:
Because they have rejected
God and His Apostle: and God
Guideth not those
Who are perversely rebellious.

# SECTION 11.

- 81. Shose who were left behind
  (In the Tabūk expedition)
  Rejoiced in their inaction
  Behind the back of the Apostle
  Of God: they hated to strive
  And fight, with their goods
  And their persons, in the Cause
  Of God: they said,
  "Go not forth in the heat." 1885
  Say, "The fire of Hell
  Is fiercer in heat." If
  Only they could understand!
- 82. Let them laugh a little:

  Much will they weep: 1836

سَخِرَاللَّهُ مِنْهُمُ مُنُ وَلَهُمْ عَنَابٌ اَلِيْمُ

٠٠-اِسْتَغْفِرُ لَهُمُّ اَوْ لَا شَنْتَغُفِرُ لَهُمُّ اِنْ شَنْتَغُفِرُ لَهُمُّ سَبُعِیْنَ مَرَّةً فَکَنْ یَغْفِرُ اللهُ لَهُمُّ ذلِكَ بِالنَّهُ مُلَفَّوُهُ اِبِاللّٰهِ وَرَسُوْلِهِ ذاللهُ لَا یَهٔ بِی الْقَوْمُ الْفُسِقِیْنَ وَاللّٰهُ لَا یَهٔ بِی الْقَوْمُ الْفُسِقِیْنَ

١٨- فَرْحَ الْمُخْلَفُونَ بِمَقْعَ بِهِمُ خِلْفَ
 رَسُولِ اللهِ
 وَكَرِهُوا اَنْ يُجَاهِلُ وَا
 بِأَمُوالِهِ مُ وَ اَنْفُسِهِ مَ فَى سَبِيلِ اللهِ
 وَقَالُوا لَا تَنْفُرُوا فِى الْحَرِّرُ
 فَكَا لُوا لَا تَنْفُرُوا فِى الْحَرِّرُ
 فَكُ نَارُ جَهَنَّمُ اَشَكُ حَرَّارٌ
 لَوْكَانُوا يَفْقَهُونَ نَ

٨٠- فَلْيَضْحَكُوا قِلِيْلًا وَلْيَبْكُوا كَثِيْرًا "

1334. An awful warning for those who actively oppose the Cause of God. The Holy Apostle was by nature full of mercy and forgiveness. He prayed for his enemies. But in such a case even his prayers are nullified by their attitude of rejecting God.

<sup>1335</sup> The Tabūk expedition had to be undertaken hurriedly in the heat of summer, because of a threat or fear of Byzantine invasion. They marched from Medina about the month of September or October in the solar calendar.

<sup>1336.</sup> They may sneer or ridicule or rejoice now: that will be only for a little; much will they have to weep for afterwards.

A recompense for the (evil) That they do.

جزاء بماكانوا يكسبون

- 3. If, then, God bring thee back
  To any of them, and they ask
  Thy permission to come out
  (With thee), say: "Never shall ye
  Come out with me, nor fight
  An enemy with me:
  For ye preferred to sit
  Inactive on the first occasion:
  Then sit ye (now)
  With those who lag behind."
- ٣٠٠- فَإِنْ تَجَعَكَ اللهُ إلى طَائِفَةٍ مِّهُمُّمُ فَاشَتَأْذَنُوْكَ لِلْخُرُوْجِ فَقُلُ لَنْ تَخُرُجُوا مَعِى اَبُكَا وَلَنْ تُقَاتِلُوْا مَعِى عَلُ وَّا إِنَّكُمْ رَضِيْنَكُمْ بِالْقُعُوْدِ اَوَّلَ مَرَّةٍ فَاتُعُنُ وَا مَعَ الْخَالِفِيْنَ ٥ فَاتُعُنُ وَا مَعَ الْخَالِفِيْنَ ٥
- 84. Nor do thou ever pray
  For any of them that dies,
  Nor stand at his grave; 1837
  For they rejected God
  And His Apostle, and died
  In a state of perverse rebellion.
- م ٥- وَلَا تُصُلِّ عَلَى اَحَدِ مِّنْهُمُ مَّاتَ اَبُكَا وَلَا تَقْتُمْ عَلَى قَبْرِهُ ۚ إِنَّهُمْ كَفَرُوا بِاللهِ وَرَسُولِهِ وَمَا نُوْا وَهُمْ فِلْسِقُونَ ۞
- 85. Nor let their wealth
  Nor their (following in) sons
  Dazzle thee: God's Plan
  Is to punish them
  With these things in this world,
  And that their souls may perish
  In their (very) denial of God. 1838

٥٨- وَلَا تُعُجِبُكَ آمُوالُهُمْ وَ اَوْلَادُهُمْ وَ اَوْلَادُهُمْ مُرْ اَوْلَادُهُمْ مُرْ اللهُ الله

1337. On the death of a Muslim it is the pious duty of every neighbouring Muslim, who can, to assist in the simple funeral ceremonies,—the prayer for mercy before the body is consigned to the grave, and the consignment of the body to the grave, by a simple, solemn and dignified ritual, in which the near relatives or friends help with the bier while the rest stand by the grave-side. For those who have shown hostility to Islam, this would not be seemly and is forbidden.

1338. Except for the omission of a single word ("life"), this verse repeats verse 55, above But the repetition indicates the harmonious closing of the same argument in two aspects. In ix 55 it occurred in connection with the reasons for refusing to receive the contributions of such persons to the expenses of an enterprise which, though vital to Islam's defence, was secretly opposed by such persons. Here (in ix 85) it is a question of refusing to participate in the obsequies of such persons after their death: it is natural to omit the word "life" in this case.

- 86. When a Sura comes down
  Enjoining them to believe
  In God and to strive and fight
  Along with His Apostle,
  Those with wealth and influence
  Among them ask thee
  For exemption, and say:
  "Leave us (behind): we
  Would be with those
  Who sit (at home)."
- 87. They prefer to be with

  (the women),

  Who remain behind (at home): 1339

  Their hearts are sealed

  And so they understand not.
- 88. But the Apostle, and those
  Who believe with him,
  Strive and fight with their wealth
  And their persons; for them
  Are (all) good things: 1340
  And it is they
  Who will prosper.
- 89. God hath prepared for them Gardens under which rivers flow.

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٨٨- وَإِذَا أَنْزِلَتْ سُورَةٌ أَنْ أَمِنُوا استأذنك أولوا الظول مِنْهُ وكالوا ذركا وُطْبِعَ عَلَى ثُلُوبِهِ مُر مَعَهُ جَاهُنُ وَا بِأَمُوالِهُمُ وَأَنْفُسٍ وأولاعك كهثم النحيرات وأوليك هُمُ الْمُعْلَحُونَ

1339. Khawalif, plural of Khalifa, those (feminine) who remain behind at home when the men go to war; women. There is a stinging taunt in this, a suggestion that such men were cowards, preferring to remain behind like women when stiff work was to be done by men in defending their homes. They were not only cowards, but fools; as they did not understand their own best interests. If the enemy got the better of their brethren, they would themselves be crushed. "Their hearts are sealed": the habits of cowardice and hypocrisy which they have adopted have become their second nature.

<sup>1340. &</sup>quot;Good things" and "prosperity" are to be understood both in the physical and in the highest spiritual sense as the next verse makes clear.

To dwell therein:
That is the supreme felicity. 1841

SECTION 12.

- 70. And there were, among
  The desert Arabs (also),
  Men who made excuses
  And came to claim exemption;
  And those who were false
  To God and His Apostle
  (Merely) sat inactive. 1342
  Soon will a grievous penalty
  Seize the Unbelievers
  Among them.
- 91. There is no blame 1342 On those who are infirm,

تَخْتِهَا الْاَنْهَارُ خَرَادِ بَيْنَ فِيْهَا \* ذَٰلِكَ الْفَوْزُ الْعَظِيْمُرُ ۚ

٩- وَجَاءَ الْمُعَنِّرُ رُونَ مِنَ الْاَعْرَابِ
 لِيُؤُذَنَ لَهُمْ وَ تَعْكَ الَّذِيْنَ
 كَنَ بُوا اللهَ وَرَسُولُهُ \*
 سُيُصِيبُ الَّذِيْنَ حَكَفُرُوا مِنْهُمْ
 عُنَابُ الِيْمُ

او-ليس على الضَّعَفَاءِ

- 1341. In this verse there is a reminiscence, but not an exact repetition, of verse 72 above. This balances the parallel repetition or reminiscence in verse 85 above. See n. 1338. The symmetry of the argument is thus completed, as regards the Hypocrites of Medina, before we pass on to consider the case of the Hypocrites among the desert Bedouins in section 12.
- 1342. Not only had the Hypocrites a nest in Medina, but their tactics affected some of the village or desert Bedouins, who loved war and would have followed a standard of war even if no question of Faith or a sacred Cause was involved. But some of them, though professing Islam, were frightened by the hardships of the Tabūk expedition and the prospect of meeting the trained armies of the great Roman (Byzantine) Empire. They made all sorts of lying excuses, but really their want of faith made them ineligible for being enlisted in a sacred Cause, in the terms of ix. 46-47 and ix. 53-54. Some came to make excuses; others did not even come, but sat at home, ignoring the summons.
- 1343. Though active service in person or by contributing resources is expected in emergencies of every person who believes in the Cause, there are some who must necessarily be exempted without the least blame attaching to them. Such would be those who are weak in body on account of age, sex, infirmity, or illness. Personal service in their case is out of the question, but they could contribute towards expenses if they are able. But if they are too poor to afford even such assistance, they are excused. But in all cases the motive must be sincere, and there should be a desire to serve and do such duty as they can. With such motives people are doing good or right in whatever form they express their service: sometimes, in Milton's words, "they also serve who only stand and wait." In any case their purity of motive would get God's grace and forgiveness, and we must not criticise even if we thought they might have done more.

在一天 在 五年

Or ill, or who find
No resources to spend
(On the Cause), if they
Are sincere (in duty) to God
And His Apostle:
No ground (of complaint)
Can there be against such
As do right: and God
Is Oft-Forgiving, Most Merciful.

92. Nor (is there blame)
On those who came to thee
To be provided with mounts, 1844
And when thou saidst,
"I can find no mounts
For you," they turned back,
Their eyes streaming with tears
Of grief that they had
No resources wherewith
To provide the expenses.

93. The ground (of complaint)
Is against such as claim
Exemption while they are rich.
They prefer to stay
With the (women) who remain
Behind: God hath sealed
Their hearts; so they know not

 $\frac{10}{30}$  (What they miss). 1345

وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِيْنَ لَا يَجِلُ وَلَا عَلَى الَّذِيْنَ لَا يَجِلُ وَنَ يَجِلُ وْنَ مَا يُنْفِقُونَ حَرَجِّ إِذَا نَصَعُوْا رِللهِ وَ مَا يُنْفِقُونَ حَرَجِ إِذَا نَصَعُوْا رِللهِ وَ رَسُولِهِ مَا عَلَى الْمُحْسِنِيْنَ مِنْ سَبِيدٍ لِ وُ اللهُ عَنْفُورٌ لَّرَجِيْمً فَنَ

٩٥- وَ لَا عَلَى الَّذِينَ إِذَا مَاۤ اَتُوَكَ لِتُصْمِلَهُمْ وَقُلْتَ لَاَ اَجِثُ مَاۤ اَحْمِلُكُمُّ عَلَيْهِ عَلَيْهِ تَوْلُوْا وَ اَعْيُنْهُمْ تَفِيْضُ مِنَ النَّمْعِ حَزَنًا حَزَنًا الَّا يَجِدُوا مَا يُنْفِعُونَ ٥

> ٩٣- إنَّكَمَّا السَّبِينُكُ عَلَى الَّذِيْنَ يَمْتَكَأَذِنُوْنَكَ وَهُمْ اَغْنِيَا وَ رَضُوا بِأَنْ يَتَكُوْنُوا مَعَ الْخُوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوْ يِهِمْ فَهُمُ لَا يَعْلَمُوْنَ ۞

<sup>1344.</sup> Hamala, yaḥmilu, here seems to mean: to provide means of transport, viz, mount (horses, camels, etc.) for riding, and perhaps beasts of burden for carrying equipment and baggage suitable to the rank of those concerned. It may possibly mean other facilities for getting about such as boots and shoes, or provisions; for an army's march depends upon all these things. Wher people fight as volunteers for a cause, without an extensive war fund, those who can afford it provid such things for themselves, but those without means, yet anxious to serve, have to be left behing. Their disappointment is in eagerness to serve.

<sup>1345.</sup> Cf. ix. 87, where similar phrases are used for a similar shirking of duty by townsfol while ere we are considering the desert folk. It is not only a duty, but a precious privilege, to serva great Cause by personal self-sacrifice. Those who shirk such an opportunity know not who they miss.

- 94. They will present their excuses To you when ye return To them. Say thou: "Present No excuses: we shall not Believe you: God hath already Informed us of the true state Of matters concerning you: It is your actions that God And His Apostle will observe: In the end will ye Be brought back to Him Who knoweth what is hidden And what is open: Then will He show you The truth of all That ye did.''
- 95. They will swear to you by God, When ye return to them, That ye may leave them alone. So leave them alone: For they are an abomination, And Hell is their dwelling-place,—A fitting recompense For the (evil) that they did.
- 96. They will swear unto you,
  That ye may be pleased with them.
  But if ye are pleased with them,
  God is not pleased
  With those who disobey.
- 97. The Arabs of the desert
  Are the worst in unbelief
  And hypocrisy, and most fitted
  To be in ignorance
  Of the command which God
  Hath sent down to His Apostle:
  But God is All-Knowing,
  All-Wise.
- 98. Some of the desert Arabs Look upon their payments 1846

٩٠٠ يَعُتُنُورُونَ الْيَكُمُ اِذَا رَجَعُتُمُ الْيَهُمُ الْيَهُمُ الْكَارِمُ الْكَارِكُمُ الْحَارِكُمُ الْكَارِكُمُ اللَّهُ مِنَ اَخْمَا لِكُمُ اللَّهُ مِنَ اَخْمَا لِكُمُ اللَّهُ مَكَكُمُ وَرَسُولُكُ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُكُ اللَّهُ عَمَلَكُمْ وَرَسُولُكُ اللَّهُ مَلَكُمْ وَالشَّهُ الْمَا لَكُنْ اللَّهُ مَلُونَ وَ الشَّهُ الْمَا كُنْ اللَّهُ مَلُونَ وَ الشَّهُ الْمَاكُمُ اللَّهُ مَلُونَ وَ السَّلُهُ اللَّهُ اللَّهُ مَا لُونَ وَ السَّلُونَ وَ السَّلُونَ وَ اللَّهُ مَا لُونَ وَ اللَّهُ مَا لَوْنَ وَ اللَّهُ مَا لُونَ وَ اللَّهُ مَا لُونَ وَ اللَّهُ مَا لُونَ وَ اللَّهُ مَا لَوْنَ وَ اللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ اللَّهُ مَا لَوْنَ وَاللَّهُ مِنْ وَاللَّهُ مِنْ اللَّهُ مَا لَهُ اللَّهُ مَا لَوْنَ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ اللَّهُ مَا لُونَ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ اللَّهُ مُلُونَ وَاللَّهُ مِنْ مَا لَكُنْ اللَّهُ مُلُونَ وَاللَّهُ مُلُونَ وَاللَّهُ مِنْ وَاللَّهُ مُلُونَ وَالْمُونَ وَاللْهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَالْمُؤْمِنُ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَا لَاللَّهُ مِنْ وَاللَّهُ مِنْ وَاللَّهُ مِنْ وَالْمُؤْمُ وَالِمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْم

هه - سَيَحُلِفُوْنَ بِاللهِ لَكُمْرُ إِذَا انْقَلَبْ تُمُرُ إِلَيْهِ مُر لِتُعْرِضُوْا عَنْهُمْ فَأَعْرِضُوْا عَنْهُ مْ إِنَّهُمْ رِجْسٌ وَمَأْوَهُمْ جَهَدَّمُ إِنَّهُمْ رِجْسٌ وَمَأْوَهُمْ جَهَدَّمُ جَزَاءً إِبِمَا كَانُوْا يَكْسِبُوْنَ ۞

الله عَلَيْفُونَ لَكُمُ لِتَرْضَوْا عَنْهُمْ كَانَ تَرْضُوا عَنْهُمْ فَإِنَّ اللهُ لَا يُرْضَى عَنِ الْقَوْمِ الْفْسِقِيْنَ

> ٩٥-ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَاجْدَرُ ٱلَّا يَعْلَمُوْا حُدُوْدَ مَا أَنْزَلَ اللهُ عَلَى رَسُوْلِهِ \* وَاللهُ عَلِيْمٌ حَكِيْمٌ ۞ `

٩٥ - وَمِنَ الْرَحْمُ الِبِ مَنْ يَتَكِينُ مَا يُنْفِينُ

1346. The payments refer to the regular Charity established by Islam—the obligatory alms If you look upon them as a fine or a burden, their virtue is lost. If you rejoice that you have there an opportunity of helping the Community to maintain its standards of public assistance and to suppress the unseemly beggary and loathsome importunity whose relief is only governed by motives of getting rid of awkward obstacles on the way, then your outlook is entirely different. You wish for organised and effective efforts to solve the problems of human poverty and misery. In doing so, you get nearer to God, and you earn the good wishes and prayers of godly men, led by our holy Leader Mustafa.

ځ

As a fine, and watch For disasters for you: on them Be the disaster of Evil: For God is He that heareth And knoweth (all things).

99. But some of the desert Arabs
Believe in God and the Last Day,
And look on their payments
As pious gifts bringing them
Nearer to God and obtaining
The prayers of the Apostle.
Aye, indeed they bring them
Nearer (to Him): soon will God
Admit them to His Mercy: 1347
For God is Oft-Forgiving,
Most Merciful.

مَغْرَمًا وَ يَنَرَبُّصُ بِكُمُ الْكَوْآبُرِ \* عَلَيْهِ مُدَ الْبُرْةُ الْسُوْءِ فَالْلُهُ سَمِيْعٌ عَلِيْمُ اللَّهُ وَاللَّهُ سَمِيْعٌ عَلِيْمُ اللَّهُ سَمِيْعٌ عَلِيْمُ وَ اللَّهُ سَمِيْعٌ عَلِيْمُ مَنْ يُؤْمِنُ بِاللهِ وَ الْيُورِ الْاَخِرِ وَيَنْجَعْنُ مَا يُنْفِقُ اللَّهُ وَصَلَوْتِ الرَّسُولِ الْيُورِ اللهِ وَصَلَوْتِ الرَّسُولِ اللهِ وَصَلَوْتِ الرَّسُولِ اللهِ وَصَلَوْتِ الرَّسُولِ اللهِ اللهِ وَصَلَوْتِ الرَّسُولِ اللهُ عَنْ اللهِ وَصَلَوْتِ الرَّسُولِ اللهُ اللهُ فَي اللهُ اللهُ فَي اللهُ اللهُ فَي اللهُ اللهُ فَي وَلَيْ اللهُ عَنْ وَرُحَ اللهُ اللهُ فَي وَلَيْكُولُ مَا اللهُ عَنْ وَلَا اللهُ عَنْ وَلَى اللهُ عَنْ وَلَا اللهُ عَنْ وَلَى اللهُ عَنْ وَلَا اللهُ عَلَالِهُ اللهُ عَنْ وَلَا اللهُ اللهُ عَنْ وَلَا اللهُ عَنْ وَلَا اللهُ عَنْ وَلَا اللهُ اللهُ عَنْ وَلَا اللهُ ال

C. 97.—The vanguard of Faith think nothing
(ix. 100-118) Of self-sacrifice. Their reward is God's
Good Pleasure. Even those who do wrong
But repent will obtain His Mercy: not so
Those who persist in Unfaith, Hypocrisy,
And Mischief. God's grace is free and abounding
For the righteous. Even if they waver
Or fail, He will turn to them in Mercy,
If only they repent and come back unto Him.

Section 13.

The first of those who forsook (Their homes) and of those Who gave them aid, and (also) Those who follow them In (all) good deeds,—
Well-pleased is God with them, As are they with Him:

٠٠٠- وَالسِّبِقُوْنَ الْكَوَّلُوْنَ مِنَ الْمُهْجِرِيْنَ وَالْكَنْصَارِ وَالْكِنْ يُنَ النَّبُعُوْهُمْ يِإِحْسَانِ رَضِي اللهُ عَنْهُمْ وَرَضُوْا عَنْهُ رَضِي اللهُ عَنْهُمْ وَرَضُوْا عَنْهُ

1347. The Mercy of God is always present, as the sun is always shining. But when we have prepared ourselves to receive it, we come to the full enjoyment of it, as a man who was in a shade comes out by his effort into the open, and basks in sunshine.

1348. The vanguard of Islam—those in the first rank—are those who dare and suffer for the Cause and never flinch. The first historical examples are the Muhājirs and the Anṣār. The Muhājirs—those who forsook their homes in Mecca and migrated to Medins, the holy Apostle being among the last to leave the post of danger, are mentioned first. Then come the Anṣār, the Helpers, the citizens of Medina who invited them, welcomed them, and gave them aid, and who formed the pivot of the new Community. Then are mentioned all who follow them in good deeds: not only the early heroes and ordinary men and women who had been Companions of the Apostle or had seen him, but men and women in all ages who have lived noble lives. In spite of all their sacrifice and suffering they rejoice in the precious gift of the Good Pleasure of God, and their Salvation is the Supreme Felicity which such Good Pleasure gives, symbolised by the Gardens of Heaven.

For them hath He prepared Gardens under which rivers flow, 1849 To dwell therein for ever: That is the Supreme Felicity.

101. Gertain of the desert Arabs
Round about you are Hypocrites,
As well as (desert Arabs) among
The Medina folk: 1850 they are
Obstinate in hypocrisy: thou
Knowest them not: We know

Twice shall We punish them: 1851 And in addition shall they be Sent to a grievous Penalty.

102. Others (there are who) have
Acknowledged their wrong-doings:
They have mixed an act
That was good with another 1852
That was evil. Perhaps God
Will turn unto them (in mercy):
For God is Oft-Forgiving,
Most Merciful.

7

That so thou mightest
Purify and sanctify them;
And pray on their behalf.
Verily thy prayers are a source
Of security for them:
And God is One
Who heareth and knoweth.

*ۄؙٲڡؘۛۛۛۛۛ؆ؙڸؠؗٛ*ٛؠ۬ڿڵؾؚ ؿٛۼڕؽ ؿڿؾۿٵڶٳڬۿڔؙ ۣڂ**ڸڔؠؙڹ؋ؠٛ**ٵۧٲڹڰٵڎٳڮٵڶۼٷۯؙاڶۼڟؚؽؙٟٟؗڟ

ُ٠٠- وَمِثَنْ خَوْلَكُوْمِنَ الْاَعْرَابِ مُنْفِقُونَ أَوَهُ وَمِنَ الْاَعْرَابِ مُنْفِقُونَ أَوَمِنَ الْاَعْرَابِ مُنْفِقُونَ وَمِنَ الْمَالِمِينَ الْمَائِمُ مُنْ الْمَائِمُ مُنْ الْمَائِمُ مُنْ الْمَائِمُ مُنْ الْمَائِمُ مُنْ الْمَائِمُ مُنْ الْمِنْ مَنْ الْمِنْ عَظِيهُ مِنْ اللّهُ عَنْ الْمِنْ عَلَيْهُ مِنْ اللّهُ عَنْ الْمِنْ عَلَيْهُ مِنْ اللّهُ عَنْ الْمِنْ عَلَيْهُ مِنْ اللّهُ عَنْ الْمِنْ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَنْ الْمِنْ الْمُنْ الْمُنْ اللّهُ عَنْ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلَيْهُ اللّهُ عَلْمُ اللّهُ عَلَيْمُ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلَيْمُ اللّهُ عَلَيْمُ اللّهُ عَلْمُ اللّهُ عَلَيْمُ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلَيْمُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْمُ اللّهُ عَلَيْمِ اللّهُ عَلَيْمُ اللّهُ عَلَيْمِ اللّهُ عَلَيْمُ اللّهِ عَلَيْمِ اللّهِ عَلَيْمِ اللّهِ عَلَيْمِ اللّهِ عَلَيْمِ اللّهِ عَلَيْمِ اللّهُ عَلَيْمِ اللّهُ عِلْمُ اللّهِ عَلَيْمِ اللّهُ عَلَيْمِ اللّهِ عَلَيْمِ اللّهُ عَلْمُ اللّهِ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلَيْمِ اللّهُ عَلَيْمِ اللّهِ عَلْمُ اللّهُ عَلَيْمِ اللّهُ عَلَيْمِ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلَيْمِ اللّهِ اللّهُ اللّهُ عَلْمُ اللّهُ اللّهُ اللّهُ اللّهِ عَلْمُ اللّهُ الل

۱۰۲-وَ اٰخُرُوْنَ اغْتَرَفُوْا بِنُ نُوْ بِهِمْ خَكُطُوا عَمَلًا صَالِحًا وَ اٰخَرَسَتِمًّا ' عَسَى اللهُ أَنْ يَتُوْبَ عَلَيْهِمْ ' إِنَّ اللهُ غَفُوْرٌ رَحِيْمٌ ۞

٥٠٠- حُنْ مِنْ آمُوالِهِ مُ صَكَ قَاةً
 تُطَهِّرُهُمْ وَتُزُكِيهِ مُ بِهَا وَصَلِّ عَلَيْهِ مُ
 إنَّ صَلْوتَكَ سَكَنَ لُهُمْ (
 وَاللهُ سَمِيْعٌ عَلِيْكُ ()

<sup>1349.</sup> Note how this symbolism comes in the descriptions of the final accomplishment of the destiny of man. In mathematical science it would be like a letter or formula which would sum up a long course of reasoning. In the graphic arts it would be like a Lotus in Buddhism, which expresses a whole complex of emotional or religious experiences. In music it would be like the characteristic notes in a Rāga or Rāgini. In this very Sūra it occurs before in ix. 72 and ix. 89, where see n. 1341. We are considering the good and bad Bedouins and rounding up the argument about them.

<sup>1350.</sup> The desert Arabs were not all simple folk. There were cunning hypocrites among them: both among certain tribes encamped round about Medina and certain others in Medina itself. I understand that both groups are of the Ar'āb, to whom the context refers, and not of the settled citizens of Medina, whose Hypocrites were already referred to in previous sections. They might look simple, but they were in their ignorance all the more obstinate and hypocritical.

<sup>1351.</sup> Their punishment in this world was double, viz., not only in their discomfiture, but because in their obstruate ignorance, they failed to understand the accomplished facts, while cleverer men realised that their hostility to Islam was hopeless. In addition to their discomfiture in this life, they would have to meet the spiritual penalties to come.

<sup>1352.</sup> There were some whose will was weak and succumbed to evil, although there was much good in them. To them is held out the promise of forgiveness if they would repent and undertake all acts of Muslim charity, which would purify their souls, added by the prayers of God's Messenger. Then would they get the Peace that comes from purity and right conduct.

104. Inow they not that God
Doth accept repentance from
His votaries and receives
Their gifts of charity, and that
God is verily He,
The Oft-Returning, Most Merciful?

105. And say: "Work
(righteousness) 1853
Soon will God observe your work,
And His Apostle, and the
Believers:

Soon will ye be brought back To the Knower of what is Hidden and what is open: Then will He show you The truth of all that ye did."

106. There are (yet) others,
Held in suspense for the command
Of God, whether He will
Punish them, or turn in mercy
To them: and God
Is All-Knowing, Wise.

107. And there are those 1855
Who put up a mosque

١٠٠- اَلَمْ يَعْلَمُوا آنَ اللهَ هُوَيَقْبَلُ التَّوْبَةَ
 عَنْ عِبَادِمٌ وَ يَأْخُنُ الصَّكَ قَتِ
 وَأَنَّ اللهَ هُو النَّوَامِ الرَّحِيْمُ

٥٠١- وَقُلِ اعْمَالُوَا فَسَكِرَى اللَّهُ عَمَلَكُمُ وَ وَرَسُوْلُهُ وَالْمُؤْمِنُونَ \* وَسَتُرَدُّوْنَ إِلَى عَلِمِ الْعَكِبْ وَالشَّهَادَةِ فَيُنْتِئَكُمُ بِمَا كُنْ تَمْ تَعْمَلُونَ أَ

> ٠١٠ وَ أَخُرُونَ مُرْجَوْنَ لِأَمْرِ اللهِ إِمَّا يُعَذِّبُهُمُ وَإِمَّا يَتُوْبُ عَلَيْهِمْ \* وَ اللهُ عَلِيْئُ تَحَكِيْثُوْنَ

١٠٠- وَالَّذِيْنَ انْخَنُّ وَا صَنْجِكًا

1353. The repentant should be encouraged, after their repentance to amend their conduct. The kindly interest of their brethren in them will strengthen them in virtue and blot out their past. When they go back into Eternity, they will understand the healing grace which saved them, just as the evil ones will then have their eyes opened to the real truth of their spiritual degradation (ix. 94). The similar words, in verse 84 and here, clench the contrast.

1354. Three categories of men are mentioned, whose faith was tested and found wanting in the Tabūk affair, but their characteristics are perfectly general and we may here consider them in their general aspects: (1) the deep-dyed hypocrites, who when found out make excuses because otherwise they will suffer ignominy; they are unregenerate and obstinate, and there is no hope for them (ix. 101); (2) there are those who have lapsed into evil, but are not altogether evil; they repent and amend, and are accepted (ix. 102-105); and (3) there are doubtful cases, but God will judge them (ix. 106). A fourth category is mentioned in ix. 107, which will be discussed later.

1355. Three categories of Hypocrites having already been mentioned (n. 1354), a fourth class of insidious evil-doers is now mentioned, whose type is illustrated in the story of the Qubāa "Mosque of mischief (dhirār)." Qubāa is a suburb of Medina, about three miles to the south-east. When the Holy Prophet arrived at Medina for Hijrat, he rested four days in Qubāa before entering the town of Medina. Here was built the first mosque, the "Mosque of Piety" (Taqwā) or the mosque of the power of Islam (Qūwat-ul-Islām), to which he frequently came during his subsequent stay in Medina Taking advantage of these sacred associations, some Hypocrites of the Tribe of Bani Ganam built an opposition mosque in Qubāa, pretending to advance Islam. In reality they were in league with a notorious enemy of Islam, one Abū 'Āmir, who had fought against Islam at Uhud and who was now, after the battle of Ḥunain (A.H. 9), in Syria; his confederates wanted a mosque for him to come to, but it would only be a source of mischief and division, and the scheme was disapproved.

By way of mischief and infidelity—To disunite the Believers—And in preparation for one 1858 Who warred against God And His Apostle aforetime. They will indeed swear That their intention is nothing But good; But God doth declare That they are certainly liars.

- 108. Never stand thou forth therein.

  There is a mosque whose
  foundation 1357

  Was laid from the first day
  On piety; it is more worthy
  Of thy standing forth (for prayer)
  Therein. In it are men who
  Love to be purified; and God
  Loveth those who make
  themselves pure. 1358
- 109. Which then is best?—he that Layeth his foundation On piety to God And His Good Pleasure?—or he That layeth his foundation On an undermined sand-cliff<sup>1859</sup> Ready to crumble to pieces? And it doth crumble to pieces With him, into the fire Of Hell. And God guideth not People that do wrong.
- 110. The foundation of those
  Who so build is never free

وَ اِرْصَادًا لِنَّنَ حَارَبِ اللَّهُ وَرَسُولَا مِنْ فَبُلُ وَلَيُحَلِفُنَ اِنْ اَرَدُنَا اللَّهُ وَرَسُولَا مِنْ وَ اللهُ يَشَهُدُنُ وَ اللهُ يَشَهُدُ لَكِ اِنْ اَنْ اَرَدُنَا اللَّا الْحُسُنَىٰ اِنَّهُ مُرلَكِ اللَّهُ عَلَى التَّقُونَ وَ السَّنِعِ اللَّهُ الْمُعَلِّمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِقُولَةُ الْمُعَلِّمُ اللَّهُ اللَّهُ الْمُعَلِّمُ اللَّهُ الْمُعَلِي

۱۰- افکن اکسس بُنیان علی تفوی مِن الله ورضوان کیر آمر هن اکسس بُنیان و علی شفا جُرُف هار کانهار به فی نارجه تمر دالله کریه بی الفؤم الظلیمین د دالله کریوال بُنیائه مُرالظلیمین

<sup>1356.</sup> Abū 'Amir, surnamed the Rāhib (Monk), as he had been in touch with Christian monks. See last note.

<sup>1357.</sup> The original "Mosque of Piety" built by the holy Apostle himself.

<sup>1358.</sup> The true Muslim must be pure in body, mind, and heart. His motives should always be sincere, and his religion without any alloy of worldly gain.

<sup>1359.</sup> A man who builds his life on Piety (which includes sincerity and the purity of all motives) and his hopes on the Good Pleasure of God, builds on a firm foundation of rock that will never be shaken. In contrast to him is the man who builds on a shifting sand-cliff on the brink of an abyss, already undermined by forces which he does not see. The cliff and the foundation all crumble to pieces along with him, and he is plunged into the Fire of misery from which there is no

From suspicion and shakiness<sup>1860</sup>
In their hearts, until
Their hearts are cut to pieces.
And God is All-Knowing, Wise.

## SECTION 14.

111. **God** hath purchased of the Believers

Their persons and their goods;
For theirs (in return)
Is the Garden (of Paradise): 1361
They fight in His Cause,
And slay and are slain:
A promise binding on Him
In Truth, through the Law,
The Gospel, and the Qur-an: 1862
And who is more faithful
To his Covenant than God?
Then rejoice in the bargain
Which ye have concluded:
That is the achievement supreme.

بَنُوْارِيْبَةً فِي قُلُوْبِهِمْ الْآآنَ تَقَطَّعَ تُلُوْبُهُمْ وَاللَّهُ عَلِيْمُ كَلِيْمُ كَلِيْمُ

٦

ال-إِنَّ اللهُ الشَّنَرَى مِنَ الْمُؤْمِنِيْنَ انْفُسُهُمُ وَامُوالَهُمْ بِأَنَّ لَهُمُ الْجُنَّةُ لُ يُقَاتِلُوْنَ فِي سَبِيْلِ اللهِ فَيَقْتُكُونَ وَ يُقْتَلُوْنَ وَعَلَّا عَلَيْهِ حَقَّا فِي التَّوْرِيةِ وَ الْإِنْجِيْلِ وَالْقُرُانِ \* وَمَنْ اَوْ فِي بِعَهْدِهِ مِنَ اللهِ وَمَنْ اَوْ فِي بِعَهْدِهِ مِنَ اللهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ()

1360. The parable is continued further. The heart of man is the seat of his hopes and fears, the foundation of his moral and spiritual life. If that foundation is on an undermined sand-cliff already crumbling to pieces, what security or stability can he have? He is being shaken by alarms and suspicions and superstitions, until like the edge of a sand-cliff they are cut clean away and fall into a heap of tuin and his spiritual life and all its landmarks are destroyed.

1361. In a human bargain both sides give something and receive some advantage. In the divine bargain of God with man, God takes man's will and soul and his wealth and goods, and gives him in return ever-lasting Felicity. Man fights in God's Cause and carries out His Will, the Universal Will. All that he has to give up is the ephemeral things of this world, while he gains eternal salvation, the fulfilment of his highest spiritual hopes,—a supreme achievement indeed.

1362. We offer our whole selves and our possessions to God, and God gives us Salvation, i.e., eternal freedom from the bondage of this world. This is the true doctrine of redemption; and we are taught that this is the doctrine not only of the Qur-an but of the earlier Revelations,—the original Law of Moses and the original Gospel of Jesus. Any other view of redemption is rejected by Islam, especially that of corrupted Christianity, which thinks that some other person suffered for our sins and we are redeemed by his blood. It is our self-surrender that counts, not other people's merits. Our complete self-surrender may include fighting for the cause, both spiritual and physical. As regards actual fighting with the sword there has been some difference in theological theories at different times, but very little in the practice of those who framed those theories. The Jewish wars were ruthless wars of extermination. The Old Testament does not mince matters on this subject. In the New Testament St. Paul, in commending the worthy fruits of Faith, mentions Gideon Barak, and other warriors of the Old Testament as his ideals. "Who through faith subdued kingdoms,...waxed valiant in fight, turned to flight the armies of the aliens..." (Hebrews, xi. 32-34.) The monkish morality of the Gospels in their present form has never been followed by any selfrespecting Christian or other nation in history. Nor is it common-sense to ignore lust of blood in unregenerate man as a form of evil which has to be combated "within the limits set by God" (Q. ix. 112)

In repentance; that serve Him,
And praise Him; that wander
In devotion to the Cause of God;
That bow down and prostrate
themselves
In prayer; that enjoin good
And forbid evil; and observe
The limits set by God;—
(These do rejoice). So proclaim
The glad tidings to the Believers.

112. Those that turn (to God)1968

- 113. It is not fitting,
  For the Prophet and those
  Who believe, that they should
  Pray for forgiveness
  For Pagans, even though
  They be of kin, after it is
  Clear to them that they
  Are companions of the Fire. 1364
- For his father's forgiveness
  Only because of a promise
  He had made to him. 1305
  But when it became clear
  To him that he was
  An enemy to God, he
  Dissociated himself from him:
  For Abraham was most
  Tender-hearted, forbearing. 1366
- 115. And God will not mislead 1867 A people after He hath

الخير و السّائِ عُون عَرِ السّائِمُ وَالْحُلُون السّائِمُ وَالسّائِمُ وَالْحُلُون السّائِمُ وَالسّائِمُ 
1363. We are to rejoice that by giving up such small things as ourselves and our possessions we are to be rewarded with such a great thing as the eternal life of felicity. The truly righteous, whose lives in various aspects are described in this verse, do so rejoice. The good news is to be proclaimed to all Believers, including the weakest among us, so that they may profit by that example.

1364. This is usually understood to refer to the prayers for the dead, (1) if they died unrepentant after Islam was preached to them, (2) if they actively resisted or opposed the Faith to the last, and (3) if the person praying knows that on account of deliberate contumacy the deceased may be said to have had the doors of mercy closed to him. How is he to know? The knowledge must come from special commands as declared by the Holy Prophet in his life-time regarding individuals. Where no light is available from this source we must follow the best judgment we can.

1365. Abraham and his unbelieving father are referred to in vi. 74. Apparently, when Abraham was convinced that the conditions mentioned in the last note applied to his father, he gave up praying for him, as the physical bond was cut off by the spiritual hostility. For the promise to pray for his father, see xix. 47.

1366. Abharam was loyal and tender-hearted, and bore with much that he disapproved, being in this a prototype of Mustafa, and it must have gone against his grain to cut off relations in that way. But it would obviously be wrong for a human being to entreat God for mercy on people who had finally rejected God.

1367. God's clear commands are given, so that Believers may not be misled by their human frailty into unbecoming conduct.

Guided them, in order that He may make clear to them What to fear (and avoid)— For God hath knowledge Of all things.

- 116. Into God belongeth
  The dominion of the heavens
  And the earth. He giveth life
  And He taketh it. Except for Him
  Ye have no protector
  Nor helper.
- 117. God turned with favour
  To the Prophet, the Muhajirs, 1368
  And the Anṣar,—who followed
  Him in a time of distress,
  After that the hearts of a part 1360
  Of them had nearly swerved
  (From duty); but He turned
  To them (also): for He is
  Unto them Most Kind,
  Most Merciful.
- 118. (He turned in mercy also)

  To the three who were left
  Behind; (they felt guilty) 1870
  To such a degree that the earth

هَڵ؆ؙٛؠُمْ حَتَّىٰ يُبَيِّنَ لَهُٰذِمَّا يَتَّقُونَ ۗ إِنَّ اللهَ بِكُلِّ شَكَىٰ ۗ عَلِيُمُّ ۞

۱۱۱- اِتَ اللهُ لَهُ مُلْكُ التَكُمُوٰتِ وَ الْأَرْضِ اللهُ لَهُ التَكُمُوٰتِ وَ الْأَرْضِ لَهُ اللهُ اللهُ وَمَا لَكُمُوْمِّنَ دُوْنِ اللهِ مِنْ وَرُلِي وَلَا نَصِيرٍ ۞

اللَّذُنْ اللَّهُ عَلَى النَّبِيّ وَالْمُعْجِرِيْنَ وَالْاَنْصَارِ الْكِنِيْنَ النَّبَعُوْهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْبِ مَا كَادَيْنِيْعُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ " إِنَّا يِهِمُ رَوُونُ رَحِيْمُ فَيْ

من و على الثالثة والنوين عُلِفُوا من الثالثة والنوائد على الدون 
<sup>1368.</sup> Cf. ix. 100. The Muhājirs were the people who originally forsook their homes in Mecca and followed Mustafā in exile to Medina. The Ansār were the Medina people who received them with honour and hospitality into their city. Both these groups were staunch supporters of Islam, and proved their Faith by great sacrifices. But in the difficult days of the Tabūk expedition some of them, not perversely, but out of lethargy and human weakness, had failed to follow the standard. They were forgiven, and they afterwards acquitted themselves with zeal.

<sup>1369.</sup> Note that the "swerving from duty" was merely an inclination due to the weakness of human nature in the face of new difficulties; that it only affected a part of the men for a time; and that it was overcome even in their case by the grace of God so that they all did their duty, and were freely forgiven their incipient weakness, which they conquered. There were three exceptions, which are referred to in the next verse.

<sup>1370.</sup> Among the Faithful, the largest number consisted of those who were perfectly staunch and ever ready to do their duty. They obtained the love and good pleasure of God. Next came a few who wavered because their will was weak and they were daunted by the dangers and difficulties that faced them; God's saving grace protected them and they conquered their weakness, and did not fail in their duty; God forgave them and accepted their repentance. Lastly, in the illustration taken from the Tahūk affair, there were some who actually failed in their duty, not from contumacy or illwill, but from thoughtlessness, slackness, and human weakness: they actually failed to obey the Holy Prophet's summons, and were naturally called on to explain, and were excluded from the life of the Community. Their mental state is here described graphically. Though the earth is spacious, to them it was constrained. In their own souls they had a feeling of constraint. In wordly affluence they felt poor in spirit. They realised that they could not flee from God, but could only find solace and refuge in coming back to Him. They freely repented and showed it in their deeds, and God freely forgave them and took them to His grace. Though illustrated by the particular examples of the Anṣār, viz., Ka'b, Marār, and Hilāl, the lesson is perfectly general and is good for all times.

Seemed constrained to them, For all its speciousness, And their (very) Souls seemed Straitened to them,—And they perceived that There is no fleeing from God (And no refuge) but to Himself. Then He turned to them, That they might repent: For God is Oft-Returning, Most Merciful.

مِمَا رَحُبَتُ وَضَافَتُ عَلَيْهِ مَرَ انْفُسُمُ وَظُنُّوَا أَنْ لَا مَلْحَا مِنَ اللهِ الْكَ الْيُهِ ثُمَّرَ تَابَ عَلَيْهِ مَر لِيَتُوْ بُوا \* إِنَّ اللهَ هُوَ التَّوَّابُ الرَّحِيْمُ (

C. 98.—To be true in word and deed is to hold
(ix. 119-129.) Our selfish desires at bay, and follow
God's Call: in this is our fullest satisfaction
And reward. But our striving should include
Study and teaching, for the Brethren's benefit.
For God's Message increases our Faith
And leads us to love Him and trust Him,
The Lord of the Throne of Glory Supreme.

#### SECTION 15.

119. ye who believe! Fear God
And be with those
Who are true (in word and deed).

For the people of Medina
And the Bedouin Arabs
Of the neighbourhood, to refuse
To follow God's Apostle,
Nor to prefer their own lives
To his: because nothing
Could they suffer or do,
But was reckoned to their credit
As a deed of righteousness,—
Whether they suffered thirst,
Or fatigue, or hunger, in the Cause
Of God, or trod paths
To raise the ire of the Unbelievers,
Or received any injury 1171

٩١١- يَأْيُهُا الَّذِيْنَ اَمَنُوا اتَّقُوا اللهَ وَكُونُوا مُعَ الصِّرِقِيْنَ ۞ ١١٠- مَا كَانَ لِاَهُلِ الْمَنِ يَنَاةِ وَمَنْ حَوْلَهُ مُّرِّنَ الْاَعْرابِ اَنْ يَتَخَكُفُوا عَنْ رَسُولِ اللهِ وَلا يَرْخَعُبُوا بِالنَّهُ مِنْ عَنْ نَفْسِهِ \* وَلا يَرْخَعُبُوا بِالنَّهُ مِنْ عَنْ نَفْسِهِ \* وَلا يَرْخَعُبُوا بِالنَّهُ مِنْ عَنْ تَفْسِهِ \* وَلا يَطُونُ مَوْ طِئًا يَغِيْظُ الْكُفّارَ وَلا يَطُونُ مَوْ طِئًا يَغِيْظُ الْكُفّارَ وَلا يَنَالُونَ مِنْ عَلْ قِنْ يَلِلاً

<sup>1371.</sup> Again, the illustration is that of Tabūk, but the lesson is general. We must not hold our own comfort or lives dearer than that of our Leader, nor desert him in the hour of danger. If we have true devotion, we shall hold our own lives or comfort cheap in comparison to his. But whatever service we render to the Cause of God, and whatever sufferings, hardships, or injuries we endure, or whatever resources we spend for the Cause,—all goes to raise our degree in the spiritual world. Nothing is lost. Our reward is far greater in worth than any little service we can render, or any little hardship we can suffer, or any little contributions we can make to the Cause. We "painfully attain to joy".

Whatever from an enemy: For God suffereth not The reward to be lost Of those who do good;—

- 121. Nor could they spend anything (For the Cause)—small or great—Nor cut across a valley, 1372 But the deed is inscribed To their credit; that God May requite their deed With the best (possible reward).
- All go forth together:
  If a contingent
  From every expedition
  Remained behind,
  They could devote themselves
  To studies in religion,
  And admonish the people
  When they return to them,—
  That thus they (may learn)
  To guard themselves (against evil).

Section 16.

And let them find firmness In you: and know that God Is with those who fear Him. إِلَّا كُتِبَ لَهُمْ لِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللهُ لَا يُضِينُعُ أَجُرَ الْمُحْسِنِيْنَ ﴿

١٢١- وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرةً وَلَا كُنِيْرةً كَلِيثَرةً وَلَا يَفْطَحُونَ وَادِيًا الْآكُتِبِ لَهُمْ وَلَا يَفْطَحُونَ وَادِيًا الْآكُتِبِ لَهُمْ اللّهُ الحُسَّنَ مَا كَانُوا يَعْمَلُونَ اللّهُ وَمَا كَانَ الْمُؤْمِنُونَ لِينَفِرُ وَاكَافَةً فَكُولَا نَفَرُ مِنْ كُلِّ فِرْفَةٍ مِّهُمْ طَارِفَةً لِينَفَقَهُوْ إِنِي الرِّيْنِ لِينَفَقَهُوْ إِنِي الرِّيْنِ وَلِينَنْ لِرُوا قَوْمُهُمْ إِذَا رَجَعُوَ اللّهِمُ لَكُمُهُمْ يَحْنَ دُونَ فَ

١٣٣- يَالَيُهُا الَّذِيْنَ امَنُوْا قَاتِلُوا الَّذِيْنَ يُلُوْنَكُوْرِضَ الْكُفَّارِ وَلِيَجِدُوْا فِيْكُوْ غِلْظُةٌ وَ اعْلَمُوْا اَنَّ اللّٰهُ مَعَ الْمُتَّقِيْنَ ۞

يخ ا

1372. Cut across a valley: this is specially mentioned in a symbolical way, as denoting an individual act of heroism, dash, or bravery. To march with the troops along valleys, or, spiritually, tread paths of danger along with our Comrades, is good and praise worthy; but one that dashes across a stream, all alone, for some special deed of bravery where the élan of comradeship does not sustain him, needs special mention. Notice that both the things mentioned in this verse,—the spending of resources and the dashing across a valley—are individual acts, while those mentioned in the last verse are collective acts, which are in some ways easier. The individual acts having been mentioned, the next verse follows naturally.

1373. Fighting may be inevitable, and where a call is made by the righteous Imām, it should be obeyed. But fighting is not to be glorified to the exclusion of all else. Even among those who are able to go forth, a party should remain behind—one in each township or circle—for purposes of study; so that when the fighters return home, their minds may be attuned again to the more normal interests of religious life, under properly instructed teachers. The students and teachers are soldiers of the Jihād in their spirit of obedience and discipline.

1374. When conflict becomes inevitable, the first thing is to clear our surroundings of all evil, for it is only evil that we can rightly fight. To evil we must put up a stout and stiff resistance. Mealy-mouthed compromises are not right for soldiers of truth and righteousness. They are often a compound of cowardice, weariness, greed and covaruptibility.

- 124. Whenever there cometh down 1875
  A Sūra, some of them say:
  "Which of you has had
  His faith increased by it?"
  Yea, those who believe,—
  Their faith is increased,
  And they do rejoice.
- 125. But those in whose hearts <sup>1876</sup>
  Is a disease,—it will add doubt
  To their doubt, and they will die
  In a state of Unbelief.
- 126. See they not that they
  Are tried every year 1377
  Once or twice? Yet they
  Turn not in repentance,
  And they take no heed.
- 127. Whenever there cometh down A Sūra, they look at each other, (Saying), "Doth anyone see you?"

  Then they turn aside:
  God hath turned their hearts 1376 (From the light); for they
  Are a people that understand not.
- 128. Now hath come unto you An Apostle from amongst

<sup>1375.</sup> The incompatibility of Unfaith and Faith are contrasted in this section in respect of revelation and the divine teacher. The Unbelievers laugh at revelation, and say to each other mockingly: "Does this increase your faith?" To the Believer every new aspect of God's truth as revealed increases his faith, and wonder, and gratitude. He rejoices, because he gets added strength for life and achievement.

<sup>1376.</sup> Cf. ii. 10 and several similar passages. Just as the light, which to healthy eyes gives enlightenment, causes pain to the diseased eye, which emits unclean matter, so to those spiritually diseased, God's grace is unwelcome, and they put forth more doubts to cover their disease. And they die in their disease, and of their disease. Note the aptness of the metaphor.

<sup>1377.</sup> Yet, in spite of their infidelity, one or two chances are given them every year. The door is not closed to them. Yet they deliberately turn away, and take no heed of all the warnings which their own nature and the teaching and example of good men should give them.

<sup>1378.</sup> Even the Unbelievers, in their hearts and conscience, feel uncomfortable when they turn aside from Faith and Truth, and therefore their turning aside is figured by furtive glances, such as we may suppose literally to have been cast by the Hypocrites in the assemblies of the holy Apostle. Then they slink away, feeling superior in their minds. And yet, if they only knew it, their contumacy. deprives them of God's grace and light. They are turning Grace away, and when God withdraws it altogether, they perish utterly.

Yourselves: it grieves him That ye should perish: Ardently anxious is he Over you: to the Believers Is he most kind and merciful. 1878

129. But if they turn away,
Say: "God sufficeth me:
There is no god but He:
On Him is my trust,—
He the Lord of the Throne
(Of Glory) Supreme!" 1380

انفُسِكُهُ عَزِيْزٌ عَلَيْهِ مَا عَنِتُهُ حَرِيْضُ عَلَيْكُهُ إِالْمُؤْمِنِيْنَ رَءُوْكُ رَحِيْجُ ( ١٦- فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللهُ ﷺ لاَ إِلٰهَ الْاهُو عَلَيْهِ تَوَكَّلْتُ وَهُو مَبُّ



<sup>1379.</sup> The tender heart of the Teacher is grieved that any among his flock should rush headlong to ruin. He watches ardently over them, and whenever any of them show signs of Faith, his kindness and mercy surround him and rejoice over him.

<sup>1380.</sup> But if the Message is rejected, he still proclaims the burning Faith of his heart, which is unquenchable. God is all in all. To trust Him is to find the accomplishment of all spiritual desire. His grandeur is figured by a lofty Throne, supreme in glory!

Thus have we been led, through a notable incident in Mustafa's earthly career, to truths of the highest spiritual import.

#### INTRODUCTION TO SURA X (Yūnus)

Chronologically this Sūra and the five that follow (Sūras xi, xii, xiii, xiv, and xv) are closely connected, and were revealed in the late Meccan period, as the great event of the Hijrat was gradually approaching down the stream of time. But their chronology has no particular significance.

On the other hand their arrangement in the gradation of Quranic teaching fits in with the subject-matter. S. vii. and S. ix. were mainly concerned with the first questions that arose on the formation of the new and organised Community of Islam in its conflict with those who wished to supress or destroy it or use force to prevent its growth and the consolidation of its ideals. See Introductions to those Sūras. The present group leads us to the questions that face us when external hostility has been met, and our relations to God have to be considered from a higher stand-point than that of self-preservation. How does revelation work? What is the meaning of divine grace and its withdrawal? How do the Messengers of God deliver their Message? How should we receive it?

All these questions revolve round the revelation of the Qur-an and each Sura of this group except the 13th has the Abbreviated Letters A.L.R. attached to it. S. xiii has the letters A.L.M.R., and we shall discuss this variation when we come to S. xiii.

As shown in Appendix I (Sipāra 3), the Abbreviated Letters are mystic symbols, about whose meaning there is no authoritative explanation. If the theory advanced in n. 25 to ii. I has any validity, and the present group A.L.R. is cognate to the group A.L.M., we have to consider and form some idea in our minds as to the probable meaning of the variation. We took A.L.M. to be a symbol of those Suras that deal with the beginning, the middle, and the end of man's spiritual history,—the origin, the present position, and the things to come in the Last Days (eschatology, to use a theological term). We took A.L. to stand as symbols of the first two, and M. of the last. In the present group of Suras we find hardly any eschatological matter, and therefore we can understand the absence of M., the symbol standing for such matter. In its place comes R., which is phonetically allied to L.L. is produced by the impact of the tongue to the front of the palate, and R. to the middle of the palate. In many languages the letters L. and R. are interchangeable; e.g., in Arabic, al-Rahmān becomes ar-Raḥmān, and R. in imperfect enunciation becomes L., as in Chinese lallations. If L. is a symbol of present-day things looking to the future, we may take R. as a symbol of present-day things looking within, i. e., into the interior of the organisation of the Ummat. And this symbolism fits in with the subject-matter of the Sūras in question. But no one should be dogmatic in speculation about mystic Symbols.

Let us now consider Sūra x. alone. The central theme is that God's wonderful Creation must not be viewed by us as creation of material things only, once made and finished with. Most wonderful of all is how He reveals Himself to men through

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Apostles and Scriptures; how apostles are rejected by men and the Message disbelieved until it is too late for repentance; and how, as in the case of Yūnus (Jonah) and his people, even the rejection (when repentance supervenes) does not prevent God's grace and mercy from working, and how far that working is beyond man's comprehension.

Summary.—The wonderful working of the Spirit of God through man by revelation seems like magic to men; yet they could find Signs and Messages from Him in the sun and the moon and the constantly varying yet regular phenomena of nature, from which man should take a lesson of constancy and faith (x. 1-20, and C. 99).

All the goodness or beauty that man meets in the life around him proceeds from God. Yet man is blind and will not understand (x. 21-40, and C. 100).

As all things and beings proceed from God, so will they return to Him, and He is ever true. Why then does ungrateful man make untrue phantoms for himself instead of rejoicing in the good news which He sends? (x. 41-70, and C. 101).

God revealed Himself through Noah, but Noah's people rejected him and perished. He spoke through Moses to Pharaoh, but Pharaoh was stiff-necked and arrogant, and when he repented at all, it was too late (x. 71-92, and C. 102).

Everywhere want of faith causes people to perish. But the people of Yūnus repented, and God saved them by His wonderful grace. So God will deliver the Believers. When the truth comes from God, follow it and be patient, for God is the most righteous of Judges (x. 93-109. and C. 103).

C. 99.—Men may wonder that a man

(x. 1-20.) Like unto them should bring a Message
From God, But God's Message shines
Forth through all nature and Creation.
He guides the human spirit, if only
Man will have Faith and put his hope
In God. Wonderful are God's relations
With man, yet man is ungrateful
And runs to fancies and fanciful gods.
Glory to the One true God, Who made
Mankind as One, and holds alone
The secrets of the Unseen in His
Great and Good Universal Plan.

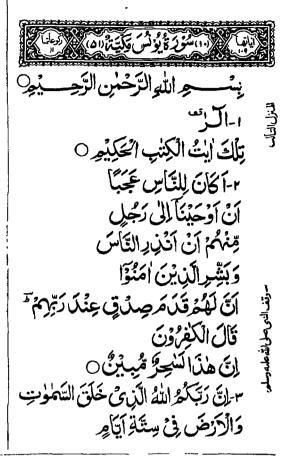
Sura X.

Yūnus, or Jonah.

In the name of God, Most Gracious, Most Merciful.

- 1. 查. 基. 基. <sup>1861</sup>
  These are the Ayats <sup>1882</sup>
  Of the Book of Wisdom.
- 2. Is it a matter
  Of wonderment to men
  That We have sent
  Our inspiration to a man
  From among themselves?—
  That he should warn mankind
  (Of their danger), and give
  The good news to the Believers
  That they have before their Lord
  The lofty rank of Truth.

  (But) say the Unbelievers:
  "This is indeed
  An evident sorcerer!"
- Verily your Lord is God, Who created the heavens And the earth in six Days, 1385



1381. For the Abbreviated Letters generally as mystic Symbols, see Appendix I. For this particular combination see the Introduction to this Sura.

1382. Ayat = Signs, or Verses of the Qur-an. Here both meanings are to be understood. Each verse is a nugget of wisdom. And in the verses immediately following, e.g., x. 3-6, examples are given of the wonders of God's material Creation. If the starry heavens impress us with their sublimity as signs of God's wisdom and power, how much more wonderful is it that He should speak to lowly man through His Messengers, in man's own language, so that he can understand?

1383. Is it not still more wonder that the inspired man should be one of ourselves? The Arabs had known Muḥammad in other relations and conditions, and when the mighty Message came through his mouth—the message of Wisdom and Power, such as no man could speak as from himself, least of all a man not instructed in human learning,—they could only in their wonder attribute it to magic and sorcery. They failed to understand that magic and sorcery were projections of their own mind, while here was solid, enduring Truth from God

1384. God's Message was and is not all smooth and agreeable. The first thing is to convince us of our sin and wrong-doing, and warn us of our danger. If we have Faith, we then learn what a high rank we obtain in the sight of God, through His glorious Truth, which makes us pure and free-

Beneath them will flow Rivers in Gardens of Bliss.

10. (This will be) their cry therein:

"Glory to Thee, O God!"

And "Peace" will be their greeting

therein!

And the close of their cry 1397

Will be: "Praise be to God,

The Cherisher and Sustainer

Of the Worlds!"

### SECTION 2.

- 11. If God were to hasten for men The ill (they have earned)
  As they would fain hasten on The good,—then would
  Their respite be settled at once. 1393
  But We leave those
  Who rest not their hope
  On their meeting with Us,
  In their trespasses, wandering
  In distraction to and fro.
- 12. When trouble toucheth a man, He crieth unto Us
  (In all postures)—lying down 1399
  On his side, or sitting,
  Or standing. But when We Have solved his trouble,
  He passeth on his way as if
  He had never cried to Us
  For a trouble that touched him!
  Thus do the deeds of transgressors
  Seem fair in their eyes! 1400

تَعَبِهِ مُ الْاَ نَهْلُ فِي جَنْتِ النَّعِيْمِ النَّعِيْمِ النَّعِيْمِ النَّعِيْمِ النَّعْدَةِ النَّعْدَةُ اللَّهُمَّ وَيَهَا سَلَمُ أَ وَيَحِيَّتُهُمُ فِيهَا سَلَمُ أَ وَاخِرُ دَعُولِهُمْ إن الْحَمْدُ لِلْهِ رَبِ الْعَلَمِيْنَ أَ

١١- وَلَوْ يُعَجِّلُ اللهُ لِلتَّأْسِ الثَّيْرُ اسْتِغِيَالهُمُ يِالْخَيْرِ لَقُضِي اليَّهِ اجَمُلُهُمُ فَنَكَارُ الْإِنْ يَنَ لَا يَرْجُونَ لِقَاءَنَا فِنَ طُغْيَانِهِ مُ يَغُمَّرُونَ وَلَمَا كُنَهُ فَنَا عَنْهُ ضُرَّهُ فَلَمَا كُنَهُ فَنَا عَنْهُ ضُرَّهُ فَلَمَا كُنَهُ فَنَا عَنْهُ ضُرَّهُ مَرَّكَانُ لَهُمْ يَكُ عُنَا اللَّهُ مُرِقِينَ كَنْ لِكَ زُيْنَ لِلْمُسْرِفِينَ كَنْ لِكَ زُيْنَ لِلْمُسْرِفِينَ

<sup>1397.</sup> A beautiful piece of spiritual melody! They sing and shout with joy but their joy is in the Glory of God! The greetings they receive and the greetings they give are of Peace and Hatmony! From first to last they realise that it is God Who cherishd them and made them grow, and His rays are their Light.

<sup>1398.</sup> Those who have no spiritual hope for the Future grasp at any temporary advantage, and in their blindness even mockingly ask for immediate punishment for their sins (viii. 32), thus vainly challenging God, in Whom they do not believe. If the beneficent God were to take them at their word, they would have no chance at all. Their doom would be sealed. But even the respite they get they use badly. They metely wander about distractedly like blind men, to and fro Cf. 11. 15.

<sup>1399.</sup> Not only do men fail to use their respite: even those who have a superficial belief in God call on Him in their trouble but forget Him when He has relieved their trouble. Their Faith is not strong enough to make them realise that all good proceeds from God. But in moments of trouble they use every position, literally and figuratively, to appeal to Him.

<sup>1400.</sup> Those without Faith are selfish, and are so wrapped up in themselves that they think every good that comes to them is due to their own merits or cleverness. That is itself a cause of their undoing. They do not see their own faults.

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- We destroyed when they
  Did wrong: their Apostles
  Came to them with Clear Signs,
  But they would not believe!
  Thus do We requite
  Those who sin!
- 14. Then We made you heirs
  In the land after them,
  To see how ye would be 1101 have!
- 15. But when Our Clear Signs
  Are rehearsed unto them,
  Those who rest not their hope
  On their meeting with Us,
  Say: "Bring us a Reading 1402
  Other than this, or change this."
  Say: "It is not for me,
  Of my own accord,
  To change it: I follow
  Naught but what is revealed
  Unto me: if I were
  To disobey my Lord,
  I should myself fear the Penalty
  Of a Great Day (to come)."
- 16. Say: "If God had so willed,
  I should not have rehearsed it
  To you, nor would He
  Have made it known to you. 1103
  A whole life-time before this
  Have I tarried amongst you:
  Will ye not then understand?" 1403

ا و القائد الملكنا القرون من قبلكم التا ظلكوا و بهاء تهم رسلهم والبيتنب وما كانواليمؤم وسلام وسلام والبيتنب كن الك بجوري القوم المبين و ما كانواليمؤم القوم المبين و ما كانواليمؤم المنفور المبورمين و من بعث هم المنظر كيف تعملون و من بعث هم النظر كيف تعملون و من بعث و من الايرم المنافي الكنائية المنافية و الكنائية المنافية و الكنائية الاما يؤم الكنائية الاما يؤم الكنائية الاما يؤم الكنائية الاما يؤم الكنائية الكنائية الاما يؤم الكنائية الكنا

٣٠ قُلْ لَوْشَاءَ اللهُ مَا تَكُوْتُهُ عَلَيْكُمْ وَلَا آذركُمْ بِهِ ؟ فَقَنْ لِبَثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهِ ۖ اَفَلَا تَعْقِلُونَ ۞

<sup>1401.</sup> This is addressed to the Quraish in the first instance, for they had succeeded to the Ad and the Thamud heritage. But the application is universal, and was true of the 'Abbasi Empire in the time of Hārūn-ar-Rashid, or the Muslim Empire in Spain or the Turkish Empire in its palmiest days, and indeed, apart from political power, to the Muslims and non-Muslims of our own days.

<sup>1402.</sup> Reading. in the Arabic, the word is "Qur-ān", which may mean Reading or in the special sense, the Qur-ān The duty of God's Messenger is to deliver God's Message as it is revealed to him, whether it please or displease those who hear it. Selfish men want to read their own desires or fancies into religious precepts, and thus they are often willing to use Religion for their own ends. Most of the corruptions of Religion are due to this cause But Religion is not to be so prostituted.

<sup>1403.</sup> It is in God's Plan that He should reveal Himself in certain ways to His creatures, and His Messengers are the instruments that carry out His Will It is in itself His gracious Mercy that He should thus make His Will known We should be grateful for His guidance instead of carping at it.

<sup>1404.</sup> Muhammad Mustafi had lived his whole life of purity and virtue amongst his people, and they knew and acknowledged it before he received his mission. They knew he loved his nation and was loyal to it. Why should they turn against him when he had to point out under inspiration all their sins and wrong-doing? It was for their own good. And he had to plead again and again with them: "Will you not understand, and see what glorious privilege it is for you to receive true guidance from God?"

- 17. The doth more wrong
  Than such as forge a lie
  Against God, or deny
  His Signs? But never
  Will prosper those who sin.
- 18. They serve, besides God,
  Things that hurt them not
  Nor profit them, and they say:
  "These are our intercessors
  With God." Say: "Do ye
  Indeed inform God of something
  He knows not, in the heavens Or on earth?—Glory to him!
  And far is He above the partners
  They ascribe (to Him)!"
- 19. Mankind was but one nation, 1406
  But differed (later). Had it not
  Been for a Word 1407
  That went forth before
  From thy Lord, their differences
  Would have been settled
  Between them.
- 20. They say: "Why is not A Sign sent down to him From his Lord?" Say: "The Unseen is only For God (to know). Then wait ye: I too

، قَمَنُ أَظْلَمُ صِمْنِ افْتَرَى عَلَى اللهِ كَنِ بِنَا أَوْكَنُّ بَ بِالْيَتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ۞ ٨٠ وَيَعْبُدُ وَنَ مِنْ دُوْنِ اللهِ مِمَا لَا يَضُرُّهُمُ وَلَا يَنْفَعُهُمُ وَيَقُولُونَ هَؤُلاَ شُفَعًا وَنُا عِنْكَ اللهِ قُلُ أَتُنْبَتُونَ اللهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوِتِ وَلَا فِي الْوَرْضِ مِمَا لَا يَعْلَمُ فِي السَّمَاوِتِ وَلَا فِي الْوَرْضِ مُنْكِنَهُ وَ تَعَلَمُ فِي السَّمَاوِتِ وَلَا فِي الْوَرْضِ

٩- وَ مَا كَانَ النَّاسُ إِلَّا أُمَّةً وَّاحِدَةً فَاخْتَكَفُوا \* وَلَوْ لَا كَلِمَةٌ سَبَعَتُ مِنْ رَبِّكَ لَقُضِى بَيْنَهُمُ فِيمُا فِيبُهِ يَخْتَلِفُونَ ٥ لَقُضِى بَيْنَهُمُ فِيمَا فِيبُهِ يَخْتَلِفُونَ ٥ بَرَو يَقُولُونَ لَوْ لَا أُنْوِلَ عَلَيْهِ أَيَةٌ مِنْ رَبِه \* فَقُلْ إِنَّمَا الْعَيْبُ يِلْهِ فَانْتَوْطُرُوا \* إِنِّى مَعَكُمْ

1405. When we shut our eyes to God's glory and goodness, and go after false gods, we give some plausible excuse to ourselves, such as that they will intercede for us. But how can stocks and stones intercede for us? And how can men intercede for us, when they themselves have need of God's Mercy? Even the best and noblest cannot intercede as of right, but only with His permission (x. 3). To pretend that there are other powers than God is to invent lies and to teach God. There it nothing in heaven or earth that He does not know, and there is no other like unto Him.

1406. Cf. ii. 213. All mankind was created one, and God's Message to mankind is in essence one, the Message of Unity and Truth. But as selfishness and egotism got hold of man, certain differences sprang up between individuals, races, and nations, and in his infinite Mercy He sent them messengers and messages to suit their varying mentality, to test them by His gifts, and stir them up to emulation in virtue and piety (v. 51).

<sup>1407.</sup> Here we have again the mystic doctrine of "the Word". Cf vi. 115, ix. 40, and iv, 171 "Word" is the Decree of God, the expression of His Universal Will or Wisdom in a particular case. When men began to diverge from one another (see last note), God made their very differences subserve the higher ends by increasing their emulation in virtue and piety, and thus pointing back to the ultimate Unity and Reality.

Will wait with you." 1408

ع قِن الْمُنْتَظِرِيْنَ خ

C. 100.—The good, the beautiful, and the useful (x. 21-40.) In man's life are derived from God;

Yet man is ungrateful. He runs

After the ephemeral things of this life;

Yet they are no better than the green

Of the fields, that lasts for a season

Ere it perish! God's call is to an eternal

Home of Peace. Will ye not answer it?

Know ye not that it is He Who sustains

And cherishes? No partner has He.

And He speaks to His creatures and guides them

Through His wonderful Book unmatched.

## Section 3.

- 21. Then We make mankind Taste of some mercy after Adversity hath touched them, Behold! they take to plotting Against Our Signs! Say: "Swifter to plan is God!" Verily, Our messengers record All the plots that ye make! 1309
- 22. He it is Who enableth you
  To traverse through land
  And sea; so that ye even board
  Ships;—they sail with them
  With a favourable wind,
  And they rejoice thereat;
  Then comes a stormy wind
  And the waves come to them
  From all sides, and they think
  They are being overwhelmed:
  They cry unto God, sincerely
  Offering (their) duty unto Him,
  Saying, "If Thou dost deliver us
  From this, we shall truly

١٠- وَإِذَاۤ اَذَقَنَا النّاسُ رَحْمَةٌ مِّنُ بَعْدٍ اللّهُ مُثَالِثًا مِنْ اَكْتُلُ مِنْ اَكْتُلُ مُثَلِّدٌ فِي اَكْتُلُ مُثَلِّدٌ فِي اَكْتُلُ اللّهُ اللّهُ اَسْرَعُ مَكْلًا مُ اللّهُ اللّهُ اَسْرَعُ مَكْلًا مُ اللّهُ اللّهُ اَسْرَعُ مَكْلًا مُ اللّهُ الللّهُ اللّهُ الللللّهُ الللللّهُ اللللللّهُ الللللللللّهُ اللللللّهُ اللّهُ اللّلْمُ الللللللّهُ اللّهُ اللللللّهُ الللللّهُ اللّهُ الللللللللللل

<sup>1408</sup> Their demand for a Sign is disingenuous. All nature and revelation furnishes them with incontestable Signs. What they want is the Book of the Unseen opened out to them like the physical leaves of a book. But they forget that a physical book is on a wholly different plane from God's Mysteries, and that their physical natures cannot apprehend the mysteries. They must wait. Truth will also wait. But the waiting in the two cases is in quite different senses. Cf. vi. 158 and ix. 52.

<sup>1409.</sup> Man turns his thoughts in adversity to the spiritual forces outside his ken. But as soon as the trouble is past, he not only forgets them but actually plots against them, as if they—and not he himself—had caused his trouble. But such people are poor, ignorant creatures, not realising that the Universal Plan of God is swifter to stop their petty plans, and that though they fail, the record of them remains eternally against them.

Show our gratitude!" 1410

- 23. But when He delivereth them, Behold! they transgress Insolently through the earth In defiance of right!

  O mankind! your insolence Is against your own souls,—An enjoyment of the life Of the Present: in the end, To Us is your return, And We shall show you The truth of all that ye did.
- 24. The likeness of the life Of the Present is As the rain which We Send down from the skies: 1412 By its mingling arises The produce of the earth-Which provides food For men and animals: (It grows) till the earth Is clad with its golden Ornaments and is decked out (In beauty): the people to whom It belongs think they have All powers of disposal over it: There reaches it Our command By night or by day, And We make it Like a harvest clean-mown. As if it had not flourished

كَنْكُوْنَنَ مِنَ الشَّكِرِيْنَ ٥ ١٦- فَكَتَا اَنْحُلُمُمْ إِذَا هُمْ يَبَغُونَ فِي الْارْضِ بِغَيْرِ الْحُقِّ يَتَاعَ الْحَلِوةِ الدُّنْيَا وَيَكَا انْفُسِكُمُ الْفُسِكُمُ الْفُسِكُمُ الْمُنْقِالَةُ الْحَلِوةِ الدُّنْيَا وَالْمَنْكَا وَالْمُنْكَا وَيَعَالَمُونَ ٥ مُنَا عَالَمُ مِنَا الْتَكَامُ وَمِنَ التَّهُمَا وَ الْمُنْكَا وَيَعَامُونَ التَّهُمَا وَالْمُنْكَامُ النَّاسُ وَالْمُنْكَامُ وَالْمُنْكَامُ وَالْمُونَا لِيَكُمُ وَلَيْكُمُ وَالْمُولُونَا لَكُمُ وَالْمُونَا لَيُلِكُمُ الْمُنْكِالُولُونَا لَيُكُمُ الْمُنْقَالُالِكُمُ الْمُنْكَامُ الْمُنْكَامُ الْمُنْكَامُ الْمُنْكَامُ وَالْمُنْكَامُ الْمُنْكَامُ الْمُنْكَالُكُمُ الْمُنْكَامُ الْمُنْكُلُولُولُونَا لَكُولُونَا لِلْكُلُولُونَا لِلْكُولُونَا لِلْكُولُونَا لِلْكُونُ الْمُنْكُلُولُونُ الْمُنْكُلُولُونُ الْمُنْكُلُولُونُ الْمُنْكُلُولُونُ الْمُنْكُلُكُمُ الْمُنْكُلُولُونُ الْمُنْكُلُكُمُ الْمُنْكُلُولُونُ الْمُنْكُلُكُمُ الْمُلْكُلُك

<sup>1410.</sup> All the great inventions and discoveries on which man prides himself are the fruit of that genius and talent which God has freely given of His grace. But the spirit of min remains petty, as is illustrated by the parable from the sea. How the heart of man rejoices when the ship goes smoothly with favourable winds! How in adversity it turns, in terror and helplessness, to God, and makes vows for deliverance and how those vows are disregarded as soon as the danger is past! Cf. vi. 63.

<sup>1411.</sup> In our insolence and pride we do not see how small and ephemeral is that part of us which is mortal. We shall see it at last when we appear before our Judge. In the meantime our ridiculous pretensions only hurt ourselves

<sup>1412.</sup> Another beautiful Parable, explaining the nature of our present life. The rain comes down in drops and mingles with the earth. Through it, by God's matchless artistry, the womb of the earth is made fruitful. All kinds of good, useful, and beautiful grains, vegetables, and fruits are produced for men and animals. The earth is covered in its bravery of green and gold and all kinds of colours 'erhaps the "owner" takes all the credit to himself, and thinks that this will last eternally. A nailstorm or a blast, a frost or a volcanic eruption, comes and destroys it, or it may be, even normally, hat the time of harvest comes, and the fields and crchards are stripped bare by some blight or disease. Where is the beauty and bravery of yesterday? All that is left is dust and ashes! What more can ve get from this physical material life?

Only the day before! Thus do We explain The Signs in detail For those who reflect.

- 25. But God doth call

  To the Home of Peace: 1418

  He doth guide whom He pleaseth

  To a Way that is straight.
- 26. To those who do right
  Is a goodly (reward)—
  Yea, more (than in measure)! 1414
  No darkness nor shame
  Shall cover their faces! 1415
  They are Companions of the
  Garden;
  They will abide therein
  (For aye)!
- 27. But those who have earned
  Evil will have a reward
  Of like evil: 1116 ignominy
  Will cover their (faces):
  No defender will they have
  From (the wrath of) God:
  Their faces will be covered,
  As it were, with pieces
  From the depth of the darkness 1117
  Of Night: they are Companions

تَغُنَ بِالْاَمْسِ كَنْ لِكَ نُفَصِّ**لُ الْأَبْتِ** لِقَوْمِ تِيتَعَكَّرُونَ⊙

۵۰-وَاللهُ يَنْعُوَّا لِلْ دَارِ السَّلْمِ ۚ وَيَهْ بِي مِنْ يَثَانِهِ إِلَى صِرَاطٍ مُّسْتَقِيمُ

٢٦-لِلَّذِيْنَ ٱحْسَنُواالْحُسُنَى وَزِيَادَةً \* وَلَايَرُهَقُ وُجُوْهَهُمْ قَتَرٌ ۚ وَلَاذِلَهُ \* اُولَائِكَ اَصْلِبُ الْجَنَّةِ \* هُمْ نِيْهَا خَلِلُونَ ۞

٢٥- وَالَّذِيْنَ كَسَبُوا التَّبِيَّاتِ جُزَاءُ سَيِّنَا فَي بِمِثْلِهَا ﴿ وَ تَرْهَقُهُ مُرْذِلَةً \* مَا لَهُمْ مِنَ اللهِ مِنْ عَاصِحٍ \* كَاتَمَا أَغُشِيَتْ وُجُوهُهُمْ وَطَعًا مِنَ الدَيْلِ مُظْلِمًا \* أُولَائِكَ أَصْحَبُ النَّالِ \*

<sup>1413.</sup> In contrast with the ephemeral and uncertain pleasures of this material life, there is a higher life to which God is always calling. It is called the Home of Peace. For there is no fear, nor disappointment, nor sorrow there. And all are called, and those will be chosen who have sought, not material advantages, but the Good Pleasure of God. Salām, Peace, is from the same root as Islām, the Religion of Unity and Harmony.

<sup>1414.</sup> The reward of the righteous will be far more than in proportion to their merits. For they will have the supreme bliss of being near to God, and (in Şūfi language) "seeing His face".

<sup>1415.</sup> The face is the symbol of the Personality, the inner and real Self, which is the antithesis of the outer and ephemeral Self. It will be illuminated with God's Light, behind which is no shadow or darkness. All its old shortcomings will be blotted out, with their sense of shame, for there will be Perfection, as in God's sight.

<sup>1416.</sup> Note that the evil reward is for those who have "earned" evil, i.e., brought it on themselves by the deliberate choice of evil. Further, in the justice of God, they will be required with evil similar to, and not greater in quantity or intensity than, the evil they had done,—unlike the good, who, in God's generosity, get a reward far greater than anything they have earned or could possibly earn.

<sup>1417.</sup> Night is the negation of Light and metaphorically of joy and felicity. The intensive is indicated by "the depth of the darkness of Night."

Of the Fire: they will Abide therein (for aye)!

هُمْ فِينَهَا خُلِلُ وْنَ

- 28. One Day shall We gather them All together. Then shall We say To those who joined gods (with Us): "To your place! ye and those Ye joined as 'partners'." We shall separate them, And their 'partners' shall say: "It was not us That ye worshipped"! 1418
- "It was not us
  That ye worshipped"! 1418

  29. "Enough is God for a witness
  Between us and you: we
  Certainly knew nothing
  Of your worship of us!" 1419
- 30. There will every soul prove (The fruits of) the deeds
  It sent before: 1120 they will
  Be brought back to God
  Their rightful Lord,
  And their invented falsehoods
  Will leave them in the lurch. 1421

﴿ هُنَالِكَ نَبُلُوا كُلُّ نَفْسٍ كَآ اَسُلَفَتُ وَ رُدُّوَ الِى اللهِ مَوْلِلُهُمُ الْحُقِّ إِنَّا وَضَلَ عَنْهُمْ مِمَّا كَانُوا يَفْتُرُونَ ۞

## Section 4.

31. Say: "Who is it that
Sustains you (in life)
From the sky and from the
earth? 1422

٣٠- قُلْ مَنْ يَكُرُزُفِ كُكُوْرِ مِنَ السَّمَاءِ وَ الْأَرْضِ السَّمَاءِ وَ الْأَرْضِ

- 1418. The false gods are not real: they are only the figments of the imaginations of those who indulged in the false worship. But the prophets or great or good men whose names were vainly taken in competition with the name of God, and the personified Ideas or Idols treated in the same way would themselves protest against their names being used in that way, and show that the worship was paid not to them, but to the ignorance or superstition or selfish lusts of the false worshippers
- 1419. See last note They did not even know that they were being falsely worshipped in that way.
- 1420. Cf. ii. 95, where the verb used is qaddama. The verb aslafa, used here, is nearly synonymous.
- 1421. Instead of their false ideas helping them, they will desert them and leave them in the lurch. Cf. vi. 24.
- 1422. Sustenance may be understood in the sense of all the provision necessary for maintaining physical life as well-as mental and spiritual development and well-being. Examples of the former are light and rain from heaven and the produce of the earth and facilities of movement on land and sea and in air. Examples of the latter are the moral and spiritual influences that come from our fellow-men, and from the great Teachers and Prophets.

Or who is it that
Has power over hearing 1423
And sight? And who
Is it that brings out
The living from the dead
And the dead from the living? 1424
And who is it that
Rules and regulates all affairs? 11425
They will soon say, "God."
Say, "Will ye not then
Show piety (to Him)?"

- 32. Such is God, your real
  Cherisher and Sustainer:
  Apart from Truth,
  What (remains) but error? 1426
  How then are ye turned away?
- 33. Thus is the Word
  Of thy Lord proved true 1427
  Against those who rebel:
  Verily they will not believe.
- 34. Say: "Of your 'partners', 'Can any originate creation And repeat it?" Say:
  "It is God Who originates Creation and repeats it:
  Then how are ye deluded Away (from the Truth)?"

آمَنْ يُكُولُكُ السَّمُعُ وَ الْاَبْصَارُ وَمَنْ يُكُورُمُ الْحُنَّ مِنَ الْكِيّبِ وَمَنْ يُكَرِّمُ الْكُورُ وَمَنْ يُكَرِّمُ الْكُورُ وَمَنْ يُكَرِّمُ اللَّهُ الْكَورُ فَكُلُ الْكُورُ اللَّهُ وَبُكُورُ الْحَقُّ الْحَقُّ الْحَقُلُ الْحَقُلُ الْحَقُلُ الْحَلُولُ اللَّهُ الْحَلُلُ الْحَلُورُ اللَّهُ اللَّهُ الْحَلَقُ اللَّهُ الْحَلَقُ اللَّهُ الْحَلَقُ اللَّهُ الْحَلَقُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْحَلَقُ اللَّهُ الْمُلُولُ الْمُلْكُونُ الْمُلْكُولُ الْمُلْكُونُ اللَّلْمُ اللَّلْمُلُولُونُ اللَّلْمُ اللَّلْمُ اللَّلْمُ الْمُلْكُون

<sup>1423.</sup> Just two of our ordinary faculties, hearing and sight, are mentioned, as examples of the rest. All the gifts of God, physical and spiritual, are enjoyed and incorporated by us by means of the faculties and capacities with which He has endowed us.

<sup>1424.</sup> Cf. :11. 27 and n. 371; vi. 95 and n. 920; and xxx. 19.

<sup>1425.</sup> This is the general summing-up of the argument. The government of the whole Creation and its maintenance and sustenance is in the hands of God How futile then would it be to neglect His true worship and go after false gods!

<sup>1426.</sup> The wonderful handiwork and wisdom of God having been referred to, as the real Truth, as against the false worship and false gods that men set up, it follows that to disregard the Truth must lead us into woeful wrong, not only in our beliefs but in our conduct. We shall err and stray and be lost. How then can we turn away from the Truth?

<sup>1427.</sup> Disobedience to God brings its own terrible consequences on ourselves. The Law, the Word, the Decree, of God must be fulfilled. If we go to false gods, our Faith will be dimmed, and then extinguished. Our spiritual faculties will be dead.

<sup>1428.</sup> The argument is now turned in another direction. The false gods can neither create out of nothing nor sustain the creative energy which maintains the world. Nor can they give any guidance which can be of use for the future destiny of mankind: on the contrary they themselves (assuming they were men who were deified) stand in need of such guidance. Why then follow vain fancies, instead of going to the source of all knowledge, truth, and guidance, and worship, serve, and obey the One True God?

- 35. Say: "Of your 'partners'
  Is there any that
  Can give any guidance
  Towards Truth?" Say: "It is God
  Who gives guidance
  Towards Truth. Is then He
  Who gives guidance to Truth
  More worthy to be followed,
  Or he who finds not guidance
  (Himself) unless he is guided?
  What then is the matter
  With you? How judge ye?"
- 36. But most of them follow
  Nothing but fancy: truly
  Fancy can be of no avail
  Against Truth. Verily God
  Is well aware of all
  That they do.
- 37. This Quran is not such
  As can be produced
  By other than God;
  On the contrary it is
  A confirmation of (revelations)
  That went before it,
  And a fuller explanation
  Of the Book—wherein
  There is no doubt—
  From the Lord of the Worlds.
- 38. Or do they say,

  'He forged it?"

  Say: "Bring then

  A Sūra like unto it,

  And call (to your aid)

  Anyone you can,

  Besides God, if it be

  Ye speak the truth!" 1480

٥٥- قُلُ هَلَ مِنْ شُرَكَا فِكُمْ مَنْ يَهُذِى َ إِلَى الْحَقِّ قُلِ اللهُ يَهُ بِي لِلْحَقِّ اَنْهَنْ يَهْدِى َ إِلَى الْحَقِّ اَحَقُّ اَنْ يَهْدِى َ اِلْاَ اَنْ يَهْدُى َ فَكَا لَكُمْ َ كَيْفَ مَحْكُمُونَ ۞

٣٦- وَمَا يَنَتِبُهُ ٱكْثَرُهُمُ الْآطَنَّا \* إِنَّ الطَّنَ لَا يُغْنِى مِنَ الْحَقِّ شَيْئًا \* إِنَّ اللَّهَ عَلِيُمُ ْ بِمَا يَفْعَلُونَ ۞

٣- وَمَا كَانَ هَنَ اللَّهُ وَانُ اَنْ يُفَتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيْقَ الْإِنِي بَيْنَ يَدَيْهِ وَتَفْصِيْلَ الْكِتْبِ وَتَفْصِيْلَ الْكِتْبِ الْعَلْمِيْنَ ٥ لَا رَيْبَ فِيمُهِ مِنْ رُبِ الْعَلْمِيْنَ ٥

٣٠-اَمُ يَتَّذِلْنِنَ افْتَرْكُ \* قُلْ فَانْوَا بِسُوْرَةٍ مِّثْرِلِهٖ وَادْعُوْا مَنِ اسْتَطَعُتُمْ مِّنَ **دُونِ اللهِ** إِنْ كُنْنَتُمْ صٰدِقِيْنَ ۞

<sup>1429.</sup> The Book: Cf. iii. 23 and n. 366. God's revelation throughout the ages 19 one Qur-an confirms, fulfils, completes, and further explains the one true revelation, which has been sent by the One True God in all ages.

<sup>1430</sup> Cf. ii. 23 and n. 42.

- 39. Nay, they charge with falsehood That whose knowledge they Cannot compass, even before The elucidation thereof <sup>1431</sup> Hath reached them: thus Did those before them Make charges of falsehood: But see what was the end Of those who did wrong! <sup>1432</sup>
- 40. Of them there are some
  Who believe therein,
  And some who do not:
  And thy Lord knoweth best
  Those who are out for mischief.

  C. 101.—Men but wrong their ov
  (x. 41-70.) The Truth of God. To
  Their return. They ha
  At all times and among

٣٩- بَكُ كُنَّ بُوَا بِمَا لَمُ يُحِيطُوا بِعِلْمِهُ وَكَتَا يَا تِهِمْ تَا وَيُلُورُ وَكَتَا يَا تِهِمْ تَا وَيُلُورُ كَذَا لِكَ كُنَّ بَ الذِينَ مِنْ قَبُلِهِمْ فَانْظُرُ كَيْفَ كَانَ عَاقِبُهُ الطَّلِمِينَ

> ٨٠.وَمِنْهُ مُرَّمَنُ يُؤْمِنُ بِهُ وَمِنْهُ مُرَّمِّنُ لَايُؤُمِنُ بِهُ وَرَبُّكَ اَعْلَمُ بِالْمُقْسِدِينَ خَ

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C. 101.—Men but wrong their own souls in shutting out
(x. 41-70.) The Truth of God. To Him will be
Their return. They have been warned
At all times and among all peoples
By chosen Apostles of God, whom they
Have flouted. The Day will come
When they will see the majesty, the glory,
The goodness, and the justice of God.
But they invent fancies and falsehoods.
Let not their blasphemies and falsehoods
Grieve the men of God: for falsehoods
And false ones will never prosper.

Section 5.

41. If they charge thee With falsehood, say:
"My work to me,
And yours to you! 1488

١٨- وَ إِنْ كُنَّ أُوْكَ فَقُلْ لِنْ عَمَرِ فِي وَلَكُمُ عَمَلُكُمُ

- 1431. Taawil: elucidation, explanation, final fulfilment, Cf. vii. 53. The Message of God not only gives us rules for our everyday conduct, but speaks of high matters of mystic significance, which require elucidation in three ways: (1) by instruction from Teachers of great spiritual experience, (2) by experience from the actual facts of life, and (3) by the final fulfilment of the hopes and warnings which we now take on trust through our Faith. The Unbelievers reject God's Message simply because they cannot understand it and without giving it even a chance of elucidation in any of these ways.
- 1432. Wrong-doers always came to grief ultimately. The true course of history shows it from a broad standpoint. But they are so headstrong that they prejudge issues in their ignorance before they are decided.
- 1433. When the man of God is rejected and charged with falsehood, he does not give up his work, but continues to teach and preach his Message. He can well say to those who interfere with him: "Mind your own business; supposing your charge against me is true, you incur no responsibility: I have to answer for it before God: and if I do my duty and deliver my Message, your rejection does not make me liable for your wrong-doing: you will have to answer before God."

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Ye are free from responsibility For what I do, and I For what ye do!"

- 42. Among them are some who (Pretend to) listen to thee:
  But canst thou make the deaf
  To hear,—even though
  They are without understanding? 1434
- 43. And among them are some Who look at thee;
  But canst thou guide
  The blind,—even though
  They will not see?
- 44. Verily God will not deal
  Unjustly with man in aught:
  It is man that wrongs
  His own soul. 1425
- 45. One day He will
  Gather them together:
  (It will be) as if
  They had tarried 1436
  But an hour of a day:
  They will recognise each other: 1457
  Assuredly those will be lost
  Who denied the meeting
  With God and refused
  To receive true guidance.
- 46. Whether We show thee (Realised in thy life-time)
  Some part of what We Promise them,—or We

إِنْتُمُو بَرِيَّؤُنَ مِثَّا آَعُمَلِ وَانَابَرِی ۚ عِبْمَا تَعُمَلُونَ۞ ٨٨-وَمِنْهُومٌ مِّنْ يَمُنْمُعُونَ إِلَيْكَ \* إِنَّانَتَ تُنْمِعُ الصَّحَر وَلَوْكَانُوا لَا يَعْقِلُونَ۞

٣٨- رَمِنْهُ مُنْ يَنْ كُلُو النَّكُ وَ النَّانَتُ تَهُنِى الْعُمْنَ وَلَا كَانَتُ تَهُنِى الْعُمْنَ وَنَ وَ وَلَا كَانُوا لَا يُبْصِرُونَ وَ وَلَا كَانُوا لَا يُبْصِرُونَ وَ وَلَا كَانُوا لَا يُبْصِرُونَ وَ هِمْ وَلَا كَانُ اللَّهُ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَا كَنَ النَّاسَ الْفُهُمُ النَّاسَ الْفُهُمُ النَّاسَ النَّهُ اللَّهُ الللَّهُ اللَّهُ الل

1434. Cf. vi. 25, 36, 39 and notes. Hypocrites go to hear and see some great Teacher, but they get no profit out of it because they are not sincerely seeking the truth. They are like the blind, or the deaf, or the imbeciles. It is impossible to guide them, because they have not the will to be guided.

1435. God cannot be blamed for man's evil, nor will He deal unjustly with man. He has given him faculties and means of guidance. If man goes wrong, it is because he wrongs himself.

1436. In eternity our life on this earth will look as if it had been just a little part of our little day, and so also will appear any interval between our death and the call to Judgment.

1437. We shall retain some perception of our mutual relations on earth, so that the righteous judgment which will be pronounced will be intelligible to us, and we shall be convinced of its righteousness.

Take thy soul (to Our Mercy) (Before that),—in any case, To Us is their return: Ultimately God is witness, 1438 To all that they do.

- 47. To every people (was sent)
  An Apostle: when their Apostle<sup>1439</sup>
  Comes (before them), the matter
  Will be judged between them
  With justice, and they
  Will not be wronged.
- 48. They say: "When Will this promise Come to pass,—
  If ye speak the truth?"
- 49. Say: "I have no power 1440
  Over any harm or profit
  To myself except as God
  Willeth. To every People 1441
  Is a term appointed:

When their term is reached, Not an hour can they cause Delay, nor (an hour) can they Advance (it in anticipation)." ئَنُوَقَيْنَكَ فَالِيُنَا مَرْجِعُهُمْ ثُمَّ اللهُ شَهِيْنُ عَلَى مَا يَفُعُلُوْنَ ۞ ٤٣- وَلِكُلِّ اُمَّةٍ رَّسُولٌ ۚ فَاذَا جَاءَرَسُولُهُمْ فَضِى بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَنُونَ ۞

٨٨- وَيَقُولُونَ مَنى هٰنَ الْوَعُلُ
 إِنْ كُنْتَمُوْ صٰى قِنْنَ ۞

٣٠ قَلُ لَا آمُلِكُ لِنَفْسِىٰ ضَرَّا وَلَا نَفْعًا اللّا مَا شَكَاءُ اللّٰهُ \* لِكُلِّلِ أُمَّةٍ آجَكُ \* إِذَا جَاءَ آجَلُهُ مُ فَلَا يَسْتَأْخِرُوْنَ سَاعَةً وَلَا يَسْتَغْدِمُونَ ۞

1438. The Apostle is assured that the end of evil is evil, just as the end of good is good. Whether this result is made plain before his very eyes in his own life-time or afterwards, makes no difference. The wicked should not rejoice if they are given rope and seem to have the upper hand for a time, nor should the righteous lose heart: for God's promise is sure and must come to pass. And in any case, the scales can only be partially, if at all, adjusted in this life. There is the final and complete adjustment on the Day of Judgment. God is All-Knowing, and all truth will be before Him.

1439. Every people or generation or nation had its Message or Messanger: God revealed Himself to it in some way or another. If that Messenger was ignored or rejected, or his Message was twisted or misused, the Day of Reckoning will come, when perfect justice will be done and the whole Truth revealed. The Unbelievers mockingly say: "If that is true, pray tell us when that Day will come!" The answer of the Messenger is: "It will come in good time: no one can either hasten or retard it. If you want me then to save you or if you fear that I shall harm you for your treatment of me, know that this matter is in the hands of God alone, Who will do perfect justice. Even in regard to myself, any harm or good that befalls me is by the command and in the power of God."

1440. Cf. vii. 188.

1441. This repeats vii. 34, but the significance is different in the two contexts. Here the reply is to the Unbelievers' mocking incredulity (see n. 1439) as to whether there is such a thing as a Hereafter: they suggest to the man of God that if his claim of inspiration from God is true, he should get them punished at once for rejecting him. In vii. 34 the reference is to the punishment of iniquity as described in vii. 33; sin is not necessarily punished at once: every People or generation gets a chance; when their term is fulfilled, the final adjustment is made.

50. Say: "Do ye see,—

If His punishment should come
To you by night or by day,—

What portion of it
Would the Sinners
Wish to hasten?

- 51. "Would ye then believe in it
  At last, when it actually cometh
  To pass? (It will then be said:).
  'Ah! now? and ye wanted
  (Aforetime) to hasten it on!'
- 52. "At length will be said

  To the wrong-doers: 'Taste ye
  The enduring punishment!
  Ye get but the recompense
  Of what ye earned!'"
- 53. They seek to be informed By thee: "Is that true?" Say: "Aye! by my Lord! It is the very truth! And ye cannot frustrate it!"

SECTION 6.

54. Severy soul that hath sinned,
If it possessed all
That is on earth,
Would fain give it in ransom: 1144

٠٥- قُلْ آرَءُ يُنتُمْ إِنْ آتَٰ لَكُمُ عَلَى الْبُهُ بَيَاتًا آوُ نَهَارًا مَا ذَا يَسْتَغِمِلُ مِنْهُ الْمُجُرِمُونَ

اه- أَثُمَّ إِذَا مَا وَقَعَ امَنْ تُمْ بِهِ " النُّنُ وَقَلُ كُنْ تُمُ بِهِ تَسُتَغِي لُوْنَ ۞

٧٥- ثُمَّرَقِيْلَ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوا عَنَابَ الْخُلْدِ هَلَ ثَجْزُوْنَ الْآرِبِمَا كُنْتُمْ تَكُلِّسِبُوْنَ ٧٥- وَيَسْتَنْبُوْنِكَ اَحَقَّ هُوَ \* تُلُ إِي وَرَبِّيَ اِنَّهُ لَحَقَّ هُو \* وَمَا اَنْ تُمْ رِبُمُ فِحِزِيْنَ أَ

> مه وَلَوَانَّ لِكُلِّ نَفْسٍ ظَلَمَتُ مَا فِي الْاَرْضِ لَافْتَكَتْ بِهِ \* مَا فِي الْاَرْضِ لَافْتَكَتْ بِهِ \*

1442. The mockery of Unbelievers will be turned into panic when the wrath of God descends on them. It may do so suddenly, by night or by day, when they least expect it. Will they then say of any bit of it: "Let it be hastened"?

1443. This will be the final doom, and they will themselves have brought it on themselves !

The psychology of the Unbelievers is here analysed and exposed. This particular argument begins at x. 47 and ends at x. 53. It begins with the general statement that every People has had due warning and explanation by means of an Apostle specially sent to them; that Apostle will be a relevant witness at the final Judgment, when the matter will be judged in perfect equity. Then follows a dialogue. The Unbelievers mock and say, "Why not bring on the Punishment now?" The reply to the Unbelievers is, "It will come in God's good time" The Believers are told to watch and see how the sinners would take it if the Punishment were to come at once. Would they not think it too sudden? When it actually comes, their panic will be indescribable. "Is that true?" say the Unbelievers. "It is the very truth," is the answer, "and nothing can ward it off."

They would declare (their)
repentance 1115
When they see the Penalty:
But the judgment between them
Will be with justice,
And no wrong will be done
Unto them.

- 55. It is not (the case) that to God Belongeth whatever is In the heavens and on earth? Is it not (the case) that God's promise is assuredly true? Yet most of them understand not.
- 56. It is He Who giveth life And Who taketh it, And to Him shall ye All be brought back.
- 57. mankind! there hath come
  To you a direction from your Lord
  And a healing for the (diseases)<sup>1 H6</sup>
  In your hearts,—and for those
  Who believe, a Guidance
  And a Mercy.
- 58. Say: "In the Bounty of God, And in His Mercy,—in that Let them rejoice": that is better Than the (wealth) they hoard.
- 59. Say: "See ye what things 1147 God hath sent down to you

وَٱسَّنُّ وَالنَّكَالَمَةَ لَنَّا رَاوْاالْعَكَابَ وَقُضِّى بَيْنَهُمْ فِالْقِسْطِ وَهُمْ لَا يُظْلَمُوْنَ ۞

۵۵-اَلَآ اِنَّ بِلَٰهِ مَا فِی التَّمُوٰتِ وَالْاَرْضِ اَلاؔ اِنَّ وَعُکَ اللهِ حَقَّ وَ لَکِنَّ اَکْتُرَهُ مُرْلاَ یَعْ لَمُوْنَ ۞

> ۵-هُو يُحْنِى وَيُعِينَّكُ وَ إِلَيْهُ تُرْجُعُونَ ○

٥٥- يَاكِيُهُا النَّاسُ قَلْ جَاءَتُكُمُ مُوْعِظَةً مِّنْ رُبَّكُمْ وَشِفَا ﴿ لِمَا فِي الصُّلُ وَدِهُ وَهُدًى وَرَحْمَهُ ۖ لِلْمُؤْمِنِينَ ۞

٨٥-قُلْ بِفَضْلِ اللهِ وَبِرَحْمَتِهِ فَبِنْالِكَ غَلْيَفُرُحُوا ْهُوَ خَيْرٌ شِتَا يَجُمُعُونَ ۞

١٥- قُلُ آرَءُ يُنْكُمُ مَّا ٱنْزَلَ اللهُ

<sup>1445.</sup> Declare their repentance. the verb in the original is asarrii, which may mean either "declar" or "reveal" or else "conceal" or "hide". The classical Commentators are divided as to the repring to be adopted here. If the first, which I prefet, the sense would be: "When the Penalty stares the sinners in the face, they would give anything to escape it, and they would even openly declare their repentance, which would be a source of shame and ignominy to them." If the latter meaning be taken, the sense would be: "They would give anything to escape the Penalty, but the hirdest thing of all for them is frankly to confess and repent, and so they conceal their sense of shame and ignoming."

<sup>1416.</sup> Those who do wrong have a discase in their hearts, which will cluse their spiritual death God in His Mercy declares His Will to them, which should direct their lives and provide a healing for their spiritual disease. If they accept Faith, the remedy acts; they find themselves in right guidance and receive God's forgiveness and mercy. Surely those are far better gifts than material advantages, wealth, or possessions.

<sup>1447. &</sup>quot;Sustenance" is to be taken in both the literal and the metaphorical sense. In the literal sense, what fine and varied things God has provided for us on land and in sea and air, in the vegetable, animal, and mineral kingdoms! Yet narrow minds put artificial barriers against their use. In the metaphorical sense, what enchanting fields of knowledge and spiritual endeavour are provided in our individual and social lives! And who is to say that some are lawful and others forbidden? Supposing they were so in special circumstances, it is not right to attribute artificial restrictions of that kind to God and falsely erect religious sanctions against them.

For sustenance? Yet ye Hold forbidden some things Thereof and (some things) lawful.' Say: "Hath God indeed Permitted you, or do ye invent (Things) to attribute to God?"

60. And what think those
Who invent lies against God,
Of the Day of Judgment? 1448
Verily God is full of Bounty
To mankind, but most
Of them are ungrateful. 1449

## SECTION 7.

- Mayest be, and whatever portion
  Thou mayest be reciting
  From the Qur-ān,—and whatever
  Deed ye (mankind) may be doing,—
  We are Witnesses thereof
  When ye are deeply engrossed
  Therein. Nor is hidden
  From thy Lord (so much as)
  The weight of an atom
  On the earth or in heaven.
  And not the least
  And not the greatest
  Of these things but are recorded
  In a clear Record. 1450
- 62. Behold! verily on the friends
  Of God there is no fear. 1451

لَكُمْ مِّنُ رِّزُقِ فَجُعَلْتُمْ مِنْهُ حَرَامًا وَ حَلْلًا ۚ قُلُ اللّٰهُ اَذِنَ لَكُمْ اَمْ عَلَى اللهِ تَفْتَرُونَ ۞

﴿ وَمَا ظُنُّ الَّذِيْنَ يَغْتَرُوْنَ عَلَى اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ ال

\* 1 ý

١٠- وَمَا تَكُونُ فِي شَأْنٍ
 وَمَا تَتُلُوا مِنْهُ مِنْ فَنَانٍ
 وَلا تَعُمَلُونَ مِنْ عَمَلٍ الْاكْئَا عَلَيْكُوْ
 وَلا تَعُمَلُونَ مِنْ عَمَلٍ الْاكْئَا عَلَيْكُوْ
 شُهُودًا إِذْ تُفِيْضُونَ فِينَهِ
 وَمَا يَعُزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ
 فَا الْاَرْضِ وَلَا فِي السَّمَاءُ
 وَلاَ أَصْغَرَمِنْ ذَلِكَ وَلاَ أَكْبَرُ
 الْارِقْ كِتَابٍ مُمِينِينٍ ۞
 اللَّا إِنَّ كِتَابٍ مُمِينِينٍ ۞
 اللَّا إِنَّ كِتَابٍ مُمِينِينٍ ۞
 اللَّا إِنَّ كَانَ إِنَّ اوَلِيمَاءُ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ

1448. People who lie in Religion or invent false gods, or false worship,—have they any idea of the Day of Judgment, when they will be called to account, and will have to answer for their deeds?

1449. God is most kind, and gracious, and generous with His gifts of all kinds, material and spiritual. But men do not understand, and are ungrateful in forgetting the Giver of all and setting up false objects of worship and false standards of pride.

<sup>1450.</sup> There is nothing that men can do but God is a witness to it. We may be deeply engrossed in some particular thing and for the time being be quite unconscious of other things. But God's knowledge not only comprehends all things, but has all things actively before it. Nothing is hidden from Him. And His knowledge has another quality which human knowledge has not. Human knowledge is subject to time, and is obliterated by time. God's knowledge is like a Record and endures for ever. And His Record has a further quality which human records have not. The most permanent human record may be quite intelligible to those who make it but may be ambiguous to others and may become unintelligible with the progress of time, as happens almost invariably to the most enduring inscriptions from very ancient times: but in God's "Record" of knowledge there is no ambiguity, for it is independent of time, or place, or circumstance. This is the force of Mubin ("clear") here.

<sup>1451.</sup> God's all-embracing knowledge and constant watchful care over all His creatures, may be a source of fear to sinners, but there is no fear for those whom He honours with His love and friendship,—neither in this world nor in the world to come.

# Nor shall they grieve:

£ . .

- 63. Those who believe And (constantly) guard Against evil ;--
- 64. For them are Glad Tidings, In the life of the Present And in the Hereafter: No change can there be In the Words of God. This is indeed The supreme Felicity.
- the said of the alice of the antidada direct 65. Let not their speech 1452 Grieve thee: for all power And honour belong to God: It is He Who heareth And knoweth (all things).
  - 66. Behold! verily to God Belong all creatures, In the heavens and on earth. What do they follow Who worship as His "partners" Other than God? They follow Nothing but fancy, and They do nothing but lie.1453
  - 67. He it is that hath Made you the Night That ye may rest therein, And the Day to make Things visible (to you). 1454 Verily in this are Signs For those who listen (To His Message).

ولاهمة يخزنون ٣٠- اَكُن يْنَ أُمُّنُوا وَكَانُوا يَتَّقُونَ ٥

م٧-لَهُمُ الْبُثِّيرِي فِي الْحَيْوةِ الرُّانُدَ النَّظْنَ وَإِنْ هُمْ الَّهُ مَنْهُ صُونَ ٥ ٤٠- هُوَ الَّذِي جَعَلَ لَكُمُّو الَّيْلَ

لتشكننوا فيتاء والتفار مبصرا

<sup>1452.</sup> Sometimes the words of the unrighteous or their revilings hurt or grieve the righteous man, but there is no occasion for either anger or sorrow: they have no power and they can do no real dishonour, for all power and honour are from God.

<sup>1453.</sup> All creatures are subject to God. If, therefore, any false worship is set up, the false godsso-called "partners"—are merely creatures of imagination or false inventions.

<sup>1454.</sup> Our physical life—and our higher life in so far as it is linked with the physical—is sustaine ! by the alternation of rest and activity, and the fit environment for this alternation is the succession of Nights and Days in our physical world. The Day makes the things "visible to us"—a beautiful symbol, not only of the physical work for which we go about by day, but of the higher activities which are fitly associated with seeing, perception, and enquiry. Intuition (insight) is a little out of that circle because that may come by night, when our other faculties are resting.

- 68. They say, "God hath begotten A son!"—Glory be to Him! He is Self-Sufficient! His Are all things in the heavens And on earth! No warrant Have ye for this! Say ye About God what ye know not?
- 69. Say: "Those who invent A lie against God Will never prosper." 1455
- 70. A little enjoyment
  In this world!—
  And then, to Us
  Will be their return.
  Then shall We make them
  Taste the severest Penalty
  For their blasphemies.

٨٠- قَالُوا اتَّخَانَ اللهُ وَلَنَّ الشَّاعِنَةُ وَمَا فِي هُوَ الْخَنِيُّ لَهُ مَا فِي السَّلُوتِ وَمَا فِي السَّلُوتِ وَمَا فِي السَّلُوتِ وَمَا فِي السَّلُوتِ وَمَا فِي السَّلُونِ الْمَانِ اللَّهِ الْمَاكُونِ اللَّهِ مَا لَا تَعْلَمُونَ وَ مَا لِللَّهِ اللَّهِ مَا لَا تَعْلَمُونَ وَ عَلَى اللهِ النَّانِينَ يَغْتَرُونَ عَلَى اللهِ الْكَانِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللهِ اللَّهُ اللهِ اللَّهُ اللهُ الل

C. 102.—God works in His world—in mercy
(x. 71-92.) For His servants, and in just punishment
For those who do wrong. Thus was it
In Noah's story, for he worked unselfishly
For his people, though rejected of them.
So was it with Moses: he preached
To Pharaoh and the Egyptians, but most
Of them preferred falsehood and pride
To the Truth of God, and perished. Even
Pharaoh's confession of God at the last
Was too late, as his life had been spent
In luxury, pride, and oppression.

SECTION 8.

71. Relate to them the story 1456 Of Noah. Behold! he said To his People: "O my People! If it be hard on your (mind)

، ١٥- وَاثْلُ عَلَيْهِمْ نَبَأَ نُوْرِ ۗ اِذْ قَالَ لِقَوْمِهِ يٰقَوُمِ إِنْ كَانَ كَبْرَ عَلَيْكُمْ

1455. In Quranic language "prosperity" refers both to our every-day life and to the higher life within us,—to the Present and the Future,—health and strength, opportunities and resources, a spirit of contentment, and the power of influencing others Here there seems to be an extra touch of meaning. A liar not only deprives himself of prosperity in all senses, but his "lie" itself against God will not succeed:

1456. The reference to Noah's story here is only incidental, to illustrate a special point. The fuller story will be found in xi. 25-48, and in many other passages, e.g., vii. 59-64, xxiii. 23-32, xxvi. 105-122, and xxxvii. 75-82. At each place there is a special point in the context. The special point here is that Noah's very life and preaching among his wicked people was a cause of offence to them. But he feared nothing, trusted in God, delivered his message, and was saved from the Flood.

That I should stay (with you)
And commemorate the Signs
Of God,—yet I put
My trust in God.
Get ye then an agreement
About your plan and among
Your Partners, so your plan 1457
Be not to you dark and dubious.
Then pass your sentence on me,
And give me no respite.

- 72. "But if ye turn back, (consider):
  No reward have I asked 1458
  Of you: my reward is only
  Due from God, and I
  Have been commanded to be
  Of those who submit
  To God's Will (in Islam)."
- 73. They rejected him,
  But We delivered him,
  And those with him,
  In the Ark, and We made
  Them inherit (the earth),
  While We overwhelmed
  In the Flood those
  Who rejected Our Signs. 1450
  Then see what was the end
  Of those who were warned
  (But heeded not)!
- 74. Then after him We sent
  (Many) apostles to their Peoples:
  They brought them Clear Signs,
  But they would not believe
  What they had already rejected 1460

مَّقَامِیْ وَتَنْ کِیْرِیْ بِالْیتِ اللهِ فَعَلَی اللهِ تَوَگُلْتُ فَاجْمِیعُوَّا اَمْرَکُوْ وَشُرَگاءَکُوْ ثُمَّرُ لایکُنْ اَمْزُکُوْ عَلَیْکُوْ غُیْکَا ثُمَّرً افْضُوَّا اِلْکَ وَلا ثُنْظِرُوْنِ ۞ ثُمَّرًا افْضُوَّا اِلْکَ وَلا ثُنْظِرُوْنِ ۞

٤٠- فَإِنْ تَوْلَيْتُمْ فَكَاسَالْنَكُمُ مِّنْ اَجْرِرْ
 إِنْ اَجْرِي إِلَا عَلَى اللهِ
 وأمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُسْلِمِيْنَ

٤٠٠ فَكَاثُرُبُونُهُ فَنَجَيْنُكُ
 وَمَنْ مِنْ مُعَالَى فِي الْفُلْكِ
 وَجَعَلْنُهُ مُرِحُلِمِنَ
 وَجَعَلْنُهُ مُرِحُلِمِنَ
 وَجَعَلْنُهُ مُرِحُلِمِنَ
 وَجَعَلْنُهُ مُرْكِيْنَ
 وَاخْرُكُيْنَ
 وَاخْرُكُيْنَ
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 وَاخْرُكُيْنَ
 وَاخْرُكُيْنَ
 وَاخْرُكُيْنَ

٣٠ ثُمُّرُ بَعَثْنَا مِنْ بَعْنِ وَمُسُلَّا إِلَىٰ قَوْمِهُمْ فِكَا أُوْهُمُ مِ بِالْبَيِّنَاتِ فَكَا كَانُوْ الْمُؤْمِنُو الْبِمَاكُ ثَنَّ بُوْ الِهِ مِنْ فَكَا كَانُوْ الْمِهُ مِنْ الْمِنْ 
<sup>1457.</sup> Firm in his sense of Truth from God, Noah plainly told his people to condemn him to death if they liked, openly and in concert, so that he should at least know who would listen to his Message and who would not He wanted them to be frank and direct, for he feared nothing.

<sup>1458.</sup> The man of God preaches for the good of his people. But he claims no reward from them, but on the contrary is reviled, persecuted, banished, and often slain.

<sup>1459.</sup> Cf. vii. 64.

<sup>1460.</sup> I understand the meaning to be that there is a sort of spiritual influence descending from generation to generation, among the Unbelievers as among the men of Faith. In history we find the same spiritual problems in many ages,—denial of God's grace, defiance of God's law, rejection of God's Message. These influences cause the hearts of the contumacious to be sealed and impervious to the Truth. Cf. ii. 7 and notes. What they do is to prejudge the issues even before the Prophet explains them.

Beforehand. Thus do We seal The hearts of the transgressors.

- 75. Shen after them sent We Moses and Aaron to Pharaoh And his chiefs with Our Signs. But they were arrogant:

  They were a people in sin.
- 76. When the Truth did come
  To them from Us, they said:
  "This is indeed evident sorcery!"
- 77. Said Moses: "Say ye (this)
  About the Truth when
  It hath (actually) reached you?
  Is sorcery (like) this?
  But sorcerers will not prosper." 1462
- 78. They said: "Hast thou
  Come to us to turn us
  Away from the ways
  We found our fathers following,—
  In order that thou and thy brother
  May have greatness in the land? 1468
  But not we shall believe in you!"
- 79. Said Pharaoh: "Bring me Every sorcerer well versed."
- 80. When the sorcerers came,
  Moses said to them:
  "Throw ye what ye (wish)
  To throw!"

قَبْلُ كَنْ لِكَ نَطْبُعُ عَلَى قُلُوْبِ الْمُعْتَرِبِ إِنْ كَنْ لِ

۵۵-ثُمُّرُ بَعَثَنَا مِنُ بَعْدِهِمُرُّمُوْلِي وَ هٰرُوۡنَ إِلَى فِرْعَوۡنَ وَمَلَائِهُ رِبَالِٰتِنَا فَاسْتَكْنُبُرُوۡا وَكَانُوۡا قَوۡمًا تَجۡرِمِیۡنَ ۞

٧٤- فَلَتَّاجَاءَهُمُ الْحَقُّ مِنْ عِنْ بِنَا قَالُوَا إِنَّ هٰذَا لَسِحُرُّ مُّبِينُ ٥

٤٥- قَالَ مُوْسَى اَتَقُوْلُوْنَ لِلْحَقِّ لِتَاجَاءَكُمْ اَسِحُرُّهانَا

وَلَا يُفْلِحُ الشِّحِرُونَ

مه - قَالُوَّا آجِعُنَنَا لِتَلْفِتَنَا عَلَا وَجَلْنَا عَلَيْهِ الْمَاءِنَا وَتَكُونَ لَكُمُنَا الْحَيَّةُ وَفَ الْمَاءِنَا وَتَكُونَ لَكُمُنَا الْحَيْعَةُ وَفِي الْرَادِضِ الْرَدْضِ \*

وَمَا خَنُ لَكُنْمَا بِمُؤْمِنِيْنَ ۞ ٥٠-وَقَالَ فِرْعَوْنُ اثْنُوْنِ بِكُلِّ الْجِرِعَلِيْدٍ

.. - فَكُنَّا جَاءِ السَّحَرَةُ قَالَ لَهُمُرِّمُوْسَى ٱلْقُوْا مَا آنْتُمْ مُّلْقُوْنَ ۞

<sup>1461.</sup> The story of Moses, Aaron, and Pharaoh is fully told in vii. 103-137, and there are references to it in many places in the Qur-ān. The incidental reference here is to illustrate a special point, viz., that the wicked are arrogant and bound up in their sin, and prefer deception to Truth: they do not hesitate to charge the men of God, who work unselfishly for them, with mean motives, such as would actuate them in similar circumstances

<sup>1462.</sup> Sorcery is the very opposite of Truth,—being deception or plausible shows by the powers of evil. But these cannot succeed or last permanently, and Truth must ultimately prevail.

<sup>1463.</sup> Notice how they attribute evil motives to the men of God, motives of ambition and lust of power, which the men of God had been sent expressly to put down. The same device was used against Musiafā.

- 81. When they had had their throw, 1164
  Moses said: "What ye
  Have brought is sorcery:
  God will surely make it
  Of no effect: for God
  Prospereth not the work
  Of those who make mischief.
- 82. "And God by His Words 1465 Doth prove and establish His Truth, however much The Sinners may hate it!"

#### SECTION 9.

- 83. But none believed in Moses
  Except some children of his
  People, 1166
  Because of the fear of Pharaoh
  And his chiefs, lest they
  Should prosecute them; and
  certainly
  Pharaoh was mighty on the earth
  And one who transgressed all
  bounds.
- 84. Moses said: "O my People!
  If ye do (really) believe
  In God. then in Him
  Put your trust if ye
  Submit (your will to His)."
- 85. They said: "In God Do we put our trust.

١٨. فَلَتَا الْقَوْا قَالَ مُوْلِي مَا حِمُّتُمُ بِهِ السِّحُرُ إِنَّ اللهُ سَيُبْطِلُهُ إِنَّ اللهُ لَا يُصُلِّحُ عَمَلَ الْمُفْسِرِيْنَ ١٨- وَيُحِقُ اللهُ الْحُقَّ بِكَلِمْتِهِ وَلَوْ كَرِهُ الْمُجُرِمُونَ أَ

٣٨- قَمَا آمَنَ لِمُوْلِمَى الآذُرِيَّةُ مِّنْ قَوْمِهُ عَلَى خَوْفٍ مِّنْ فِرُعَوْنَ وَمَلَائِهِمْ اَنْ يَغْتِنَهُمُّهُ وَإِنَّ فِرْعَوْنَ لَعَالِ فِي الْاَرْضِ وَإِنَّا لَكِنَ الْمُشْرِفِيْنَ ۞

م ٥- وَ قَالَ مُوْسَى يَقَوْمِ إِنْ كُنْتُمُ الْمُنْتُمُ الْمُنَّمُ الْمُنْتُمُ الْمُنْتُمُ الْمُنْتُمُ الْمُنْتُمُ اللهِ فَعَلَيْهِ فَعَلَيْهِ وَ اللهِ تَوَكَّلُنَا \* وَ مُشَلِمِيْنَ ۞ هـ • فَقَالُوْا عَلَى اللهِ تَوَكَّلُنَا \* وَ مُشَلِمِيْنَ ۞ هـ • فَقَالُوْا عَلَى اللهِ تَوَكَّلُنَا \* وَ مُشَلِمِيْنَ ۞ اللهِ تَوَكَّلُنَا \* وَ مُشَلِمِيْنَ ۞ اللهِ تَوَكَّلُنَا \* وَ مُشَلِمِيْنَ ۞ اللهِ تَوَكِّلُنَا \* وَ مُشَلِمِيْنَ ۞ اللهِ تَوَكِّلُنَا \* وَ مُشَلِمِيْنَ ۞ اللهِ تَوَكِّلُنَا \* وَ مُشَلِمِيْنَ ۞ اللهِ مُنْ مُشْلِمِيْنَ ۞ اللهِ مُنْ اللهِ مُنْ اللهِ مُنْ مُنْ اللهُ مُنْ اللهُ مُنْ اللهُ مُنْ اللهُ مُنْ اللهُ اللهُ مُنْ اللهُ مُنْ اللهُ مُنْ اللهُ مُنْ اللهُ مُنْ اللهُ مُنْ اللهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ الللّهُ اللّهُ اللّ

- 1464. When they threw their rods, the rods became snakes by a trick of sorcery, but Moses's miracles were greater than any tricks of sorcery, and had real Truth behind them.
- 1465. God's Words or Commands have real power, while sorceters' tricks only seem wonderful by deceiving the eye.
- 1466. The pronoun "his" in "his People" is taken by some Commentators to refer to Pharaoh The majority of Pharaoh's people refused to believe at the time, but the sorcerers believed (vii. 120), and so did Pharaoh's wife (ixvi. 11), and ultimately Pharaoh himself, though too lare (x. 90). If we took "his" to refer to Moses, it would mean that the Israelites were hard-hearted and grumbled (vii. 129) even when they were being delivered from Egypt, and only a few of them had any real faith in God's providence and the working of His Law, and they feared Pharaoh even more than they feared God.

ال ال

Our Lord! make us not A trial for those 1467 Who practise oppression;

- 86. "And deliver us by The Mercy From those who reject (Thee)."
- 87. We inspired Moses and his
  brother
  With this Message: "Provide 1468
  Dwellings for your People
  In Egypt, make your dwellings
  Into places of worship,
  And establish regular prayers:
  And give Glad Tidings
  To those who believe?"
- 88. Moses prayed: "Our Lord!
  Thou hast indeed bestowed
  On Pharaoh and his chiefs
  Splendour and wealth in the life<sup>1468</sup>
  Of the Present, and so,
  Our Lord, they mislead (men)
  From Thy Path. Deface,
  Our Lord, the features of their
  wealth, <sup>1470</sup>
  And send hardness to their hearts,
  So they will not believe

رُبِّنَا لَا تَجْعَلْنَا فِتُنَاةً لِلْقَوْمِ الظّٰلِينِينَ ﴿

٨٠- وَنَجِنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَفِمِ آين

٥٠- وَاوْحَيْنَا إلى مُوْلَى وَاخِيْهِ
 ١ن تَبَوَّا لِقَوْمِكُما بِيضَرَبُيْوَتَا وَاجْعَلْوَا
 بُيُوْتَكُمْ وَبَلَةً
 وَاقِيْمُواالصَّلُوةَ
 وَبَشِّرِ الْمُؤْمِنِيْنَ ۞

٨٥- وَقَالَ مُوسَى رَبُنَآ إِنَّكَ أَتَيْتَ
 فِرْعَوْنَ وَ مَلَا هُ زِيْنَةً وَ آمْوَالًا فِي الْحَيْوةِ
 الدُّنْيَا ﴿
 رَبُنَا لِيُضِدُّوا عَنْ سَبِيْلِكَ ﴿
 رَبُنَا اطْمِسُ عَلَى آمُوَالِهِمْ
 رَبُنَا اطْمِسُ عَلَى آمُوَالِهِمْ
 وَ اشْدُدْ عَلَى قُلُوبِهِمْ فَكَلَا يُؤْمِنُواْ

1467. A trial for those who practise oppression: the various meanings of Fitnat have been explained in n. 1198 to viii. 25. The prayer is that the righteous people, being weak, should be saved from being used as objects of oppression or punishment at the hands of powerful enemies. Weakness tempts Power to practise oppression, and is thus an occasion of trial for the oppressors.

1468. The instruction, we may suppose, was given when the sorcerers were brought to confusion, and some of the Egyptians believed. Moses was for a little while to remain in Egypt, so that his Message should have time to work, before the Israelites were led out of Egypt. They were to make their houses into places of prayer (Qibla), as Pharaoh would not probably allow them to set up public places of prayer, and they were now to be only sojourners in Egypt. The Qibla was to be symbolical of their later wanderings in Arabia, and the still later restoration of God's pute worship at the Ka'ba under Muṣṭafā. These were the glad tidings (the Gospel) of Islam, which was preached under Noah, Abraham, Moses, and Jesus, and completed under Muḥammad.

- 1469. Moses's prayer, in which Aaron joined, for he was always with him, may be paraphrased thus: "O God! we understand that the glitter and the wealth of the Egyptians are not to be envied. They are but the ephemeral goods of this life. They are a disadvantage, in that in their pride of possessions the Egyptians mislead themselves and others. Let their pride be their undoing! Turn their wealth into bitterness and their hearts into hardness, for they reject Thee, and they will not believe until they actually see the Punishment of their sins!"
- 1470. A terrible curse! Let their wealth and splendour become so defaced in their features thats instead of being objects of desire, they become objects of loathing! The heart is the seat of affection and joy: let it be so hardened by their unbelief that it becomes the seat of hatred and grief! It is when they see the Penalty that they will believe

C. 103. 1

Until they see The grievous Penalty."

89. God said: "Accepted is
Your prayer (O Moses and Aaron)!
So stand ye straight,
And follow not the path
Of those who know not." 1171

90. Te took the Children
Of Israel across the sea:
Pharaoh and his hosts followed
them
In insolence and spite. 1472
At length, when overwhelmed
With the flood, he said:
"I believe that there is no god
Except Him Whom the Children
Of Israel believe in: 1478
I am of those who submit
(To God in Islam)."

- 91. (It was said to him:)

  "Ah now!—But a little while
  Before, wast thou in rebellion!—
  And thou didst mischief (and
  violence)!
- 92. "This day shall We save thee
  In thy body, that thou
  Mayest be a Sign to those
  Who come after thee!
  But verily, many among mankind
  Are heedless of Our Signs!"

حَتَّى يُرُواالْعَنَابَ الْأَلِيْمُ

٩٨-قَالَ قَلُ أُجِيْبَتْ دَّعُونُكُما فَاسْتَقِيمًا وَكُرَّ تَلْمُعُونَ الْمِيْفِيمُا الْمُنْفِيمُا وَلَا تَلْمُعُنِ الْمُنْفِينَ لَا يَعْلَمُونَ الْمُنْفِينَ لَا يَعْلَمُونَ الْمُنْفِينَ لَا يَعْلَمُونَ الْمُنْفِقِيمُا

٠٠ وَجَاوَزُنَا بِبَنِىَ إِسْرَآءِ يُلَ الْبَحْرَ فَاتَبُكُهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَلَوًا حَتَّى إِذَا اَدُرُكُ الْغَرَقُ قَالَ امْنَتُ انْكُ لِآ اِلْهَ اِلْا الَّذِي َ امْنَتْ بِهِ بَنُوَ الِمَرَاءِ يُلَ وَأَنَا مِنَ الْمُسْلِمِيْنَ ۞

> ٩١- اَلْنُنَ وَ قَلْ عَصَيْتَ قَبُلُ وَكُنْتُ مِنَ الْمُفْسِينِينَ ○

٩٠- فَالْيَوْمُ نُنْجِيْكَ بِبَكَ نِكَ لِنَكُوْنَ لِمَنْ حَلْفَكَ أَيَةً \* وَإِنْ كَثِيْرًا مِّنَ التَّاسِ عَنْ أَيْتِنَا لَعْفِلُوْنَ أَ

C. 103.—God's purpose of Mercy and Forgiveness
(x. 93-109.) Was shown in the mission of Jonah, when
Nineveh was pardoned on repentance, and given
A new lease of life. We must

<sup>1471.</sup> Be not dezzled by their splendour, but stand out straight for Truth, for that is your salvation! Addressed in form to Moses and Aaron, in substance it is addressed to the Israelites.

<sup>1472.</sup> Notice the swiftness of the action in the narrative. The execution of poetic justice could not have been described in fewer word.

<sup>1473.</sup> That is, in the One True God. This was death-bed repentance, and even so it was forced by the terror of the catastrophe. So it was not accepted (cf. iv. 18) in its entirety. Only this concession was made, that the body was saved from the sea, and presumably, according to Egyptian custom, it was embalmed and the mummy was given due rites of the dead. But the story commemorated for ever God's working, in mercy for His people, and in just punishment of oppressors.

Be patient and strive with constancy and perseverance, For all suffering and sorrow as well as All bounties proceed from God, Whose plan Is righteous and for the good of His creatures.

## SECTION 10.

- Of Israel in a beautiful 1474

  Dwelling-place, and provided

  For them sustenance of the best:

  It was after knowledge had been

  Granted to them, that they

  Fell into schisms. Verily

  God will judge between them

  As to the schisms amongst them,

  On the Day of Judgment.
- 94. If thou wert in doubt
  As to what We have revealed
  Unto thee, then ask those
  Who have been reading
  The Book from before thee: 1473
  The Truth hath indeed come
  To thee from thy Lord:
  So be in no wise
  Of those in doubt. 1475
- 95. Nor be of those who reject The Signs of God, Or thou shalt be of those Who perish.
- 96. Those against whom the Word Of thy Lord hath been verified 1477

٣٠- وَلَقَالَ بَوَاْنَا بَكِئَ اِسْرَآءِيْلَ مُبَوَّا صِدُقِ وَرَزَقَنْكُمْ مِّنَ الطَّتِبْتِ فَكَا اخْتَكُفُوْا حَتَّى جَآءُهُمُ الْعِلْمُ ثُ إِنَّ رَبِّكَ يَفْضِى بَيْنَكُمْ فِيوْمَ الْقِيمَةِ فِيمًا كَانُوْا فِيهُ يَكُثْكُلُفُوْنَ ۞

٩٩- فَإِنْ كُنْتُ فِى شَكِّ مِنْ أَنْزُلْنَا الِيَكَ
فَسُعُلِ الْهِنِينَ يَقُرُونُ الْكِتٰبُ مِنْ
قَبُلِكُ أَ
فَكُ جَاءَكُ الْحَقْ مِنْ تَرْبِكَ
فَكُ جَاءَكَ الْحَقْ مِنْ الْمُنْتَرِيْنَ فَ
فَلَا ثَكُونَنَ مِنَ الْمُنْتَرِيْنَ فَ
ه٥- وَلَا تَكُونَنَ مِنَ الْمُنْتَرِيْنَ كَنَّ بُوا بِالْبَ

٩٦- إِنَّ الَّذِينَ حَقَّتْ عَلِيْهِمْ كَلِمَتُ رَبِّكَ

<sup>1474.</sup> After many wanderings the Israelites were settled in the land of Canaan, described as "a land flowing with milk and honey" (Exod. iii. 8). They had a prosperous land; and they were supplied with spiritual sustenance by men sent to deliver God's Message. They should have known better than to fall into disputes and schisms, but they did so. This was all the more inexcusable considering what bountles they had received from God. The schisms arose from selfish arrogance, and God will judge between them on the Day of Judgment.

<sup>1475.</sup> God's Truth is all one, and even in different forms men sincere in Religion recognise the oneness. So sincere Jews like 'Abdullah ibn Salam, and sincere Christians like Waraqa or the Nestorian monk Bahira, were ready to recognise the mission of Muhammad Mustafa. "The Book" in this connection is Revelation generally, including pre-Islamic revelations.

<sup>1476.</sup> Cf. iii. 60 and n. 399.

<sup>1477.</sup> God has given frequent warnings against Evil and want of Faith in all ages, through Signs and through inspiration,—the latter ("the Word") being even more direct and personal than the former. Those who did not heed the warning found to their cost that it was true, and they perished. Such contumacy in the rejection of Truth only yields when the actual penalty is in sight. Belief then is induced by irresistible facts: it is not efficacious as Faith, as was proved against Pharaoh. See x. 90 and n. 1473.

## Would not believe-

لَا يُؤْمِنُونَ فَ

97. Even if every Sign was brought Unto them,—until they see (For themselves) the Penalty Grievous.

٥٥- وَ لَوْجَاءَ تُهُمُ مُكُلُّ أَيَةٍ حَتَّى يُرُوُا الْعَنَابَ الْأَلِيْمَ

98. Why was there not
A single township (among those
We warned), which believed,—
So its Faith should have
Profited it,—except the People 1478
Of Jonah? When they believed,
We removed from them
The Penalty of Ignominy
In the life of the Present,
And permitted them to enjoy
(Their life) for a while. 1470

٥٥- فَالُوْلُا كَانَتْ قَرْيَاتٌ مَا لَهُ اللّهِ قَوْمَ
 إُمنَتْ فَنَفَعُهَا إِيْمَا نُهَا اللّهِ قَوْمَ
 يُونُسُ \*
 يُقَا المَنُوْا كَشَفْنَا عَنْهُمْ عَنَ ابَ الْجَزْيِ
 فى الْحَلْوَةِ اللّهُ نُيا
 وَ مُتَنَّعُ نَهُ مُر إلى حِنْنٍ ۞

99. If it had been thy Lord's Will, They would all have believed,—All who are on earth!
Wilt thou then compel mankind,

٩٩- وَلَوْشَاءُ رَبُّكَ لَا مَنَ مَنْ فِى الْاَرْضِ كُلُهُمْ مَجَمِيْعًا \* اَفَانْتَ ثُكْرِةُ النَّاسَ

1478. God in His infinite Mercy points out the contumacy of Sin as a warning, and the exceptional case of Nineveh and its Prophet Jonah is alluded to. The story of Jonah is told in xxxvii. 139-148, which would be an appropriate place for further comments. Here it is sufficient to note that Nineveh was a very ancient town which is now no longer on the map. Its site is believed to be marked by the two mounds on the left bank of the Tigris, opposite the flourishing city of Mosul on the right bank, about 230 miles north-north-west of Bagdad. One of the mounds bears the name of "the Tomb of Nabi Yūnus." Archaeologists have not yet fully explored its antiquities. But it is clear that it was a very old Sumerian town, perhaps older than 3500 BC. It became the capital of Assyria. The first Assyrian Empire under Shalmanesser I, about 1300 BC., became the suprempower in Western Asia. Babylon, whose tributary Assyria had formerly been, now became tributary to Assyria. The second Assyrian Empire arose about 745 BC., and Sennacherib (705-681 BC) beautified the town with many Public Works. It was destroyed by the Scythians (so-called Medes) in 612 BC. If the date of Jonah were assumed to be about 800 BC, it would be between the First and the Second Assyrian Empire; when the City was nearly destroyed for its sins, but on account of its repentance was given a new lease of glorious life in the Second Empire.

1479. The point of the allusion here may be thus explained. Nineveh was a great and glorious City. But it became, like Babylon, a city of sin. God sent the prophet Yūnus (Jonah) to warn it. Full of iniquities though it was, it listened to the warning, perhaps in the person of a few just men for their sakes, the All-Merciful God spared it, and gave it a new lease of glorious lift. According to the chronology in the last note the new lease would be for about two centuries, after which it perished completely for its sins and abominations. Note that its new lease of life was for its collective life as a City, the life of the Present, i.e., of this World. It does not mean that individual sinners escaped the spiritual consequences of their sin, unless they individually repented and obtained God's mercy and forgiveness.

Against their will, to believe! 1480

- 100. No soul can believe, except By the Will of God, 1481 And He will place Doubt 1482 (Or obscurity) on those Who will not understand.
- 101. Say: "Behold all that is
  In the heavens and on earth";
  But neither Signs nor Warners
  Profit those who believe not. 1483
- 102. Do they then expect
  (Anything) but (what happened
  In) the days of the men
  Who passed away before them?
  Say: "Wait ye then:
  For I, too, will wait with you." 141

حَتَّىٰ يَكُوْنُواْ مُؤْمِنِيْنَ۞

.١- وَمَا كَانَ لِنَفْسِ اَنْ تُؤْمِنَ اِلْاَ اِلْهُوْنِ اللهُ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِيْنَ اللهُ اللهُ وَيَعْ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ وَمَا تُعْنِي اللهِ اللهُ اللهُ وَاللهُ وَاللهُ اللهُ اللهُ اللهُ وَاللهُ اللهُ الله

1480. If it had been Gcd's Plan or Will not to grant the limited Free-will that He has granted to man. His omnipotence could have made all mankind alike: all would then have had Faith, but that Faith would have reflected no merit on them. In the actual world as it is, man has been endowed with various faculties and capacities, so that he should strive and explore, and bring himself into harmony with God's Will. Hence Faith becomes a moral achievement, and to resist Faith becomes a sin. As a complementary proposition, men of Faith must not be impatient or angry if they have to contend against Unfaith, and most important of all, they must guard against the temptation of such as social pressure, or inducements held out by wealth or position, or other adventitious advantages. Forced faith is no faith. They should strive spiritually and let God's Plan work as He wills.

1481. To creatures endued with Will, Faith comes out of an active use of that Will. But we must not be so arrogant as to suppose that that is enough. At best man is weak, and is in need of God's grace and help. If we sincerely wish to understand, He will help our Faith; but if not, our doubts and difficulties will only be increased. This follows as a necessary consequence, and in Quranto language all consequences are ascribed to God, the Cause of Causes.

- 1482. Rijs (from rajisa, yarjasu, or rajusa, yarjusu) has various meanings: e.g., (1) filth, impurity, uncleanness, abomination, as in ix. 95; (2) hence filthy deeds, foul conduct, crime, abomination, thus shading off into (1), as in v. 93; (3) hence punishment for crime, penalty, as in vi. 125; (4) a form of such punishment, viz., doubt, obscurity, or unsettlement of mind, anger, indignation, as in ix. 125, and here, but perhaps the idea of punishment is also implied here.
- 1483. If Faith results from an active exertion of our spiritual faculties or understanding, it follows that if we let these die, God's Signs in His Creation or in the spoken Word which comes by inspiration through the mouths of His Messengers will not reach us any more than music reaches a deaf man.
- 1484. Cf. x. 20 and n. 1408. The argument about God's revelation of Himself to man was begun in those early sections of this Sūra and is being now rounded off towards the end of this Sūra with the same formula.

103. In the end We deliver
Our apostles and those who
believe:
Thus is it fitting on Our part

۶.

Thus is it fitting on Our part That We should deliver Those who believe!

## SECTION 11.

- If ye are in doubt
  As to my religion, (behold!) 1485
  I worship not what ye
  Worship, other than God!
  But I worship God—
  Who will take your souls 1486
  (At death): I am commanded 1187
  To be (in the ranks)
  Of the Believers, 1488
- 105. "And further (thus): 'set thy face Towards Religion with true piety, And never in any wise Be of the Unbelievers;
- 106. "'Nor call on any,
  Other than God;
  Such will neither profit thee
  Nor hurt thee: if thou dost,
  Behold! thou shalt certainly
  Be of those who do wrong.""
- 107. If God do touch thee
  With hurt, there is none
  Can remove it but He:
  If He do design some benefit

من ثُمَّ نُنَجِّ رُسُلَنًا وَالَّذِينَ أَمَنُوا ' كَنْ الِكَ كَنَّا لِكَ نَّ حَقًا عَكَيْنَا نُنْجِ الْمُؤْمِنِيْنَ أَ

م. فَكُلْ يَا يُهُا النَّاسُ إِنْ كُنْتُمْ فَى شَكَّةً فَى النَّاسُ إِنْ كُنْتُمْ فَى اللَّهِ اللَّهِ فَى اللَّهِ مِنْ دِيْنِي فَكَرَّ أَعُبُكُ الَّذِي اللهِ تَعُبُّكُ وَنَ مِنْ دُوْنِ اللهِ وَلَانَ عَبْدُ اللهَ الَّذِي يَتَوَقَّلُكُمُ وَ اللهِ وَالْمِرْتُ اللهَ الَّذِي يَتَوَقَّلُكُمُ وَ اللهِ وَالْمِرْتُ اللهُ الذِي مِنَ الْمُؤْمِنِيْنَ وَ وَالْمِرْتُ اللهُ الذِي مِنَ الْمُؤْمِنِيْنَ فَ وَالْمِرْتُ اللهُ الذِي مِنَ الْمُؤْمِنِيْنَ فَى وَالْمِرْتُ اللهُ ال

٥٠١- وَ أَنْ اَقِـمُ وَجُهَكَ لِلدِّيْنِ حَنِيْفًا \* وَلَا تَكُوُنَنَ مِنَ الْمُشْرِكِيْنَ ۞

١٠٠- وَلَا تَكُمُ مِنْ دُونِ اللهِ
 مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكُ \*
 فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظّلِمِينَ

٤٠٠- وَإِنْ يَمْسَلُ اللهُ بِضُرِّ فَلَا كَاشِفَ لَهُ اللهُ هُو وَإِنْ يُرِدُكُ بِخَيْرٍ

1485. Other people may hesitate, or doubt, or wonder. But the righteous man has no doubt in his own mind, and he declares his Faith clearly and unambiguously to all, as did Mustafā.

1436. The worship of the One and True God is not a fancy worship, to be arrived at merely by reasoning and philosophy. It touches the vital issues of life and death—which are in His hands and His alone.

1487. Nor is the worship of One God an invention of the Prophet. It comes as a direct command through him and to all.

1488. Individual Faith is good, but it is completed and strengthened by joining or forming a Righteous Society, in which the individual can develop and expand. Islam was never a religion of monks and anchorities. It laid great stress on social duties, which in many ways rest and train the individual's character.

For thee, there is none Can keep back His favour: He causeth it to reach Whomsoever of His servants He pleaseth. And He is The Oft-Forgiving, Most Merciful. 1489

فكارآة لِفَضِّه سَكُ يه مَنْ يَشَاءُ مِنْ عِبَادِم وُهُوَ الْعَفُورُ الرَّحِيْمُ نَ

108. Say: "O ye men! Now Truth hath reached you From your Lord! Those who Guidance, do so for the good Of their own souls: those Who stray, do so to their own loss:

And I am not (set) over you To arrange your affairs." 1490

109. Follow thou the inspiration Sent unto thee, and be Patient and constant, till God Do decide: for He Is the Best to decide. 1491

٨٠١- قُلْ يَا يُهُا النَّاسُ قَلْ جَاءَكُمُ الْحَقُّ مِنْ رُبِّكُمْ أَفْكُنِ اهْتُلْي فاتكا يهتيري لنفس وَمَنْ ضُلُّ فَانْهَا يَضِلُّ عَلَيْهَا \* وَمَا أَنَا عَلَيْكُمْ بِوَكِيْلِ نُ ٩٠١- وَاتَّبِعْ مَا نُوحِي إِلَيْكِ وَهُوخِيْرُ الْحُكِيدِيْنَ خُ

ع



<sup>1489.</sup> God is Oft-Forgiving, Most Merciful. Even when we suffer under trials and tribulations, it is for our good, and no one can remove them except He, when, in His plan, He sees it to be best for all concerned. On the other hand, there is no power that can intercept His blessings and favours, and His bounty flows freely, when we are worthy, and often when we are not worthy of it.

<sup>1490.</sup> The Furque, the Criterion between right and wrong, has been sent to us from God. If we accept guidance, it is not as if we confer favours on those who bring us guidance. They suffer unselfishly for us, in order that we may be guided for our own good. On the other hand, if we reject it, it is our own loss. We have a certain amount of free-will, and the responsibility is ours and cannot be shifted to the Teachers sent by God.

<sup>1491.</sup> When, in spite of all the efforts of the men of God, people do not accept Truth, and evil seems to flourish for a time, we must wait and be patient, but at the same time we must not give up hope or persevering effort. For thus only can we carry out our part in the Plan of God.

#### INTRODUCTION TO SERA XUHAL

For the chronological place of this Sūra and the general arguments of Saras x to xv., see Introduction to S. x.

In subject-matter this Sura supplements the preceding one. In the last Sura stress was laid on that side of God's dealings with man which leans to Mercy, here stress is laid on the side which deals with justice and the punishment of Sin when all Grace is resisted.

Summary.—God's revelation of mercy. His dealings with man, and His long-suffering patience are contrasted with man's ingratitude, his love of falsehood and evanity, and his crookedness (xi. 1-24, and C. 104).

Noah's unselfishness and humility in teaching his people the Truth of God were traduced by the ungodly, and his Message ridiculed and rejected. But he built his Ark under directions from God, and was saved, with peace and blessings, while his rejecters perished (xi. 25-49, and C. 105).

The prophet Hūd preached to his people 'Ad against false gods, and the Prophet Salih to his people Thamūd against dishonouring the symbol of God's bounty. It. both cases God's Signs were rejected, and the rejecters were blotted out (x1. 50-68 and C. 106).

Lot's people were given to abominations: Abraham pleaded for them, and I or was sent out to them, but they went deeper and deeper into sin and suffered the Penalty. Shu'aib's people, the Midianites, were warned against fraud and mischief, but they reproached him with helplessness and were themselves destroyed (xi. 69-95, and C. 107).

It is arrogant leaders like Pharaoh who mislead men, and men bring ruth on themselves. But God is Just. The penalty for sin is real and abiding; therefore shun all wrong-doing, and serve God whole-heartedly (xi. 96-123, and C. 108).

C. 104.—God's Revelation teaches the Truth: it warns
(xi. 1-24.) Against wrong and gives glad tidings to the righteous:
Ungrateful man folds up his heart
And fails to see how all Nature points
To God and to the Hereafter: he but seeks
Petty issues, forgetting the Cause of Causes.
Not all the wisdom of man can produce
Aught like the Message which comes from God,
As the Light that leads and the Mercy
That forgives. Who then but will humble
Himself before God, seeking His light and His voice?

Sūra XI.

Hūd (The Prophet Hūd).

In the name of Gcd. Most Gracious,

Most Merciful.

聚. 私. 2. 1192 (This is) a Book, With verses basic or fundamental 1493 (Of established meaning), Further explained in detail,— From One Who is Wise And Well-Acquainted (with all things):

- 2. (It teacheth) that ye should Worship none but God, (Say:) "Verily I am 1194 (Sent) unto you from Him To warn and to bring Glad tidings.
- 3. "(And to preach thus), 'Seek ye The forgiveness of your Lord, And turn to Him in repentance; That He may grant you Enjoyment, good (and true), For a term appointed, And bestow His abounding grace On all who abound in merit! 1495 But if ye turn away, Then I fear for you The Penalty of a Great Day:
- 4. " 'To God is your return, And He hathpower Over all things.' "
- 5. Behold! they fold up 1496 Their hearts, that they may lie Hid from Him! Ah! even When they cover themselves With their garments, He knoweth What they conceal, and what They reveal: for He knoweth
- 11 Well the (inmost secrets)

30 Of the hearts 1497

<sup>1492.</sup> For the meaning of these mystic Letters, see Introduction to S. x.
1493. See n. 347 to iii. 7. Every basic principle is included in God's Revelation, and it is further illustrated and explained in detail.

<sup>1494.</sup> Mustafa's Message—as was the Message of all apostles—was to warn against evil, and to bring the glad tidings of God's Mercy and Grace to all who would receive it in Faith and trust in God. This double Message is preached illustratively in this Sūra

1495. The enjoyment of all good and true things in life refers, I think, to the present life with its

limited term, and the abounding Grace refers to the higher spiritual reward, which begins here but is completed in the life to come.

<sup>1496.</sup> The heart (literally breast in Arabic) is already well guarded in the body; and secrets are supposed to be hidden in the heart or breast. Foolish persons might further cover up their hearts with cloaks, but even so, nothing can be hidden from God.

1497. Cf. iii. 119.

515

- 6. There is no moving creature
  On earth but its sustenance 1198
  Dependeth on God: He knoweth
  The time and place of its
  Definite abode and its
  Temporary deposit: 1190
  All is in a clear Record. 1300
- 7. He it is Who created
  The heavens and the earth
  In six Days 1501—and His Throne
  Was over the Waters—1503
  That He might try you,
  Which of you is best
  In conduct. But if
  Thou wert to say to them,
  "Ye shall indeed be raised up
  After death", the Unbelievers
  Would be sure to say, 1504
  "This is nothing but
  Obvious sorcery!"
- 8. If We delay the penalty
  For them for a definite term,
  They are sure to say,
  "What keeps it back?" 1505

1498. Cf. vi. 59. Nothing happens in Creation except by the Worl of God and with the knowledge of Gol. Not a leaf stirs but by His Will. Its maintenance in every sense is dependent on His Will.

1499. Mustaqarr = definite abode; where a thing stops or stays for some time, where it is established Mustauda' = where a thing is laid up or deposited for a little while. Referring to animals, the former denotes its life on this earth; the latter its temporary pre-natal existence in the egg or the womb and its after-death existence in the tomb or whatever state it is in until its resurrection.

1500. Cf. vi. 59 and n. 880, and x. 61 and n. 1450.

1501. See n. 1031 to vii. 54.

1502. It is scientifically correct to say that all life was evolved out of the waters, and this statement also occurs in the Qur-ān, xxi. 30. The Throne of God's authority is metaphorically expressed as over the waters, i.e., as regulating all life. Some such mystic meaning, I think, also attaches to the Gen. i. 2. The past sense "was" refers to the time before life developed in solid forms, on land and in air.

1503. The Creation we see around us is not idle sport or play (in Hindi, Lila) or whim on the part of God. It is the medium through which our spiritual life is to develop, with such free-will as we have. This life is our testing time.

1504. The Unbelievers, who do not believe in a Future life, think all talk of it is like a sorcerer's talk, empty of reality. But in this they show their ignorance, and they are begging the question.

1505. As much as to say: "Oh! all this talk of punishment is nonsense. There is no such thing!"

. .

Ah! On the day it (actually) Reaches them, nothing will Turn it away from them, And they will be completely Encircled by that which They used to mock at!

#### SECTION 2.

- 9. If We give man a taste Of Mercy from Ourselves, And then withdraw it from him, Behold! he is in despair And (falls into) blasphemy. 1306
- 10. But if We give him a taste
  Of (Our) favours after
  Adversity hath touched him,
  He is sure to say,
  "All evil has departed from
  me:" 1507
  Behold! he falls into exultation
  And pride.
- 11. Not so do those who show
  Patience and constancy, and
  work 1508
  Righteousness; for them
  Is forgiveness (of sins)
  And a great reward.
- 12. Rerchance thou mayest (feel The inclination) to give up
  A part of what is revealed 1509
  Unto thee, and thy heart

ٱلايَوْمَ يَانِيْهِمْ لَيْسَ مَصْرُوْفًا عَنَهُمُ وَحَاقَ بِهِمْ مَا كَانُوْا بِهِ يَسْتَهْزِءُوْنَ أَ

ج

٥- وَلَكُنُّ اِذَقَنَا الْإِنْسَانَ مِثَّا رُخِمَةً ثُكُرُّ نَزُغُنْهَا مِنْهُ أَ إِنَّا لِيُغُوسُ كَفُورُ ١٠- وَلَئِنَ اَذَقَنْهُ نَعُمَاءً بَعْنَ ضَرِّاءً مَسَّنَهُ لِيَقُولُنَ ذَهِبَ السِّينَاكُ عَنِّيْ إِنَّهُ لَفَرِحُ فَخُورُ فَ إِنَّهُ لَفَرِحُ فَخُورُ فَ

١١- إلَّا الْكُنْ يُنَ صَبُرُوْا وَعَمِلُوا الصَّلِحَةِ الْمُلِحَةِ الْمُلِحِةِ الْمُلِحِةِ الْمُلِحِةِ الْمُؤْكُونَةُ الْمُؤْمِنَةُ الْمُؤْمِنَةُ الْمُؤْمِنَةُ الْمُؤْمِنَةُ الْمُؤْمِنَةُ اللَّهِ اللَّهُ اللَّ

۱۲- فَلَعَلَّكَ تَأْرِكٌ بَعْضَ مَا يُؤْخِي إِلَيْكَ

<sup>1506</sup> He does not realise that some kinds of chastening are good for discipline and the training of our spiritual faculties.

<sup>1507.</sup> He takes it as a matter of course, or as due to his own merit or cleverness! He does not realise that both in good and ill fortune there is a beneficent purpose in the Plan of God

<sup>1503.</sup> Their attitude is the right one to take ill-fortune with fortitude and good fortune with humility, and in either case go on persevering in good deeds to their fellow-creatures

<sup>1509.</sup> Every man of God, when he not only encounters opposition, but is actually accused of falsehood and those very evils which he is protesting against, may feel inclined, in his human weakness, to ask himself the question, 'Supposing I omit this little point, will God's Truth then be accepted more readily?" Or he may think to himself, "If I had only more money to organise my compargn, or something which will draw people's attention, like the company of an angel, how much better can I push my Message?" He is told that truth must be delivered as it is revealed, even though portions of it may be unpalatable, and that resources and other means to draw people to him are beside the point. He must use just such resources and opportunities as he has, and leave the rest to God.

Feeleth straitened lest they say,
"Why is not a treasure sent down
Unto him, or why does not
An angel come down with him?"
But thou art there only to warn!
It is God that arrangeth
All affairs!

13. Or they may say, "He forged it."
Say, "Bring ye then ten Sūras
Forged, like unto it, and call
(To your aid) whomsoever
Ye can, other than God!—
If ye speak the truth! 1510

F

14. "If then they (your false gods)
Answer not your (call),
Know ye that this Revelation
Is sent down (replete) with the
knowledge
Of God, and that there is

Of God, and that there is No god but He! Will ye Even then submit (to Islam)?"

- 15. Those who desire
  The life of the Present
  And its glitter,—to them
  We shall pay (the price
  Of) their deeds therein,—
  Without diminution. 1311
- 16. They are those for whom
  There is nothing in the Hereafter
  But the Fire: vain
  Are the designs they frame therein,
  And of no effect
  Are the deeds that they do!
- 17. Can they be (like) those
  Who accept a Clear (Sign)
  From their Lord, and whom
  A witness from Himself 1512

وَ ضَا َئِنَّ إِنِهِ صَنْ رُكَ اَنْ يَقُوْلُوَا لَوْكُا أُنْزِلَ عَلَيْهِ كَنْزَ اوْجَاءَ مَعُهُ مَلَكَ النَّكَ اَنْتَ نَذِيْرُ وَاللّٰهُ عَلَى كُلِّ شَيْءً وَكِيْلٌ ۚ مَا-اَمْ يَقُولُونَ افْتَرَاهُ قُلُ فَاتُوابِعَثْمِرُسُودٍ مِّنْ لِهِ مُفْتَرَيْتٍ وَادْعُوا مَنِ اسْتَطَعْتُمُ مِّنْ دُونِ اللّٰهِ إِنْ كُنْتُمْ صَدِقِيْنَ ۞

> س- فَالْكُوْ بِسُنْتِكِيْبُوْالْكُوْ فَاعْلَمُوَّا أَثْمَا أَنْزِلَ بِعِلْمِ اللهِ وَ أَنْ لَا إِلَهُ الْاهْوَ فَهَلُ أَنْ نُوْمُسُلِمُوْنَ ۞

ه مَنْ كَانَ يُرِيْدُ الْحَيْوَةُ النُّ نَيْا وَزِيْتَنَهَا نُوَتِّ النَّهِمُ اَعْمَالَهُمُ فِيْهَا وَهُمْ فِيْهَا لَا يُبْغَسُونَ ۞

٣- أُوَلِّيْكَ الَّذِيْنَ لَيُسُ لَهُمُّ فِي الْأَخِرَةِ إِلَّا الثَّالُ<sup>5</sup> وَحَبِطَ مَا صَنَعُوْ **اِنِيُهَا** وَ بَطِلٌ مِّا كَانُوا يَعُمَلُونَ ۞ُ

> 4- اَفَكَنْ كَانَ عَلَى بَبِّنَةٍ مِّنْ رُبِّهٖ وَيَتْلُوٰهُ شَأَهِ كُ مِّنْهُ

<sup>1510.</sup> Cf. 11, 23 and x. 38,

<sup>1511.</sup> If worldly men desire the glitter of this world, they shall have it in full measure, but it is false glitter, and it involves the negation of that spiritual life which comes from the guidance of the inner light and from the revelation of God, as described in verse 17 below.

<sup>1512. &</sup>quot;A witness from Himself": i.e., the Book which was given to Muṣṭafā, the Holy Qur-ān, which is compared to the original Revelation given to Moses. We make no difference between one true and genuine Message and another, nor between one apostle and another,—for they all come from the One True God.

Doth teach, as did the Book
Of Moses before it,—a guide 1518
And a mercy? They believe
Therein; but those of the Sects
That reject it,—the Fire
Will be their promised
Meeting-place. Be not then
In doubt thereon: for it is
The Truth from thy Lord:
Yet many among men
Do not believe!

- 18. The doth more wrong
  Than those who invent a lie
  Against God? They will be
  Turned back to the presence
  Of their Lord, and the witnesses
  Will say, "These are the ones
  Who lied against their Lord!
  Behold! the Curse of God
  Is on those who do wrong!—
- 19. "Those who would hinder (men)
  From the path of God
  And would seek in it
  Something crooked: these were
  They who denied the
  Hereafter!" 1514
- 20. They will in no wise
  Frustiate (His design) on earth,
  Nor have they protectors
  Besides God! Their penalty 1515
  Will be doubled! They lost
  The power to hear,
  And they did not see!
- 21. They are the ones who Have lost their own souls:

٢-أولَّ عِلْكَ لَمْ يَكُونُوا مُعْجِزِيْنَ فِى الْاَرْضِ
 وَمَا كَانَ لَهُ مُ قِينَ دُونِ اللهِ مِنَ أَوْلِيَاءً
 يُضعَفُ لَهُمُ الْعَنَ ابُ مَا كَانُوا يَسْتَطِيعُونَ
 السَّمْعَ وَمَا كَانُوا يُبُصِرُونَ
 السَّمْعَ وَمَا كَانُوا يُبُصِرُونَ
 الرِينَ خَسِمُ وَاكْفُلَا يُفْسَهُمُونَ
 اولَّ عِلْكَ الَّذِينَ خَسِمُ وَاكْفُسُهُمُونَ

1513. "Guide": the Arabic word here is *lmām*, a leader, a guide, one that directs to the true Path. Such a direction is an instance of the Mercy and Goodness of God to man. The Qur-ān and the Apostle Muḥammad are also called, each, a Guide and a Mercy, and so are these epithets applicable to previous Books and Apostles

1514. Cf. vii. 45.

1515. Cf. vii. 38. In this context, it is implied that they committed a two-fold wrong: (1) in inventing falsehoods against God, which deadened their own soul, and (2) in leading others astray or hindering them from God's path. Thus they lost the faculty of hearing, which they might have used to hear the Word of God, and they blinded the faculty of sight by shutting out God's light.

And the (fancies) they invented Have left them in the lurch!

- 22. Without a doubt, these
  Are the very ones who
  Will lose most in the Hereafter!
- 23. But those who believe
  And work righteousness,
  And humble themselves
  Before their Lord,—<sup>1516</sup>
  They will be Companions
  Of the Garden, to dwell
  Therein for aye!
- 24. These two kinds (of men)
  May be compared to
  The blind and deaf,
  And those who can see
  And hear well. Are they
  Equal when compared?
  Will ye not then take heed?

وَصَلَّ عَنْهُمْ مَّا كَانُوا يَغْتُرُونَ

٢٠- لَاجُرُمُ أَنَّهُمْ فِي الْأَخِرَةِ هُمُ الْكَخْسُرُونَ

٢٧- إن الزنبن أمَنُوْا وَعَمِلُوا الصَّلِعَتِ
وَاخُبَتُوا النَّرِينِ أَمَنُوْا وَعَمِلُوا الصَّلِعَتِ
وَاخْبَتُوا النَّرِيهِ مِنْ الْبَعْنَة وَ
١٨- مَثَالُ الْفَرِيْقَيْنِ كَالْاَعْلَى وَالْاَصَةِ
وَالْبُصِيْرُ وَالسَّيِمِيْعِ \*
وَالْبُصِيْرُ وَالسَّيِمِيْعِ \*
هَلُ يَسْتَوِيلِنِ مَثَلًا \* اَفَلَا تَنَا لَّكُوْنَ نَ أَ

ي

C. 105.—Noah walked righteously and humbly
(xi 25-49.) As in the sight of God. With unselfish
Love for his people he warned them
And taught them. But they did flout
And reject his Message with scorn
And insults. God gave him directions
To build an Ark against the impending
Flood which was to purify the world
From Sin and Unrighteousness. In it
Were saved Noah and those who believed.
So were promised salvation and God's Peace.
And Blessings to the Righteous evermore.

Section 3.

25. Te sent Noah to his People (With a mission): "I have come To you with a Clear Warning:

26. "That ye serve none but God: Verily I do fear for you

٥٠- وَلَقَانُ أَرْسَلُنَا نُؤَهًا إلى قَوْمِ ﴾ لَا اللهِ تَوْمِ ﴾ لَا اللهُ اللهُ وَقَوْمِ ﴾ لَا تَعْبُدُ أَخَا فُ اللهُ وَاللهِ اللهُ وَإِنِّي آخَا فُ
 ٢٠- أَنْ لَا تَعْبُدُ أَوَا اللهِ اللهُ وَإِنِّي آخَا فُ

<sup>1516.</sup> Note that the humility is to be "before their Lord," i.e., in God's sight. There is no virtue, quite the contrary, in rubbing our noses to the ground before men. We are not to be arrogant even before men because we are humble as in God's sight. Nor does true humility lose self-confidence: for that self-confidence arises from confidence in the support and help of God.

The Penalty of a Grievous Day."1517

27. But the Chiefs of the Unbelievers

Among his People said:
"We see (in) thee nothing
But a man like ourselves:
Nor do we see that any
Follow thee but the meanest
Among us, in judgment immature:
Nor do we see in you (all)
Any merit above us:
In fact we think ye are liars!" 1518

28. He said: "O my People!

See ye if (it be that)

I have a Clear Sign

From my Lord, and that He

Hath sent Mercy unto me

From His own Presence, but

That the Mercy hath been

Obscured from your sight? 1519

Shall we compel you

To accept it when ye

Are averse to it?

29. "And O my People!
I ask you for no wealth

عَلَيْكُمْ عَنَابَ يَوْمِ ٱلِيْمِ

٢٠- فقال المكاك الآن يَن كَفَّهُ وَامِن قَوْمِهُ مَا نَزْيك الآبِعَكَ الآالَّذِينَ وَمَا نَزْيك التَّبَعَكَ الآالَّذِينَ هُمُ آرًا ذِلْنَا بَادِي التَّوْمِي وَمَا نَزْى لَكُمْ عَلَيْنَا مِنْ فَضَلِ مَا خَلْنَكُمُ كُنْ بِيْنَ وَمَا نَزْى لَكُمْ عَلَيْنَا مِنْ فَضَلِ مَا خَلْنَكُمُ تُكُورِ إِنَّى ثَالِي اللَّهِ الْمَا عَلَى اللَّهِ اللَّهُ الْمُ اللَّهُ اللْمُنْ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُل

٢٩-وَيٰقُوْمِ لِا اَسْتَكُكُمْ عَلَيْهِ مَالَاهُ

- 1517 Noah's mission was to a wicked world, plunged in sin. The mission had a double character, as in the mission of all men of God. it had to warn men against evil and call them to repentance, and it had to give them the glad tidings of God's Grace in case they turned back to God. it was a Guidance and Mercy
- 1518. The Unbelievers were impelled by three powerful human motives of evil to resist Grace. (1) jealousy of other men, they said, "Why, you are no better than ourselves," half perceiving the Propher's superiority, and half ignoring it, (2) contempt of the weak and lowly, who are often better intellectually, morally, and spiritually, they said, "We cannot believe or do what these fellows, our inferiors in social rank, believe or do'", (3) arrogance and self-sufficiency, which is a vice cognate to (2), looked at from a different angle; they said, "We are really better than the lot of you!" Now the claim made on behalf of God's Message attacked all these three attitudes. And all they could say against it was to abuse it impatiently, and call it a lie.
- 1519. Noah's answer (like that of the Man of God who spoke in later ages in Mecca and Medina) is a pattern of humility, gentleness, firmness, persuasiveness, truth, and love for his own people. First, he meekly (not exultingly) informs them that he has got a Message from God Secondly, he tells them that it is a Message of Mercy even in its warning, though in their arrogance the Mercy may be hidden from them. Thirdly, he tells them plainly that there can be no compulsion in Religion: but will they not accept with goodwill what is for their own benefit? He pleads with them as one of their own.

In return: my reward
Is from none but God: 1520
But I will not drive away
(In contempt) those who believe:
For verily they are
To meet their Lord, and ye
I see are the ignorant ones!

- 30. "And O my People!
  Who would help me against God
  If I drove them away?
  Will ye not then take heed? 1521
- 31. "I tell you not that 1528
  With me are the Treasures 1528
  Of God, nor do I know
  What is hidden,
  Nor claim I to be
  An angel. Nor yet
  Do I say, of those whom
  Your eyes do despise 1524
  That God will not grant them
  (All) that is good:
  God knoweth best
  What is in their souls:
  I should, if I did,
  Indeed be a wrong-doer."
- 32. They said: "O Noah!
  Thou hast disputed with us,

اِنُ أَجْرِى إِلَّا عَلَى اللهِ
وَمُنَا أَنَا بِطَارِدِ الَّذِينَ اَمَنُوْا \*
وَمُنَا أَنَا بِطَارِدِ الَّذِينَ اَمَنُوْا \*
وَمُنَا أَنَا بُكُمُ قُومًا تَجْهَلُوْنَ ۞
٣- وَيُقَوْمِ مَنْ يُنْصُرُ فِي مِنَ اللهِ
إِنْ طُرُدُ تُهُمُّمُ \* أَفَلَا تَنَكَّمُ فَوْمَ اللهِ

٣-وَلِا اَقُولُ الْكُمْ عِنْمِى خَزَائِنُ اللهِ
 وَلاَ اَعُكُمُ الْغَيْبَ
 وَلاَ اَقُولُ إِنِّى مَلكُ
 وَلاَ اَقُولُ إِلَّىٰ مَلكُ
 وَلاَ اَقُولُ إِلَّىٰ مَلكُ
 وَلاَ اَقُولُ إِلَىٰ مَلكُ
 وَلاَ اَقُولُ اللهِ مَنْ اَللهُ عَيْرًا \*
 اللهُ اَعْلَمُ بِمَا فِي اَنْفُسِهِ مَ \*
 إِنِّى إِذْ الْكِينَ الظّلِمِينَ
 وَلَا الْكِينَ الظّلِمِينَ

٣٢-قَالُوْالِنُوْحُ قَالَ لِحِيَالْتَنَا

<sup>1520</sup> The fourth point in Noah's address meets their accusation that he was a liar, implying that he was serving some selfish end of his own on the contrary, he says, he seeks no reward from them but will bear any insults they heap on him, for he looks to God rather than men. But, fifthly, if they insult the poor and needy who come to him in Faith, and think that he would send them away in order to attract the great ones of the land, he rells them plainly that they are mistaken. In fact, (sixthly), he has no hesitation in telling the blunt truth that they are the ignorant ones, and not the poor who came to seek God's Truth

<sup>1521</sup> But (seventhly) again he pleads, with as much earnestness as ever, that he is one of themselves, and just doing his truest duty. Would they have him do less? Indeed, would they not themselves see the Truth and come into the goodly company of Believers?

<sup>1522</sup> The eighth point that Noah urges is that he is not a mere vulgar soothsayer pretending to reveal secrets not worth knowing, nor an angel living in another world, with no ties to them. He is their real well-wisher, delivering a true Message from God

<sup>1523.</sup> Cf. vi 50 and n. 867.

<sup>1524.</sup> But Noah will not close his argument without defending the men of Faith, whom the Chiefs despise because they are lacking in worldly goods. He tells them plainly that God perhaps sees in them something in which they, the arrogant Chiefs, are lacking. Their spiritual faculties can only be appreciated truly by Him to Whom all the secrets of the spirit are open. But he, Noah, must declare boldly his own Faith, and this is the ninth point in his argument.

And (much) hast thou prolonged The dispute with us: now Bring upon us what thou Threatenest us with, if thou Speakest the truth! 1525

- 33. He said: "Truly, God Will bring it on you If He wills,—and then, Ye will not be able To frustrate it! 1526
- 34. "Of no profit will be
  My counsel to you,
  Much as I desire
  To give you (good) counsel,
  If it be that God
  Willeth to leave you astray: 1527
  He is your Lord!
  And to Him will ye return!"
- 35. Or do they say,
  "He has forged it"? Say:
  "If I had forged it,
  On me were my sin!
  And I am free
  Of the sins of which
  Ye are guilty! 1329

فَاكُثُرُتَ حِنَ النَّا فَاتِنَا بِمَا تَعِنُ نَا اِنْ كُنْتَ مِنَ الصِّرِقِيُنَ ٣- قَالَ إِنْمَا يَاتِيكُمْ بِهُ اللَّهُ اِنْ شَآء وُمَا اَنْ تُمْ بِمُغِجزِيْنَ ٣- وَلا يَنْفَعُكُمْ نَصْحِيَ إِنْ كَانَ اللَّهُ يُرِينُ اَنْصَحَلَكُمْ اِنْ كَانَ اللَّهُ يُرِينُ اَنْصَحَلَكُمْ فَوْ رَثِيكُمْ وَ النَّهُ يُرِينُ اَنْ يَعْفُونَكُمُ اللَّهُ عُولِيكُمُ اللَّهُ اللَّهِ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَ اللَّهُ اللْهُ اللْمُلْمُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَ اللْمُؤْمِنَ اللْمُؤْمِنَ اللَّهُ الْمُؤْمِنُ اللْمُؤْمِنُ اللْمُؤْمُونُ اللْمُؤْمِنُ اللْمُؤْمُ اللْمُؤْمِنُ اللْمُؤْمُ اللْمُؤْمُ اللْمُؤْمُ الللْمُؤْمُ ا

٣٥- آمُريَقُوْلُوْنَ افْتَارِيهُ \* قُلْ إِنِ افْتَرَيْتُهُ فَعَلَى إِجْرَامِیْ وَانَا بَرِیَٰ ؟ مِّمَّا تَجُرِمُوْنَ ۚ

ع

While understanding this verse to refer to Mustafā, as most of the accepted Commentators understand it, it is possible also, I think, to read it into the story of Noah, for all Prophets have similar spiritual experiences.

<sup>1525</sup> To Noah's address the worldly Chiefs give a characteristic reply. In its aggressive spirit it is the very antithesis of the gentle remonstrances of Noah. Because he had gently and patiently argued with them, they impatiently accuse him of "disputing with them" and "I rolonging the dispute". They are unable to deal with his points. So they arrogantly throw out their challenge, which is a compound of hectoring insolence, unreasoning scepticism, and biting irony "You foretell disaster to us if we don't mend our ways! Let us see you bring it on! Now, if you please! Or shall we have to call you a liar?"

<sup>1526.</sup> To the blasphemous challenge addressed to Noah his only answer could be: "I never claimed that I could punish you All punishment is in the hands of God, and He knows best when His punishment will descend. But this I can tell you! His punishment is sure if you do not repent, and when it comes, you will not be able to ward it off!"

<sup>1527</sup> But Noah's heart bleeds for his people. They are preparing their own undoing! All his efforts are to be vain! Obstinate as they are, God's grace must be withdrawn, and then who can help them, and what use is any counsel? But again he will try to remind them of their Lord, and turn their face to Him. For their ultimate return to His judgment-seat is certain, to answer for their conduct.

<sup>1528</sup> The fine narrative of dramatic power is here interrupted by a verse which shows that the story of Noah is also a Parable for the time and the ministry of Muhammad the Apostle. The wonderful force and aptness of the story cannot be denied. The enemy therefore turns and says, "Oh! but you invented it!" The answer is, "No! but it is God's own truth! You may be accustomed to dealing in falsehoods, but I protest that I am free from such sins." The place of this verse here corresponds to the place of verse 49 at the end of the next Section

# Section 4.

- 36. It was revealed to Noah:

  "None of thy People will
  believe 1529

  Except those who have believed
  Already! So grieve no longer
  Over their (evil) deeds.
- 37. "But construct an Ark
  Under Our eyes and Our 1550
  Inspiration, and address Me
  No (further) on behalf
  Of those who are in sin:
  For they are about to be
  Overwhelmed (in the Flood)."
- 38. Forthwith he starts
  Constructing the Ark:
  Every time that the Chiefs
  Of his People passed by him,
  They threw ridicule on him. <sup>1581</sup>
  He said: "If ye ridicule
  Us now, we (in our turn)
  Can look down on you
  With ridicule likewise? <sup>1582</sup>
- 39. "But soon will ye know Who it is on whom Will descend a Penalty That will cover them

٣٧-وَأُوْرِى إِلَى نُوْرِ اَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ الْآ مَنْ قَلْ اٰمَنَ فَكَرَ تَبُتَئِسُ بِمَا كَانُوا يَفْعَلُوْنَ ۚ

٣- وَاصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَ وَحْيِنَا وَلَا ثُغَاطِبْنِي فِي الَّزِيْنَ ظَلَمُوا \* وَلَا ثُغَاطِبْنِي فِي الَّزِيْنَ ظَلَمُوا \* ١٠٥ وَيَصْنَعُ الْفُلْكَ \* وَكُلُّمَا مَرَّ عَلَيْهِ مَلَا مِّنْ قَوْمِهِ سَخِرُوا وَلَّا اللَّهُ اللَّهُ الْفُلُكَ \* وَلَا اللَّهُ اللَّهُ اللَّهُ وَلَا مِثْنَا وَلَا اللَّهُ عَلَمُونَ اللَّهُ اللَّهُ وَلَا مِثْنَا وَلَا اللَّهُ اللَّهُ وَلَى اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَى اللَّهُ اللَّهُ وَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ وَلَى اللَّهُ اللَّهُ وَلَى اللَّهُ اللَّهُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ الْمُؤْنَ اللَّهُ اللْمُنْ اللَّهُ الللْمُوالَّةُ اللَّهُ اللَّهُ اللْمُوالِمُوالَّا اللَّهُ اللْمُوالِلَّةُ الْمُنْفَالِمُواللَّهُ الْمُلْمُولُول

- 1529. The story of Noah is resumed. A point was reached, when it was clear that there was no hope of saving the sinners, who were courting their own destruction. It was to be a great Flood. So Noah was ordered to construct a great Ark or Ship, not a sailing ship, but a heavy vessel to remain afloat in the Flood, so that the righteous could be saved in it.
- 1530. It was to be built under the special instructions of God, to serve the special purpose it was intended to serve.
- 1531. The ridicule of the sinners, from their own point of view, was natural Here was a preacher turned carpenter! Here was a plain in the higher reaches of the Mesopotamian basin, drained by the majestic Tigris, over 800 to 900 miles from the sea (the Persian Gulf) in a straight line! Yet he talks of a flood like the Sea! All material civilisations pride themselves on their Public Works and their drainage schemes. And here was a fellow relying on God! But did not their narrow pride seem ridiculous also to the man of God? Here were men steeped in sin and insolence! And they pit themselves against the power and the promise of God! Truly a contemptible race is man!
- 1532. The Arabic Aorist may be construed either by the present tense or the future tense, and both make good sense here Following Zamakhsharı, I construe in the present tense, because the future is so tragic for the sinners. For the time being the worldly ones looked down on the Believers as they always do; but the Believers relied on God, and pitied their critics for knowing no better 1— for their arrogance was really ridiculous.

With shame,—will be unloosed A Penalty lasting:"

- There came Our Command,
  And the fountains of the earth <sup>1588</sup>
  Gushed forth! We said:
  "Embark therein, of each kind
  Two, male and female, <sup>1584</sup>
  And your family—except
  Those against whom the Word
  Has already gone forth,—<sup>1585</sup>
  And the Believers"
  But only a few
  Believed with him.
- 41. So he said: "Embark ye
  On the Ark,
  In the name of God,
  Whether it move
  Or be at rest!
  For my Lord 1s, be sure,
  Oft-Forgiving, Most Merciful!"
- 42. So the Ark floated
  With them on the waves
  (Towering) like mountains. 1536
  And Noah called out
  To his son, who had
  Separated himself (from the rest):
  "Oh my son! embark
  With us, and be not
  With the Unbelievers!"

يُخْزِيْهِ وَيُحِلُّ عَلَيْهِ عَنَا بُ مُقِيْمٌ ٥

٣-حَتَّى إِذَا جَاءً أَمُونَا
 وَ فَارَ التَّنَوُرُ لَّ
 تُلْنَا الْحَمِلُ فِيهَا مِنْ كُلِّ زَوْجَيْنِ
 اثْنَیْنَ وَاهْلَكَ الآمَنْ سُبَقَ عَلَیْهِ
 الْقَوْلُ وَمَنْ امَنَ لَٰ
 وَمَا امْنَ مُعَةً الآل قلینلُّ ٥

٣-وَقَالَ ازْكَبُوْا فِيْهَا بِسْحِ اللهِ مَجْرِبِهَا وَمُرْسِلِهَا \* إِنَّ رَبِّيْ لَغَفُّوْرٌ رُّحِيْمٌ

٢٣- وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالِحِبَالِ وَنَادَى نُوْحُ الْبُنَا وَكَانَ فِي مَعْزِلٍ وَكَانَ الْكَبُ مُعَنَا بِبُنَى الْكَبُ مُعَنَا وَلَا تَكُنُ مُعَ الْكَفِرِيْنَ ۞

<sup>1533</sup> Fār-at-tannūru. Two interpretations have been given: (1) the fountains or the springs on the surface of the earth bubbled over or gushed forth; or (2) the oven (of God's Wrath) boiled over. The former has the weight of the best authority behind it and I prefer it. Moreover, the same phrase occurs in xxiii. 27, where it is a clause coordinated (as here) with the coming of God's Command. These two passages may be compared with liv. 11-12, where it is said that water poured forth from the skies and gushed forth from the springs. This double action is familiar to any one who has seen floods on a large scale. The rain from above would saturate the great Ararat Plateau, and give great force to the springs and fountains in the valley of the Tigris below.

<sup>1534.</sup> Zaujuni the dual number refers to the two individuals in each pair of opposite sexes. Some of the most authoritative Commentators (e.g., Imam Razi) construe in this sense, though others construe it to mean two pairs of each species.

<sup>1535.</sup> A disobedient and recalcitrant son (or step-son or grandson) of Noah is mentioned below (xi. 42-43, 45-46) A member of the family, who breaks away from the traditions of the family in things that matter, ceases to share in the privileges of the family

<sup>1536.</sup> The simile of mountains applies to the waves, which were mountain high,—literally, for the peaks were being submerged.

- 43. The son replied "I will
  Betake myself to some mountain: 1587
  It will save me from
  The water." Noah said:
  "This day nothing can save,
  From the Command of God,
  Any but those on whom
  He hath mercy!"—
  And the waves came
  Between them, and the son
  Was among those
  Overwhelmed in the Flood.
- 44. Then the word went forth: 1538

  "Oh earth! swallow up
  Thy water, and oh sky!
  Withhold (thy rain)!
  And the water abated,
  And the matter was ended.
  The Ark rested on Mount 1539
  Jūdī, and the word
  Went forth: "Away
  With those who do wrong!"

٣٣- قَالَ سَاوِئَ إِلَى جَبَلِ يَعُصِمُنِى مِنَ الْمَارِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنَ آمُرِ اللهِ اللامَنُ رَّحِمَ \* وَحَالَ بَيْنَهُمَا الْمُؤْمِ فَكَانَ مِنَ الْمُغْرَقِيْنَ ۞

٣٨. وَقِيْلَ يَأْرُضُ ابْلَعِيْ مُآءِكِ وَلِسُمَآءُ اَقْلِعِيْ وَغِيْضَ الْمَآءُ وَقُضِى الْاَمْرُ وَاسْتَوَتْ عَلَى الْجُوْدِيّ وَقِيْلَ بُعْنَا لِلْقَوْمِ الظّلِمِيْنَ ۞

莎

1538. A wouderful passage The whole picture is painted in just a few words. The chain of material facts are linked together, not only in their relations to each other, but also in their relation to the spiritual forces that control them, and the spiritual consequences of Sin and wrong-doing. The drowning in the material sense was the least part of the Penalty. A whole new world came into existence after the Deluge—as always happens after any great catastrophe, like the World War of 1914-18.

1539. Let us get a little idea of the geography of the place The letters J, B and K are philologically interchangeable, and Judi, Gudi, Kudi are sounds that can pass into each other. There is no doubt that the name is connected with the name "Kurd", in which the letter r is a later interpolation, for the oldest Sumerian records name a people called Kuti or Gutu as holding the middle That region comprises the modern Tigris region not later than 2000 BC (see E B, Kurdistan) Turkish district of Bohtan, in which Jabal Jūdi 15 situated (near the frontiers of modern Turkey, modern 'Iraq, and modern Syria), and the town of Jazirat ibn 'Umar, (on the present Turco-Syrian The great mountain mass of the Aiarat plateau frontier), and it extends into 'Iraq and Persia dominates this district. This mountain system "is un que in the Old World in containing great sheets of water that are bitter lakes without outlets, Lake Van and Lake Urumiya being the chief" (E. B, Asia) Such would be the very region for a stupendous Deluge if the usual scanty rainfall were to be changed into a very heavy downpour A glacier damming of Lake Van in the Ice Age would have produced the same result. The region has many local traditions connected with Noah and the Flood. The Biblical legend of mount Ararat being the resting place of Noah's Ark is hardly plausible, seeing that the highest peak of Ararat is over 16,000 feet high. If it means one of the lower peaks of the Ararat system, it agrees with the Muslim tradition about Mount Judi (or Gudi), and thus is in accordance with the oldest and best local traditions These traditions are accepted by Josephus, by the Nestorian Christians, and indeed by all the Eastern Christians and Jews, and they are the best in touch with local traditions See (Viscount) J Bryce, "Tienscaucasia and Ararat", 4th ed , 1896, p 216.

<sup>1537.</sup> The Unbelievers refuse to believe in God, but have great faith in material things! This young man was going to save himself on mountain peaks, not knowing that the peaks were themselves being submerged

- 45. Ind Noah called upon His Lord, and said:
  "Oh my Lord! surely My son is of my family! And Thy promise is true, And Thou art The Justest of Judges!"
- 46. He said: "Oh Noah!
  He is not of thy family: 1540
  For his conduct is unrighteous.
  So ask not of Me
  That of which thou
  Hast no knowledge!
  I give thee counsel, lest
  Thou act like the ignorant!"
- 47. Noah said: "Oh my Lord!
  I do seek refuge with Thee,
  Lest I ask Thee for that
  Of which I have no knowledge.
  And unless Thou forgive me
  And have Mercy on me,
  I should indeed be lost!" 1541
- 48. The word came: "Oh Noah! Come down (from the Ark) With Peace from Us, And Blessings on thee And on some of the Peoples (Who will spring) from those With thee: but (there will be Other) Peoples to whom We Shall grant their pleasures 1542 (For a time), but in the end Will a grievous Penalty Reach them from Us." 1548

مه- وَنَادَى نُوْحُ رُبُكُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنَ اَهْدِلَ وَ إِنَّ وَعْدَكَ الْحُقُّ وَ اَنْتَ اَحْكُمُ الْحُكِيدِيْنَ ۞ وَ اَنْتَ اَحْكُمُ الْحُلِيدِیْنَ ۞ وَانَهُ عَمَلُ عَیُرُ صَالِحٍ ﴿
فَلَا تَسْتَكُنِ مَا لَیْسَ لَكَ بِهِ عِلْمُ ﴿
إِنْ اَعِظُكَ أَنْ تَكُونَ مِنَ الْجُهِلِیْنَ۞ إِنْ اَعِظُكَ اَنْ تَكُونَ مِنَ الْجُهِلِیْنَ۞

> ٣٠- قال رَبِ إِنِّيُ آعُودُ بِكَ اَنْ اَسْتَكَكَ مَا لَيْسَ رِلَى بِهِ عِلْمُ \* وَ الْلا تَعْفِرْ لِى وَ تَرْحَمُنِى اَكُنْ مِّنَ الْخَسِرِينَ ۞ اَكُنْ مِّنَ الْخَسِرِينَ ۞ السَّلْمِ قِنْنَا وَ بَرَكْتٍ عَلَيْكَ وَعَلَى أُمْرِ مِنْكُنْ مَعَكَ \* وَعَلَى أُمْرِ مِنْكَا مِنْكُنْ مَعَكَ \* وَمُمْرُ سَنُمْتِهُمْ مِنْنَا مُنْ الْكِ الْمُوْرِ الْمَدْدُورِ الْمَدْدُورِ الْمَدْدُورِ الْمَدْدُورِ الْمُدَالِقِ الْمُؤْرِدُ الْمَدْدُورِ الْمُدَالِقِ الْمُؤْرِدُ الْمُدَالِقِ الْمُؤْرِدُ دُ الْمُؤْرِدُ الْمُؤْرِدُ الْمُؤْرِدُ الْمُؤْرِدُودُ الْمُؤْرِدُ الْمُؤْرِدُودُ الْمُؤْرِدُودُ الْمُؤْرِدُ الْمُؤْرِدُودُ الْمُؤْرِدُودُ الْمُؤْرِدُ الْمُؤْرِدُ الْمُؤْرِدُودُ الْمُودُ الْمُؤْرُدُودُ الْمُؤْرِدُودُ الْمُؤْرِدُ الْمُؤْرِدُودُ الْمُؤْرِدُ الْمُؤْرِدُودُ الْمُؤْرِدُ الْمُؤْرِدُ الْمُؤْرِدُ الْمُ

<sup>1540.</sup> See n. 1535 above. Like all men of God, Noah was kind-hearted, but he is told that there can be no compromise with evil. And Noah acknowledges the reproof. There was a wife of Noah, who was also an unbelieving woman (lxvi 10), and she suffered the fate of Unbelievers.

<sup>1541</sup> Noah, in his natural affection and respect for ties of relationship, was overcome with human weakness in wishing to reverse the law of spiritual Justice. It was not sin but ignorance. His ignorance was corrected by divine inspiration, and he immediately saw the full Truth, acknowledged his error, and asked for God's forgiveness and mercy. This is the standard set for us all.

<sup>1542.</sup> Cf. ii, 126, 1543. Those who truly seek God's light and guidance and sincerel, bend their will to His Will are freely admitted to God's grace. Notwithstanding any human weaknesses in them, they are advanced higher in the spiritual stage on account of their Faith, Trust, and Striving after Right. They are given God's Peace, which gives the soul true calmness and strength, and all the blessings that flow from spiritual life. This was given not only to Noah and his family but to all the righteous people who were saved with him. And their descendants were also promised those blessings on condition of righteousness. But some of them fell from grace, as we know in history. God's grace is not a social or family privilege. Each people and each individual must earnestly strive for it and earn

49. Such are some of the stories
Of the Unseen, which We
Have revealed unto thee:
Before this, neither thou
Nor thy People knew them.
So persevere patiently:
For the End is for those
Who are righteous. 1544

٥٧- تِلْكَ مِنْ أَثْبَاءِ الْغَيْبِ نُوْحِيْهَا إِلَيْكَ مَاكُنْتَ تَعْلَمُهَا آنْتَ وَلاقَوْمُكَ مِنْ فَبْلِ هٰنَا ثَاصَٰبِرُ ثَّ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِيْنَ أَ

C. 106.—Awful were the fates of the 'Ad

(xi 50-68.) And the Thamūd, two mighty peoples

Of ancient Arabia. They rejected

God and His Message and went on

In their evil ways,—the 'Ad

In their superstitions and arrogance,

And the Thamūd in their entrenched

Selfishness, denying to others the gifts

Of God's spacious earth! How swiftly

Were they wiped out, as if they

Had never been? But wrong can never stand!

SECTION 5.

- 50. So the 'Ad People
  (We sent) Hūd, one
  Of their own brethren.
  He said: "Oh my people!
  Worship God! ye have
  No other god but Him. 1545
  (Your other gods) ye do nothing
  But invent!
- 51. "Oh my people! I ask of you No reward for this (Message). My reward is from none But Him who created me: Will ye not then understand?
- 52. "And oh my people! Ask Forgiveness of your Lord,

٥- وَ إِلَى عَادٍ أَخَاهُمُ مُهُودًا "
 قَالَ يَنْفُومِ اعْبُكُ وا الله عَالِمُ مَا لَكُمُ مِنْ إِلَهِ عَايْرُهُ "
 مَا لَكُمُ مِنْ إِلَهِ عَايْرُهُ "
 إِنْ أَنْ نُمُ إِلَا مُفْتَرُونَ ٥

۱۵-يفور لا اسْئَلُكُمْ عَلَيْهِ آجُرًا مُنَا الْمُنَا مُكَانِي الْجُرَا مُنَا الْمُنَى فَطَرَيْنَ مُنَا الْمُنَى فَطَرَيْنَ مُنَا الْمُنَى فَطَرَيْنَ مُنَا الْمُنَا فَعُوْنَا اللّهِ مُنَا اللّهُ مُنْا اللّهُ مُنَا اللّهُ مُنْا اللّهُ مُنَا اللّهُ مُنْ اللّهُ مُنَا اللّهُ اللّهُ مُنَا اللّهُ مُنَا اللّهُ مُنَا اللّهُ مُنَا اللّهُ مُنَا اللّهُ مُنَا اللّهُ مُنْ اللّهُ مُنَا اللّهُ مُنَا اللّهُ مُنَا اللّهُ مُنَا اللّهُ مُنَا اللّهُ مُنْ اللّهُ مُنَا اللّهُ مُنَا اللّهُ مُنَا اللّهُ مُنَا اللّهُ مُنْ اللّهُ مُنَا اللّهُ مُنْ اللّهُ مُنَا اللّهُ مُنْ اللّهُ مُنَا اللّهُ مُنْ اللّهُ مُنَالِمُ مُنْ اللّهُ مُنَا اللّهُ مُنْ اللّهُ مُنَا اللّهُ مُنْ ال

The locality in which the 'Ad flourished is indicated in n. 1040 to vii. 65.

<sup>1544.</sup> Cf. n. 1528 to xi. 35. The sum of the whole matter is that the righteous, who work for God and their fellow-men, may be traduced, insulted, and persecuted. But they will be sustained by God's Mercy. They must go on working patiently, for the End will all be for them and their

<sup>1545.</sup> Cf. the story of Hūd the the Apostle of the 'Ād People, in vii. 65-72. There the argument was how other Peoples treated their Apostles as the Meccans were treating Mustafā. Here we see another point emphasised: the insolence of the 'Ād in obstinately adhering to false gods after the true God had been preached to them, God's long-suffering grace to them, and finally God's justice in bringing them to book while the righteous were saved.

And turn to Him'(in repentance): He will send you the skies 1546
Pouring abundant rain,
And add strength
To your strength: 1547
So turn ye not back
In sin!"

- 53. They said: "Oh Hūd!
  No Clear (Sign) hast thou
  Brought us, and we are not
  The ones to desert our gods
  On thy word! Nor do we
  Believe in thee! 1548
- 54. "We say nothing but that (Perhaps) some of our gods May have seized thee 15-19 With imbecility." He said: "I call God to witness, And do ye bear witness, That I am free from the sin Of ascribing, to Him,

ثُمَّ تُوْبُوَّا الْيُهِ يُمُرْسِلِ السَّمَاءَ عَلَيْكُمُ مِّنْ رَالًا وَيَزِذُكُمْ قُوَّةً إلى قُوَّتِكُمْ وَلَا تَتَوَلُوْا مُغْرِمِيْنَ ٥مَا نَعُنُ بِنَادِكَ الْهَتِنَا عَنْ قَوْلِكَ وَمَا نَعُنُ لِكَ بِمُؤْمِنِيْنَ ٥ وَمَا نَعُنُ لِكَ بِمُؤْمِنِيْنَ ٥ وَمَا نَعُنُ لِكَ بِمُؤْمِنِيْنَ ٥

> ۵۰- إَنْ تَنْقُولُ إِلَّا اعْتَارِيكَ بَعْضُ الِهَتِنَا بِسُوّءٍ قَالَ إِنِّيَ أَشْهِكُ اللهَ وَاشْهَكُ وَا آنِیْ بُرِی ءَ مِتَا تُشْهِرُكُونَ ﴿ آنِیْ بُرِی ءَ مِتَا تُشْهُرِكُونَ ﴿

1546. The beautiful metaphor about the skies coming down with rain has been obscured unnecessarily in most translations. The country of the 'Ad was an arid country, and rain was the greatest blessing they could receive. We can imagine this being said in a time of famine, when the people performed all sorts of superstitious rites and invocations instead of turning to the true God in faith and repentance. Further, when we remember that there were, in this tract in ancient times, dams like that at Maārib, for the storage of rain water, the effect is still further heightened in pointing to God's care and mercy in His dealings with men.

1547. Adding strength to strength may refer to increase of population, as some Commentators think. While other parts of Arabia were sparsely populated, the irrigated lands of the 'Ād supported a comparatively dense population and added to their natural strength in the arts of peace and war. But the term used is perfectly general. They were a powerful people in their time. If they obeyed God and followed the law of rightecusness, they would be still more powerful, for "righteousness exalteth a nation."

1548. The argument of the Unbelievers is practically this: "We are not convinced by you; we don't want to be convinced; we think you are a liar,—or perhaps a fool!" (See next verse).

1549. See n. 1548 above. Continuing their argument, the Unbelievers make a show of making all charitable allowances for Hūd, but in reality cut him to the quick by bringing in their false gods. "To be quite polite," said they, "we will not say that you are exactly a liar! Perhaps you have been touched with imbecility! Ah yes! You rail against what you call our false gods! Some of them have paid you out, and made you a fool! Ha!ha!" This mokery is even worse than their other false accusations. For it sets up false gods against the One True God, even in dealing with Hūd. So Hūd replies, with spirit and indignation: "At least keep God's name out of your futile talk! You know as well as I do, that I worship the One True God! You pretend that your false gods can smite a true man of God! I accept the challenge. Scheme and plot against me as you may, all of you—you and your gods! See if you have any power! I ask for no quarter from you! My trust is in God!"

- 55. "Other gods as partners!
  So scheme (your worst) against me,
  All of you, and give me
  No respite. 1550
- 56. "I put my trust in God, My Lord and your Lord! There is not a moving Creature, but He hath Grasp of its fore-lock. 1551 Verily, it is my Lord That is on a straight Path. 1552
- 57. "If ye turn away,—
  I (at least) have conveyed
  The Message with which I
  Was sent to you. My Lord
  Will make another People
  To succeed you, and you
  Will not harm Him 1553
  In the least. For my Lord
  Hath care and watch
  Over all things,"
- 58. So when Our decree
  Issued, We saved Hūd
  And those who believed
  With him, by (special) Grace 1554
  From Ourselves: We saved them
  From a severe Penalty.
- 59. Such were the 'Ad People: They rejected the Signs

ەە-يىن دُۇنە قىكىنىڭۇنى جَرِمْيْعًا تَنْمَّ لَاتْنُظِرُونِ ۞

۵۰-اتِّى تَوَكَّلْتُ عَلَى اللهِ رَبِّى وَرَبِّكُمُّرُ مُّ مَاصِنَ دَابَهُ إِلَّاهُوَ الْحِنَّا بِنَاصِيَتِهَا \* اِنَّ رَبِّى عَلَى صِرَاطٍ مُّسْتَقِيْمٍ ۞

> ۵-فَإِنْ تُوَلُّواْ فَقُلُ ٱبْلَغُنْكُمُرُ مَّا ٱرْسِلْتُ بِهَ إِلَيْكُمُرُ وَيَسْتَخْلِفُ رَبِّنْ قَوْمًا غَيْرَكُمُ وَلَا تَضُرُّوْنَهُ شَيْعًا \* إِنَّ رَبِّنْ عَلَى كُلِّ شَيْءً حَفِيْظً إِنَّ رَبِّنْ عَلَى كُلِّ شَيْءً

٨٥-وَ لَتُنَاجَآءَ آمُرُنَا نَجَيْنَا هُوْدًا
 وَ الْنِينَ امْنُوا مَعَهُ بِرَحْمَةٍ مِنْاً
 وَ نَجَيْدُنهُ مُرِمِّنَ عَنَ ابِ غَلِيْظٍ ٥

٩٥-وُتِلُكَ عَادُّ مَا اللَّهِ عَلَيْتِ

<sup>1550.</sup> Cf. vii. 195 and n. 1168.

<sup>1551.</sup> Grasp of the fore-lock: an Arabic idiom, referring to a horse's fore-lock. The man who grasps it has complete power over the horse, and for the horse the fore-lock is as it were the crown of his beauty, the sum of his power of self-assertion. So God's power over all creatures is unlimited and no one can withstand His decree. Cf. xcvi. 15-16.

<sup>1552.</sup> That is, the standard of all virtue and righteousness is in the Will of God, the Universal Will that controls all things in goodness and justice. You are on a crooked Path. God's Path is a straight Path.

<sup>1553.</sup> Hūd was dealing with a people of pride and obstinate rebellion. He tells them that their conduct will only recoil on themselves. It can do no harm to God or in any way frustrate the beneficent Plan of God. He will only put some other people in their place to carry out His Plan. That Plan is referred to in the next sentence as "care and watch" over all his Creation.

<sup>1554.</sup> A few just men might suffer for the iniquities of the many. But God's Plan is perfect and saves His own by special Grace, if they have Faith and Trust in Him.

Of their Lord and Cherisher; Disobeyed His Apostles; And followed the command Of every powerful, obstinate Transgressor. 1555

60. And they were pursued
By a Curse in this Life,—
And on the Day of Judgment.
Ah! Behold! For the 'Ād
Rejected their Lord and Cherisher!
Ah! Behold! Removed (from sight)
Were 'Ād the People of Hūd!

Section 6.

61. To the Thamud People
(We sent) Salih, one
Of their own brethren. 1558
He said: "Oh my People!
Worship God: ye have
No other God but Him.
It is He Who hath produced you 1557
From the earth and settled you
Therein: then ask forgivesness
Of Him, and turn to Him
(In repentance): for my Lord
Is (always) near, ready
To answer."

62. They said: "Oh Sālih! Thou hast been of us!—

رَبِّهِ مَ وَعَصُوْا رُسُلَهُ وَ اَتَّبَعُوْا اَمْرَكُلِّ جَبَّادٍ عَنِيْدٍ ۞

٧-وَأُتُبِعُوْا فِي هَٰنِهِ اللَّهُ نَيَا لَعُنَكَ وَيَوْمُ الْقِيْمُةِ \* وَيَوْمُ الْقِيْمُةِ \* اَلَا اِنَّ عَادًا كَفَرُوْا رَبَّهُمُ مُّ اَلَا بُعْكَ الِعَادِ قَوْمِ هُوْدٍ أَ

يع

٢٢- قَالُوا يَطْلِحُ قَالَ كُنْتَ فِيْنَا

1555. Instead of following the beneficent Lord who cherished them, they followed every rebel against God's Law, if he only obtained a little power to dazzle them.

1556. The story of Sālih and the Thamūd people has been told from another point of view in vii. 73-79. The difference in the point of view there and here is the same as in the story of Hūd: see n. 1545 to xi. 50. Note how the story now is the same, and yet new points and details are brought out to illustrate each new argument. Note also, how the besetting sin of the 'Ād—pride and obstinacy—is distinguished from the besetting sin of the Thamūd—the oppression of the poor, as illustrated by the test case and symbol of the She-camel: see n. 1044 to vii. 73. All sin is in a sense pride and rebellion; yet sins take particular hues in different circumstances, and these colours are brought out as in a most artistically painted picture—with the greatest economy of words and the most piercing analysis of motives. For the locality and history of the Thamūd see n. 1043 to vii. 73.

1557. For Anshaa as a process of creation see n. 923 to vi. 98 and the further references given there. As to his body, man has been produced from earth or clay, and his settlement on earth 18 a fact of his material existence. Therefore we must conform to all the laws of our physical being, in order that through our life on this earth we may develop that higher Life which belongs to the other part of our being, our spiritual heritage. Through the use we make of our health, of our tilth, of our patsures, of material facts of all kinds, will develop our moral and spiritual nature.

A centre of our hopes 1558
Hitherto! Dost thou (now)
Forbid us the worship
Of what our fathers worshipped?
But we are really
In suspicious (disquieting)
Doubt as to that to which
Thou invitest us."

- 63. He said: "Oh my people!
  Do ye see?—If I have
  A Clear (Sign) from my Lord
  And He hath sent Mercy
  Unto me from Himself,—who 1659
  Then can help me
  Against God if I were
  To disobey Him? What
  Then would ye add
  To my (portion) but perdition?
- 64. "And oh my people!
  This she-camel is
  A symbol to you: 1560
  Leave her to feed
  On God's (free) earth,
  And inflict no harm
  On her, or a swift Penalty
  Will seize you!"
- 65. But they did ham-string her.
  So he said: "Enjoy yourselves
  In your homes for three days: 1561
  (Then will be your ruin):

مُرْجُوًّا قَبُلَ هِنَآ اَتُنْهُ سَاً اَنْ تَعْبُلُ مَا يَعْبُلُ ابَا وُنَا وَ إِنَّنَا لَفِي شَكِّ مِّمَّا تَنُعُونَا الْيُهِ مُرِيْبٍ ۞

٣٣- قَالَ يَغْوُمِ اَرَءَيُ تَحُرُ اِنْ كُنْتُ عَلَى بَيِّنَةٍ مِّنْ رَبِّى وَاتَّسْنِى مِنْ هُ رَحْمَةً فَكُنْ يَنْصُرُ نِيْ مِنَ اللهِ إِنْ عَصَيْتُهُ \* فَكُنْ يَنْصُرُ نِيْ مِنَ اللهِ إِنْ عَصَيْتُهُ \* فَكَا تَزِيْ كُوْنَنِيْ غَيْرَ تَعْشِيدٍ ۞

٣٠- وَيْقَوْمِ هَانِهُ نَاقَةُ اللهِ لَكُمُرُ إِيَّةً فَنَارُوْهَا ثَا كُلُ فِيَ اَرْضِ اللهِ وَلَا تَسَتُّوُهَا بِسُوْءٍ وَيَا نُحُنَّكُمُ عَنَابِ قَرِيْبٌ ٥ وَيَأْخُنَ كُمُ عَنَابِ قَرِيْبٌ ٥

ە- نَعَقَرُوْهَا فَقَالَ تَمَتَّعُوا فِيُ دَارِكُهُ ثَلَاثَةَ اَبَّامِرٌ

<sup>1578.</sup> Salih's life with his people had been so righteous (like that of al-Amin in later times) that he might have been chosen leader or king if he had only conformed to their superstitions and supported their sins. But he was born for a higher mission—that of a preacher of truth and righteousness and an ardent opponent of selfish privilege and a champion of the rights of humanity on God's free earth by the symbol of the she-camel: see n. 1044 to vii. 73.

<sup>1559. &</sup>quot;God has been good to me and bestowed on me His light and the inestimable privilege of carrying His mission to you. Don't you see that if I fail to carry out his mission, I shall have to answer before Him? Who can help me in that case? The only thing which you can add to my misfortunes would be total perdition in the spiritual world."

<sup>1560.</sup> Salih does not merely take up negative attitude. He puts forward the she-camel as a Symbol: see n. 1044 to vii. 73. "Give up your selfish monopoly. Make God's gifts on this free earth available to all. Give the poor their rights, including grazing rights on common lands. Show your penitence and your new attitude by leaving this she-camel to graze freely. She is a Symbol, and therefore sacred to you." But their only reply was to defy the appeal and ham-string the camel. And so they went the way of all sinners- to total perdition.

<sup>1561.</sup> Just three days' time for further thought and repentance? But they paid no heed. A terrible earthquake came by night, preceded by a mighty rumbling blast (probably volcanic), such as is well-known in earthquake areas. It came by night and buried them in their own fortress homes, which they thought such places of security! The morning found them lying on their faces hidden from the light. How the mighty were brought low.

There is a promise Not to be belied!"

- 66. When Our Decree issued,
  We saved Ṣāliḥ and those
  Who believed with him,
  By (special) Grace from
  Ourselves—1562
  And from the Ignominy
  Of that Day. For thy Lord—
  He is the Strong One, and Able
  To enforce His Will.
- 67. The (mighty) Blast 1763 overtook The wrong-doers, and they Lay prostrate in their homes Before the morning,—
- 68. As if they had never
  Dwelt and flourished there.
  Ah! Behold! For the Thamud
  Rejected their Lord and Cherisher!
  Ah! Behold! Removed
  (From sight) were the Thamud! 1564

ذلك وَعْلَ غَيْرُ مَكُنُ وْبٍ ٥

٢٠- فَلَتَا جَآءُ أَمْرُنَا نَجَّيْنَا صَلِكَا وَالَّذِيْنَ أَمَنُواْ مَعَهُ بِرَحْمَةٍ مِثَّا وَمِنَ خِزُى يَوْمِينٍ إِنَّ رَبِّكَ هُوَالْقَوِئُ الْعَزِيْزُ إِنَّ رَبِّكَ هُوَالْقَوِئُ الْعَزِيْزُ

٢٠- وَ أَخَنَ الْإِنِيْنَ ظَلَمُواالصَّيْحَاةُ فَاصْبَعُوْا فِي دِيَارِهِمْ جُوْمِيْنَ ۞

> ٨٠-كَانُ لَّـُوْيَغُـُنُوْا فِيهَا ۚ ٱلاَ إِنَّ ثَـُنُوُدَا كَفَرُوْا رَبِّكُهُمُ ۗ ٱلاَ بُغْدًا لِثَنْمُؤُدَ ۚ

C. 107.—When the angels, on a mission to Sodom (xi. 69-95.) And Gomorrah, Cities of the Plain,
Passed by Abraham, he entertained them
And received from them the Good News
Of the line of Prophets to spring from his loins.
He tried, in his goodness of heart, to intercede
For the wicked Cities, but they were steeped
In Sin and past all hope of repentance.
Lüt preached to them, but they flouted him
And went to their fate, as also did Midian
The People of Shu'aib who destroyed their commerce
By fraudulent dealings and love of brute force.
Marvellous are God's Mercies, and strange
Are the ways of ungrateful man!

SECTION 7.

69. There came Our Messengers To Abraham with glad tidings.

٩- وَلَقُلُ جَاءَتُ رُسُلُنَا [ابْرْهِيْمَ بِالْبُشِّرَى

1562. Cf. xi. 58 above and n. 1554. For 'Aziz, see n. 2818 to xxii. 40.

1563. Cf. vii. 78 and n. 1047, -also n. 1561 above.

1564. Cf. xi. 60 above.

They said, "Peace!" He answered, "Peace!" and hastened To entertain them
With a roasted calf. 1565

- 70. But when he saw
  Their hands went not
  Towards the (meal), he felt
  Some mistrust of them,
  And conceived a fear of them. 1565-A
  They said: "Fear not
  We have been sent
  Against the people of Lūt." 1566
- 71. And his wife was standing (There), and she laughed: 1 67 But We gave her Glad tidings of Isaac, And after him, of Jacob.

قَالُوُا سَلْمًا ۚ قَالَ سَلَمُ فَمَا لِبَثَ أَنْ جَاءَ بِعِجْرِل حَنِيْنٍ ۞

٠٠-فَلَتَارَآ آيَن يَهُمُ لَا نَصِلُ اِلْيَهِ نَكِرَهُمُ وَآوُجُسَ مِنْهُمْ خِيْفَةً \* قَالُوۡا لَا تَخَفُ إِنَّاۤ ٱرۡسِلۡنَآ اِلَى قَوۡمِ لُوۡطٍ ۚ

> ١٠-وَاهْرَاتُهُ قَائِمُهُ ۚ فَضَعِيكَتُ فَكِشَرُنْهَا بِإِسْعَقَ ۚ وَمِنْ وَرَاءَ إِسْعَقَ يَعْقُوْبَ ○

1565. According to the sequence of Sura vii the next reference should be to the story of Lüt and that story commences at vi 77 below, but it is introduced by a brief reference of an episode in the life of his uncle Abraham, from whose seed sprang the peoples to whom Moses, Jesus, and Muhammad Mustafa were sent with the major Revelations. Abraham had by this time passed through the fire of persecutions in the Mesopotamian valleys, he had left behind him the ancestral idolatry of Ur of the Chaldees he had been tried and he had triumphed over the persecutions of Nimrüd, he had now taken up his residence in Canaan, from mhich his nephew Lot (Lūt) was called to preach to the wicked Cities of the Plain east of the Dead Sea which is itself called Bahr Lüt. Thus prepared and sanctified, he was now ready to receive the Message that he was chosen to be the progenitor of a great line of Prophets, and that Message is now referred to

Can we localise Nimrūd? If local tradition in place-names can be relied upon, this king must have ruled over the tract which includes the modern Nimrūd, on the Tigris, about twenty miles south of Mosul This is the site of Assyrian ruins of great interest, but the rise of Assyria as an Empire was of course much later than the time of Abraham The Assyrian city was called Kalakh (or Calah) and archæological excavations carried out there have yielded valuable results, which are however irrelevant for our Commentary

1565-A With oriental hospitality Abraham received the strangers with a salutation of Peace, and immediately placed before them a sumptuous meal of roasted calf. The strangers were embarrassed. They were angels and did not eat. If hospitility i refused in the East, it means that those who refuse it meditate no good to the would-be host. Abraham therefore had a feeling of mistrust and fear in his mind, which the strangers at once set at rest by saying that their mission was in the first place to help Lūt as a warner to the Cities of the Plain. But in the second place they had good news for Abraham, he was to be the father of great peoples.

1566 The people of Lut means the people to whom Lut was sent on his mission of warning,

the people of the wicked Cities of the Plain, Sodom and Gomorrah

1567 The narrative is very concise, and most of the details are taken for granted. We may suppose that the angels gave the news first to Abraham, who was already, according to Baidhāwi, 120 years of age, and his wife Sarah was not far short of 100 She was probably screened according to oriental custom. She could hardly believe the news. In her scepticism (some say in her 107) she laughed. But the news was formally communicated to her that she was to be the mother of Isaac, and through Isaac, the grandmother of Jacob. Jacob was to be a fruitful tree, with his twelve sons. But hitherto Abraham had had no son, and Sarah was past the age of child-bearing. 'How could it be?'" she thought

- 72. She said: "Alas for me! 1568
  Shall I bear a child,
  Seeing I am an old woman,
  And my husband here
  Is an old man?
  That would indeed
  Be a wonderful thing!"
- 73. They said: "Dost thou Wonder at God's decree? The grace of God And His blessings on you, Oh ye people of thehouse! 1569 For He is indeed Worthy of all praise, Full of all glory!" 1570
- 47. Then fear had passed
  From (the mind of) Abraham
  And the glad tidings 1571
  Had reached him, he
  Began to plead with Us
  For Lūt's people.
- 75. For Abraham was, Without doubt, forbearing (Of faults), compassionate, And given to look to God. 1672
- 76. Oh Abraham! Seek not this.
  The decree of thy Lord
  Hath gone forth: for them
  There cometh a Penalty

44-قَالَتْ يُونِيُلَتَى ءَالِنُ وَآنَا عَجُوْرُ وَهٰنَ ابَعْلَ شَيْنِيًا " اِنْ هٰنَ الشَّيْءُ عَجِيْبُ ۞

٣٥- قَالُوَّا ٱلْعُجْبِيْنُ مِنْ آَمْرِ اللهِ رَحْمَتُ اللهِ وَبُرُّكْتُهُ عَلَيْكُمْ اَهْلَ الْبَيْتِ \* اِنَّهُ حَبِيْلٌ جِجِيْلُ ۞

٣- فَلَتَا ذَهَبَ عَن إِبْرْهِيْمَ الرَّوْعُ
 وَجَاءَتُهُ الْبُشْرِى
 يُجَادِلْنَا فِى قَوْمِ لُوْطٍ ٥

٥٤-إنَّ إِبْرُهِ يَمَرُلَحَ لِمُنْ اَوَّاهُ مُنِيْبُ ٥

23-يَالِبُوهِ نِيمُ ٱعْرِضُ عَنْ هٰنَا ۚ إِنَّهُ قَلَ جَاءَ ٱمْرُرَبِكَ ۚ وَإِنَّهُ مُراتِيْهِ مُرَعَنَابٌ

1569. Ahl-ul-bait = people of the house, a polite form of addressing the wife and members of the family. Blessings are here invoked on the whole family.

1570. This little episode of Abraham's life comes in fitly as one of the illustrations of God's wounderful providence in His dealing with man. Abraham had had a tussle with his father on behalf of Truth and Unity (vi. 74); he had passed through the fire of remptation unscathed (xxi. 68-69); he had travelled to far countries, and was now ready to receive his great mission as the fountain-head of apostles in his old age. Humanly speaking it seemed impossible that he should have a son at his age, and yet it came to pass and became a corner-stone of sacred history.

1571. Glad tidings: not only that he was to have a son, but that he was to be a fountain-head of apostles. So he now begins to plead at once for the sinful people to whom Lot was sent as a warner.

1572. Like Muştafā, Abraham had the e qualities in a pre-eminent decree, which are here mentioned: (1) he was long-suffering with other people's faults; (2) his sympathies and compassion were very wide; and (3) for every difficulty or trouble he turned to God and sought Him in prayer.

<sup>1568.</sup> This is as much a sigh of past regrets as of future wistfulness!

That cannot be turned back ! 1678

- 77. Then Our Messengers
  Came to Lūt, he was
  Grieved on their account
  And felt himself powerless
  (To protect) them. He said:
  "This is a distressful day." 1574
- 78. And his people came
  Rushing towards him,
  And they had been long
  In the habit of practising
  Abominations. He said:
  "Oh my people! Here are
  My daughters: they are purer
  For you (if ye marry)! 1575
  Now fear God, and cover me not
  With shame about my guests!
  Is there not among you
  A single right-minded man?"
- 79. They said: "Well dost thou Know we have no need Of thy daughters: indeed Thou knowest quite well What we want!"
- 80. He said: "Would that I Had power to suppress you

غَيْرُ مُرْدُودٍ ٥

٤٤-وَلَتُنَاجَآءَتُ رُسُلُنَا لَوُطًا سِنَىءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَ قَالَ هٰذَا يَوْمُرَّ عَصِيْبٌ ۞

٥٠- وَجَاءَةُ قَوْمُهُ يُهُرَعُوْنَ إِلَيْهُ وَمِنْ قَبْلُ كَانُوا يَعْمُلُونَ السَّيَانِيِّ قَالَ يَقَوْمِ هَوُ لَا إِبْنَاتِيُ هُنَّ اَطُهُرُلَكُمْ فَاتَّقُوا الله وَلا تُغُزُونِ فِي ضَيْغِيْ \* وَلا تُغُزُونِ فِي ضَيْغِيْ \* الكِيْسَ مِنْكُمْ رَجُلُّ رَشِيْنُ ۞

٩٠- تَالُوْالْقَانَ عَلِمْتَ مَالَنَا فِن بَنْتِكَ مِن حَقّ تَ
 وَ إِنَّكَ لَتَعُلَمُ مَا ثُرِيْلُ ۞
 ٠٨- قَالَ لَوُ أَنَّ لِي بِكُمْ قُوَّةً

1573. This is a sort of prophetic apostrophe. All your care and sympathy are useless, oh Abraham! All your warning, oh Lūţ, will be unheeded! Alas! they are so deep in sin that nothing will reclaim them! This is illustrated in verse 79 below. And now we proceed to Lūţ and how he was dealt with by the wicked.

1574. The story of Lot, as referred to in vii. 80-84 laid emphasis on the rejection of Lot's mission by men who practised unnatural abominations. See n. 1049 to vii. 80 Here the emphasis is laid on God's dealings with men—in mercy for true spiritual service and in righteous wrath and punishment for those who defy the laws of nature established by Him;—also on men's dealings with each other and the contrast between the righteous and the wicked who respect no laws human or divine.

1575. The Biblical narrative suggests that the daughters were married and their husbands were close by (Gen. xix. 14) and that these same daughters afterwards committed incest with their father and had children by him (Gen. xix. 31). The holy Qur-ān nowhere suggests such abominations. Some Commentators suggest that "my daughters" in the mouth of a venerable man like Lūṭ, the father of his people, may mean any young girls of those Towns. "My son" (waladi) is still a common mode of address in Arabic-seaking countries when an elderly man addresses a young man.

Or that I could betake Myself to some powerful support." 1678

81. (The Messengers) said: "Oh Lūṭ!,
We are Messengers from thy
Lord!

By no means shall they
Reach thee! Now travel
With thy family while yet
A part of the night remains,
And let not any of you
Look back: but thy wife 1577
(Will remain behind):
To her will happen
What happens to the people.
Morning is their time appointed:
Is not the morning nigh?"

- 82. When Our decree issued,
  We turned (the cities)
  Upside down, and rained down
  On them brimstones 1,78
  Hard as baked clay, 1,79
  Spread, layer on layer,—
- 83. Marked as from thy Lord: 1580

اَوْ اَدِئَ اللَّ وُكُنِّ شَكِيبٍ

اله-قَالُوَا يَلُوُطُ إِنَّا رُسُلُ رَبِكَ لَنَ يَصِلُوَا إِلَيْكَ فَاسُرِ بِأَهْلِكَ بِقِطْعِ مِّنَ الْيُلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدُّ إِلَّا الْمُرَاتَكُ \* إِنَّا مُصِيْبُهُا مَا آصَابُهُ مُ \* إِنَّ مَوْعِنَ هُمُ الصَّبُحُ \* إِنَّ مَوْعِنَ هُمُ الصَّبُحُ \*

مه-فَلَتَا جَاءُ آمَرُنَا جَعَلْنَا عَالِيهَا سَافِلَهَا وَ ٱمْطَرُنَا عَلَيْهَا جَارَةً مِّنْ سِجِّيْلِ لَا مَنْضُوْدٍ ف مه-مُسَوَّمَةً عِنْكَ رَبِّكِ \*

1576 Lot seemed helpless in the situation in which he found himself,—alone against a rabble of people inflamed with evil passions. He wished he had had the strength to suppress them himself or had had some powerful support to lean on! But the powerful support was there, though he had not realised it till then. It was the support of God. His guests were not ordinary men, but Angels who had come to test the people before they inflicted the punishment. They now declared themselves, and gave him directions to get away before the morning, when the punishment would descend on the doomed Cities of the Plain.

1577. Even in Lot's household was one who detracted from the harmony of the family. She was disobedient to her husband, and he was here obeying God's Command. She looked back and shared the fate of the wicked inhabitants of the Citics of the Plain: see also lxvi. 10. The Biblical narrative suggests that she was turned into a pillar of salt (Gen. xix. 26).

1578. Cf. vii. 84 and n. 1052

1579. Sijjil, a Persian word Arabicised, from Sang-o-gil, or Sang-i-gil, stone and clay, or hard as baked clay, according to the Qamūs Sodom and Gomorrah were in a tract of hard, caky, sulphurous soil, to which this description well applies. Cf. 11. 33, where the words are "stones of clay" (hijarat min sijjil) in connection with the same incident. On the other hand, in cv. 4, the word sijjil is used for pellets of hard-backed clay in connection with Abraha and the Companions of the Elephant.

1580. If we take the words literally, they would mean that the showers of brimstones were marked with the destiny of the wicked as declared by God. But would it not be better to take them figuratively, to mean that the shower of brimstones was especially appointed in God's Decree of Plan to mark the punishment for the crimes of Sodom and Gomorrah?

Nor are they 1581 ever far From those who do wrong!

# وَمَا هِي مِنَ الطُّلِمِينَ بِبَعِيْدٍ خُ

#### SECTION 8.

(We sent) Shu'aib, one
Of their own brethren: he said:
"Oh my people! worship God:
Ye have no other god
But Him. And give not
Short measure or weight:
I see you in prosperity, 1588
But I fear for you
The Penalty of a Day
That will compass (you) all round.

مه- والى من بن اخاهم شعبباً قال يقوم الى من بن اخاهم شعبباً قال يقوم اعبئ والله مالكؤمن إله عندة ولا تنفق والبكيال والبيئزان النفق البكيال والبيئزان والمن المناف علبكؤ عن البيئال والبيئوم في يقوم أو فوا البكيال والبيئال والبيئان الشياء هم والقوسط وكل تنبغ سُوا الناس الشياء هم والقوسط وكل تنبغ سُوا الناس الشياء هم

85. "And oh my people! give
Just measure and weight,
Nor withhold from the people
The things that are their due: 1584
Commit not evil in the land
With intent to do mischief.

h is left you مربقیّت الله خَارُ لگرُدُ مُ

86. "That which is left you By God is best for you, 1383

1581. They: Arabic, hiya: some Commentators take the pronoun to refer to the wicked cities so destroyed: the meaning then would be: those wicked cities were not so different from other cities that do wrong, for they would all suffer similar punishment! Perhaps it would be better to refer "they" to the stones of punishment by a metonymy for "punishment": 'punishment would not be far from any people that did wrong'.

1582. Cf. vii 85-93. The location of Madyan is explained in n. 1053 to vii. 85 and the chronological place of Shu'aib in n. 106+ to vii. 93. The point of the reference here is different from that in S. vii. Here the emphasis is on God's dealings with men and men's crooked and obstinate ways: there the emphasis was rather on their treatment of their Prophet, thus throwing light on some of the sins of the Meccans in later times.

1583. The Midianites were a commercial people, and their besetting sin was commercial selfishness and fraudulent dealings in weights and measures. Their Prophet tells them that that is the surest way to cut short their "prosperity," both in the material and the spiritual sense. When the Day of Judgment comes, it will search out their dealings through and through: "it will compass them all round," and they will not be able to escape then, however much they may conceal their frauds in this world

1584. Both Plato and Aristotle define Justice as the virtue which gives every one his due. From this point of view Justice becomes the master virtue, and includes most other virtues. It was the lack of this that ruined the Midianites. Their selfishness was "intent on mischief," i.e., spoiling other people's business by not giving them their just dues.

1585. God's Law does not require that a man should deprive himself of the things that are necessary for his own well-being and development. If he follows God's Law, what is left him after he renders to others their just dues will be not only enough, but will be the best possible provision for his own physical and spiritual growth. Even the kindness and consideration which God's Law inculcates are in the best interests of the man's own soul. But of course the kindness and consideration must be spontaneous. It must flow from the man's own will, and cannot be forced on him by the Teachers who come from God to show him the way.

If ye (but) believed! But I am not set Over you to keep watch!"

- 87. They said: "Oh Shu'aib!
  Does thy (religion of) prayer
  Command thee that we
  Leave off the worship which
  Our fathers practised, or
  That we leave off doing
  What we like with our property? 1586
  Truely, thou art the one
  That forbeareth with faults
  And is right-minded! 1387
- 88. He said: "Oh my people!
  See ye whether I have
  A Clear (Sign) from my Lord,
  And He hath given me
  Sustenance (pure and) good 1588
  As from Himself? I wish not,
  In opposition to you, to do
  That which I forbid you to do.
  I only desire (your) betterment
  To the best of my power;
  And my success (in my task)
  Can only come from God.
  In Him I trust,
  And unto Him I look.

اَنْ كُنْنُمُ مُّؤُمِنِيْنَ أَ وَمَآانَا عَلَيْكُمُ رِبَحَفِيئِ أَ عَمَانَا عَلَيْكُمُ رِبَحَفِيئِ أَصَلُونُكَ تَأْمُرُكَ آَنُ تَتَرُكَ مَا يَعُبُّلُ أَبَا وُنَآ وَانَ تَكْفُكُ إِنَّا مَا نَشَوُّا أَمُوالِنَا مَا نَشَوُّا أَ الْكَ لَانْتَ الْحَلْمُ الاَشْنُدُ وَالْأَشْنُدُ

مه-قال يقوم آرء يُنتُمُ إِنْ كُنتُ على بَيِّنَةٍ مِّنْ رُبِّى وَرَزَقَنِي مِنْهُ رِزُقًا حَسَمًا \* وَمَا آرِيُنُ آنُ أَخَالِفُكُمُ إِلَى مَا آنَهُلَكُمُ عَنْهُ إِنْ أُرِينُ اللّا الْإِصْلَاحَ مَا اسْتَطَعُتْ وَمَا تَوْفِيْةِ فِي إِلّا بِاللّهِ \* عَلَيْهِ تَوَكِّلُتُ وَ إِلَيْهِ أَنِيْبُ ٥

89. "And oh my people!

Let not my dissent (from you) 1589

٩٩ - وَ يَقُوْمِ لَا يَجْرِمَنَّكُمْ

<sup>1586.</sup> It is the way of selfish and material-minded people (1) to scoff at spiritual things like prayer and worship and (2) to hug their own property rights as if there were not other rights even greater than those of property!

<sup>1587.</sup> They grow sarcastic against Shu'aib. In effect they say: "You are a fine man! You teach us that we must be kind and forbearing with other people's faults, and now get at what you call our sins! You think you are the only right-minded man!"

<sup>1588.</sup> Shu'aib's answer is gentle and persuasive. First, he would ask them not to fly into a passion but satisfy themselves that he had a mission from God, and was working in the discharge of his mission: he was not merely finding fault with them. Secondly, though he was a poor man, he asked them to note that he was happy and comfortable: God had given him good sustenance, material and spiritual, as from Himself, though he did not resort to the sort of tricks which they considered necessary for their prosperity. Thirdly, if he forbade them anything he wished to apply the same standards to himself. Fourthly, all the advice which he is giving them is for their own good, which he desires to advance to the utmost of his powers. Fifthly, he is humble for himself; he would not set himself up to be their teacher or guide, or expect to be obeyed; the success of any of his efforts on their behalf must come from God's grace; will they not therefore turn to God, so that God's grace can heal them?

<sup>1589.</sup> Finally, Shu'aib appeals to them as man to man. "Because I differ from you, do not think I do not love you or feel for you. Let it not drive you into obstinacy and sin. I see things that you do not. My vision takes in the fate of previous generations who sinned and perished on account of their sins. Turn therefore to God in repentance."

Cause you to sin, Lest ye suffer A fate similar to that Of the people of Noah Or of Hūd or of Ṣāliḥ, Nor are the people of Lūṭ Far off from you! 1590

- 90. "But ask forgiveness
  Of your Lord, and turn
  Unto Him (in repentance):
  For my Lord is indeed
  Full of mercy and loving-kindness."
- 91. They said: "Oh Shu'aib! Much of what thou sayest We do not understand! 1591 In fact among us we see That thou hast no strength! Were it not for thy family, We should certainly Have stoned thee! For thou hast among us No great position!" 1592
- 92. He said: "Oh my people!
  Is then my family
  Of more consideration with you
  Than God? For ye cast Him
  Away behind your backs
  (With contempt). But verily
  My Lord encompasseth
  On all sides
  All that ye do! 1593
- 93. "And oh my people! Do whatever ye can:

شِعْاقَ آنُ يُصِيبُكُمُ مِّثُلُ مَا آصَابَ قَوْمَ نُوْرِ آوْقَوْمَ هُوْدٍ آوْقَوْمَ طَلِحٍ \* وَمَا قَوْمُ لُوْطٍ مِنْكُمْ بِبَعِيْدٍ ٥ ٩- وَاسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْا الْكِيهِ الْآَنْ رَبِّيْ رَحِيْمُ وَدُوْدٌ ٥ الآنَ رَبِّيْ رَحِيْمُ وَدُودٌ ٥ كَثِيرًا مِّمَا اللَّهُ عَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَا اللَّهُ وَلَيْنَا ضَعِيْفًا \* وَإِنَّا لَكُولِكَ فِينَنَا ضَعِيْفًا \* وَكُولُا رَهُطُكَ لَرَجَمُنْكَ مُنْكَ وَمَا آنَتُ عَلَيْنَا بِعَرِيْنِ

٩٠- قَالَ يَغَوُمِ اَرَهُ طِئَ اعَرُّ عَلَيْكُمُ مِّنَ اللهِ وَاتَّخُنُ ثُنُوْهُ وَرَاءُكُمْ ظِهْرِيًا إِنَّ رَبِّى بِمَا نَعْمَلُوْنَ مُحِيْظُ ٥

٩٠- وَيْقُوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْرُ

<sup>1590.</sup> The generation of Lūt was not far off from the generation of Shu'aib chronologically if Shu'aib was only in the fourth generation from Abraham (see n. 1064 to vii. 93). Nor was its habitat geographically far from that of Shu'aib, as the Midianites wandered about from Sinai Peninsula to the Jordan valley (see n. 1053 to vii. 85).

<sup>1591.</sup> Spiritual things are easy to understand if we bring the right mind to them. But those who are contemptuous of them deliberately shut their eyes to God's Signs, and then pretend in their superior arrogance that they are 'quite beyond them'!

<sup>1592.</sup> What they do understand is brute strength. They practically say: "Don't you see that we have all the power and influence, and you, Shu'aib, are only a poor Teacher? We could stone you or imprison you or do what we like with you! Thank us for our kindness that we spare you-for the sake of your family. It is more than you yourself deserve!"

I will do (my part): 1594 Soon will ye know Who it is on whom Descends the Penalty Of ignominy, and who Is a liar! And watch ye! For I too am watching With you!" 1395

- 94. When Our decree issued. We saved Shu'aib and those Who believed with him, By (special) Mercy from Ourselves: 1596 But the (mighty) Blast did seize The wrong-doers, and they Lay prostrate in their homes By the morning,—
- 95. As if they had never Dwelt and flourished there! 1597 Ah! Behold! How the Madyan Were removed (from sight) As were removed the Thamud!

٩٠ وَلَتَّا جَآءَ أَمْرُنَا نَجَّنُنَا شُعُ والذبين امنوامعه

C. 108.—How the arrogant Pharaoh misled his people (xi. 96-123.) In resisting God's Message through Moses! Thus did they ruin themselves! It was they Who wronged themselves; for God is ever kind And His punishments are just. All men Will be brought to His Judgment-seat, and the good Will be rewarded with bliss as the evil Will be consigned to misery. Eschew evil: Stand firm in righteousness; be not immersed In the lusts of this world. Learn from the stories Of the past, and seek the Lord's Mercy: Trust Him and serve and praise Him for ever!

540

1594. Cf. vi. 135 and n. 957.

1595. If the wicked will continue to blaspheme and mock, what can the godly say but this?--"Watch and wait! God's Plan works without fail! I have faith, and I too will watch with you for its fulfilment." Cf. x. 102, and n. 1484.

<sup>&</sup>lt;sup>15</sup>96. Cf. xi. 66 and xi. 58, n. 1554.

<sup>1597.</sup> Cf. xi. 67-68. The blast was probably the tremendous noise which accompanies volcanic eruptions.

## SECTION 9.

- 96. Ind we sent Moses, 1508
  With our Clear (signs)
  And an authority manifest,
- 97. Unto Pharaoh and his Ghiefs:
  But they followed the
  command 1599
  Of Pharaoh, and the command
  Of Pharaoh was no right (guide).
- 98. He will go before his people
  On the Day of Judgment,
  And lead them into the Fire
  (As cattle are led to water): 1600
  But woeful indeed will be
  This leading (and) the place led to!
- 99. And they are followed
  By a curse in this (life)
  And on the Day of Judgment:
  And woeful is the gift
  Which shall be given
  (Unto them)!
- 100. These are some of the stories
  Of communities, which We
  Relate unto thee: of them
  Some are standing, 1801 and some

٩٦- وَ لَقَانُ أَرْسَلُنَا مُوْلِى بِالْبِيْنَا وَسُلُطِنِ مُّبِيْنِ ۞ ٩- إلى فِرْعَوْنَ وَمَلَائِهٖ فَاتَّبُعُوْا اَمْرُ فِرْعَوْنَ ۚ وَمَا اَمْرُ فِهْعَوْنَ بِرَشِيْدٍ۞

> ٩٠- يَقُلُ مُ فَوْمَكَ يُوْمُ الْقِياعَةِ فَاوُرُدَهُمُ النَّارُ \* وَبِنْسُ الْوِرْدُ الْمَوْرُوْدُ ۞

> ٩٩- وَٱتَٰبِعُوا فِى هٰذِهٖ لَعُنَكَ الْكَوْمُ الْقِلْجَةِ "
>  وَيُومُ الْقِلْجَةِ "
>  بِشْنَ الرِّفْدُ الْمَرْفُودُ ۞

١٠٠- ذلك مِنْ أَنْبَاءِ الْقُرٰى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِحٌ

1598. The story of Moses and Pharaoh is referred to in many places in the Qur-ān, each in connection with some special point to be illustrated. Here the point is that God's dealings with man are in all things and at all times just. But man falls under false leadership by deliberate choice and perishes along with his false leaders accordingly. In exercise of the intelligence and choice given him, man should be particularly careful to understand his own responsibilities and to profit from God's Signs, so as to attain to God's Mercy and blessings.

1599 Pharaoh is the type of the arrogant, selfish, and false leader, who poses as a power in rivalry with that of God. Such an attitude seems to attract unregenerate humanity, which falls a willing victim, in spite of the teaching and warning given by the men of God and the many moral and spiritual forces that beckon man towards God's Grace.

1600. Arwada=to lead, as cattle, down to their watering place. The metaphor is apt. The true herdsman is trusted by his normal flock, and he leads them in the heat of the day down to pleasant and cool watering places in order that they may slake their thirst and be happy. The false leader does the opposite: he takes them down to the fire of eternal misery! And yet men sin against their own intelligence, and follow the false leader like cattle without intelligence!

1601. Some are standing: like corn, which is ready to be reaped. Among the communities which remained was, and is, Egypt, although the Pharach and his wicked people have been swept away. The simile of standing corn also suggests that at no time can any town or community expect permanency, except in the Law of the Lord.

Have been mown down (By the sickle of time). 1802

101. It was not We that wronged them:

They wronged their own souls:
The desties, other than God,
Whom they invoked, profited
them

No whit when there issued The decree of thy Lord: 1608 Nor did they add aught (To their lot) but perdition!

- 102. Such is the chastisement
  Of thy Lord when He chastises
  Communities in the midst of
  Their wrong: grievous, indeed,
  And severe is His chastisement.
- 103. In that is a Sign
  For those who fear
  The Penalty of the Hereafter:
  That is a Day for which mankind
  Will be gathered together:
  That will be a Day
  Of Testimony. 1804
- 104. Not shall We delay it But for a term appointed.
- 105. The day it arrives,
  No soul shall speak 1603

وْحَصِيْدٌ٥

ا- وَ مَا ظَلَمْنَهُمُ وَلَكِنَ ظَلَمُوا اَنْفُسَهُمُ
 فَكَا اَغْنَتُ عَنْهُمْ اللهَّهُمُ الكَتِي فَكَا اللهِ مِنْ اللهِ مَنْ اللهِ مِنْ اللهِ مَنْ اللهِ مِنْ اللهِ مُنْ اللهِ مُنْ اللهِ مِنْ اللهِ مُنْ اللهِ مِنْ اللهِ مِنْ اللهِ مُنْ اللهِ مِنْ اللهِ مُنْ اللهِ مِنْ اللهِي اللهِ مِنْ اللهِ مِنْ اللهِ مِنْ اللهِ مِنْ اللهِ مِنْ المِنْ اللهِ مِنْ اللهِ مُنْ اللهِ مُنْ اللهِ اللهِ مِنْ اللّهِ مِنْ الْ

۱۰۱- و كذالك أخُنُ دُرِك إِذَا آخَنَ الْقُرَى وهِ ظَالِمَةً \* وَهِ ظَالِمَةً \* اِنَ آخُنُ هَ اللِيُهُ شَيرينُ نَ اللَّهُ الْخَنَ فَى ذَلِك لَا يَةً لِّمَن خَافَ عَنَ ابَ اللَّاخِرَةِ \* ذَلِكَ يَوْهُ جَمُّنُ هُوْءٌ \* لَكُ التَّاسُ وَذَلِكَ يَوْهُ مَّنَهُ هُوْدٌ \* وَذَلِكَ يَوْهُ مَّنَهُ هُوْدٌ \* اللَّهُ يَوْهُ مَنْ الْفَاسُ مَعْدُودٍ \* لَهُ التَّاسُ

ه ١٠ يؤمريأت لا تَكُلُّمُ نَفْسُ

<sup>1602</sup> Nations grow and ripen and are mown down. If they disobeyed God, their end is evil: if they were true and godly, their harvest was good

<sup>1603</sup> All false and fleeting shadows must vanish before the reality and permanence of the decree of God If we worshipped the false, we earned nothing but perdition.

<sup>1604</sup> Yaumun mashhūd. To suggest the comprehensive meaning of the Arabic I have translated, "a Day of Testimony" I proceed to explain the various shades of meaning implied (1) a Day to which all testimony points from every quarter, (2) a Day when testimony will be given before God's Judgment-seat, by all who are relevant witnesses, e.g., the Prophets that preached, the men or women we benefited or injured, the angels who recorded our thoughts and deeds, or our thoughts and deeds personified; (3) a Day which will be witnessed, i.e., seen by all, no matter how or where they died

<sup>1605</sup> Speak, i.e. either in self-defence or in accusation of others or to infercede for others, or to enter into conversation or ask questions, one with another. It will be a solemn Day, before the Great Judge of all, to whom everything will be known and whose authority will be unquestioned. There will be no room for quibbling or equivocation or subterfuge of any kind, nor can any one lay the blame on another or take the responsibility of another. Personal responsibility will be enforced strictly

Except by His leave: Of those (gathered) some Will be wretched and some Will be blessed. 1606

106. Those who are wretched
Shall be in the Fire:
There will be for them
Therein (nothing but) the heaving
Of sighs and sobs: 1607

107. They will dwell therein 1608
For all the time that
The heavens and the earth
Endure, except as thy Lord
Willeth: for thy Lord
Is the (sure) Accomplisher
Of what He planneth.

108. And those who are blessed
Shall be in the Garden:
They will dwell therein 1600
For all the time that
The heavens and the earth
Endure, except as thy Lord
Willeth: a gift without break. 1610

ٳڷڒؠٳۢۮ۬ڹ؋۫ فَينُهُمۡ شُعِقُ وَسَعِيْكُ۞

٠٠١- فَأَمَّا الَّذِيْنَ شَقُوا فَفِي التَّارِ لَهُمْ فِيهُا زَفِيْرٌ وَشَهِيْنٌ ﴾

٤٠١- خلرين فِيها مَا دَامَتِ التَّكُوٰتُ وَالْاَرْضُ إِلَّامَا شَاءَ رَبُّكُ ۚ إِنَّ رَبُّكَ فَعَالٌ لِمَا يُرِيْدُ ۞

٥٠- وَ اَمْنَا الَّذِيْنَ سُعِدُ وَافَقِى الْحَتَّةِ خَلِدِيْنَ فِيهُا مَا دَامَتِ خَلِدِيْنَ فِيهُا مَا دَامَتِ السَّمَوٰتُ وَ الْاَرْضُ اللّامَا شَاءَ رَبُّكُ لَا لَكُمْ اللّامَا شَاءَ رَبُّكُ عَكْمَا يُعْ عَيْرَ مَعْ نُدُوْدٍ ٥
 عَطَاءً عَيْرَ مَعْ نُدُوْدٍ ٥

1606. Shaqi (wretched) and Sa'id (blessed) have become almost technical theological terms. They are explained in the four following verses.

1607. The first word, Zafir, translated "sighs", is applied to one part in the process of the braying of an ass, when he emits a deep breath. The second, Shahiq, translated "sobs", is the other process in the braying of an ass, when he draws in a long breath. This suggestion of an animal proverbial for his folly implies that the wicked, in spite of their arrogance and insolence in this world below, will at last realise that they have been fools after all, throwing away their own chances whenever they got them. In lxvii. 7 the word Shahiq is applied to the tremendous roaring in-take or devouring of Hell-fire.

1608. Khālidi: This is the word which is usually translated "dwell for ever "or "dwell for aye". Here it is definitely connected with two conditions, viz.: (1) as long as the heavens and the earth endure, and (2) except as God wills. Some Muslim theologians deduce from this the conclusion that the penalties referred to are not eternal, because the heavens and the earth as we see them are not eternal, and the punishments for the deeds of a life that will end should not be such as will never end. The majority of Muslim theologians reject this view. They hold that the heavens and the earth here referred to are not those we see now, but others that will be eternal. They agree that God's Will is unlimited in scope and power, but that It has willed that the rewards and punishments of the Day of Judgment will be eternal. This is not the place to enter into this tremendous controversy.

1609. Exactly the same arguments apply as in the last note.

1610. The felicity will be uninterrupted, unlike any joy or happiness which we can imagine in this life and which is subject to chances and changes, as our daily experience shows.

109. Be not then in doubt
As to what these men
Worship. They worship

nothing 1611
But what their fathers worshipped
Before (them): but verily
We shall pay them back
(In full) their portion 1612
Without (the least) abatement.

#### SECTION 10.

110. We certainly gave the Book
To Moses, but differences
Arose therein: had it not been
That a Word had gone forth
Before from thy Lord, the matter
Would have been decided
Between them: but they
Are in suspicious doubt
Concerning it. 1614

111. And, of a surety, to all
Will your Lord pay back
(In full the recompense)
Of their deeds: for He
Knoweth well all that they do. 1615

112. Therefore stand firm (in the straight Path) as thou art commanded,—

٩٠١- فَلَا تُكُ فِي مِرْيَةٍ مِّتَا يَعُبُكُ هَوُّلَا إِ مَا يَعُبُكُ وَنَ الآ كَمَا يَعْبُكُ ابَا وُهُمُ مَقِنَ قَبُكُ وَإِنَّا لَهُوَفُوْهُمْ نَصِيْبَهُ مُ غَيْرَ مَنْقُوْصٍ ۚ

١١٠- وَ لَقَالُ اٰتَ بُنَا مُوْسَى الْرَكَٰبُ فَاخْتُلِهُ فِيهُ لِا كَلِمَةً وَ لَوْ لَا كَلِمَةً سَمَقَتْ مِنْ رَبِّكَ لَقُضِى بَيْنَهُمُ \* وَ إِنَّهُ هُولَفِىٰ شَاكِّ مِّنْهُ مُرِيْبٍ ۞ وَ إِنَّهُ هُولَفِیْ شَاكِّ مِّنْهُ مُرِیْبٍ ۞

الله وَإِنَّ كُلَّرُ لَتَالِيُونِيَّةُ مُمُ رَبُّكَ أَعْمَالُهُمُ اللهُمُ إِلَّهُ الْعُمَالُهُمُ اللهُمُ الِمُ اللهُمُ الل

١١٠- فَاسْتَقِمْ كُهُا أَمُرُكَ

<sup>1611.</sup> Their worship is not based on any spiritual attitude of mind. They merely follow the ways of their fathers.

<sup>1612.</sup> God will take fully into account all their motives in such mummery as they call worship, and they will have their full spiritual consequences in the future.

<sup>1613.</sup> Cf. x. 19. Previous revelations are not to be denied or dishonoured because those who nominally go by them have corrupted and deprived them of spiritual value by their vain controversies and disputes. It was possible to settle such disputes under the flag, as it were, of the old Revelations, but God's Plan was to revive and rejuvenate His Message through Islam, amongst a newer and younger people, unhampered by the burden of age-long prejudices.

<sup>1614.</sup> Cf. xi. 62. There is always in human affairs the conflict between the old and the new,—the worn-out system of our ancestors, and the fresh living spring of God's inspiration fitting in with new times and new surroundings. The former look upon this latter not only with intellectual doubt but with moral suspicion, as did the People of the Book upon Islam, with its fresh outlook and vigorous realistic way of looking at things,

<sup>1615.</sup> Cf. xi. 109 above, with which the argument is now connected up by recalling the characteristic word and leading to the exhortation (in the verses following) to stand firm in the right path freshly revealed.

Thou and those who with thee Turn (unto God); andtransgress not (From the Path): for He seeth Well all that ye do.

- 113. And incline not to those
  Who do wrong, or the Fire
  Will seize you; and ye have
  No protectors other than God,
  Nor shall ye be helped.
- 114. And establish regular prayers
  At the two ends of the day 1616
  And at the approaches of the
  night: 1017
  For those things that are good
  Remove those that are evil: 1618
  Be that the word of remembrance
  To those who remember
  (their Lord):
- 115. And be stead fast inpatience;
  For verily God will not suffer
  The reward of the righteous
  To perish.
- 116. The were there not,
  Among the generations before you,
  Persons possessed of balanced 1619
  Good sense, prohibiting (men)

وَمَنْ تَابَ مَعَكِ وَلَا تَطْغَوْا ا إِنَّهُ بِهَا تَعْنَكُوْنَ بَصِيْرًا ۞

٣١١- وَلَا تُزَكَنُو ۗ الِّي الَّذِيْنَ ظَلَمُواْ فَتَسَتَّكُمُّ الْثَارُ ۗ وَمَا لَكُمُ مِّنْ دُوْنِ اللَّهِ مِنْ اَوْلِيَاءُ ثُمُّ لَا تُنْصُرُونَ ۞

۱۱۰- وَٱقِحِ الصَّلْوَةَ طَرُفِي النَّهَارِ وَذُلُفًا مِّنَ الْيُعْلِ إِنَّ الْحَسَنْتِ يُنْ هِبْنَ السَّيِتَالْتِ ذلِكَ ذِكْرُى لِلنَّاكِمِ يُنَ أَ

٥١١- وَاصْدِرْ فَانَّ اللهَ لايُضِيْعُ آجُرَالْمُحُسِنِيْنَ

١١٦- فَكُوْ لَا كَانَ مِنَ الْقُرُّوْنِ مِنْ قَبْلِكُوْ أُولُوْا بِعَيْدَةٍ يَبُنْهُونَ

1616. The two ends of the day: Morning and afternoon The morning prayer is the Fajr, after the light is up but before sunrise: we thus get up betimes and begin the day with the remembrance of God and of our duty to Him, just as an ambassador might start on his journey after saluting his king and receiving his blessing The carly afternoon prayer, Zuhr, is immediately after noon: we are in the midst of our daily life, and again we remember God.

As Arabic has, like Greek, a dual number distinct from the plural, and the plural number is used here, and not the dual, it is reasonable to argue that at least three "approaches of the night" are meant. The late afternoon prayer, 'Aşr, can be one of these three, and the evening prayer Magrib, just after sunset, can be the second. The early night prayer, 'Ishā, at supper time when the glow of sunset is disappearing, would be the third of the "approaches of the night", when we commit ourselves to God before sleep These are the five canonical prayers of Islam.

1618. "Those things that are good": in this context the words refer primarily to prayers and sacred thoughts, but they include all good thoughts, good words, and good deeds. It is by them that we keep away everything that is evil, whether referring to the past, the present, or the future.

1619. Baqiyat: some virtue or faculty that stands assault and is lasting; balanced good sense that stands firm to virtue and is not dazzled by the lusts and pleasures of this world, and is not deterred by fear from boldly condemning wrong if it was fashionable or customary. It is leaders possessed of such character that can save a nation from disaster or perdition. The scarcity of such leaders—and the rejection of the few who stood out—brought ruin among the nations whose example has already been set out to us as a warning.

In xi. 86 the word has a more literal meaning.

From mischief in the earth— Except a few among them Whom We saved (from harm)?<sup>1620</sup> But the wrong-doers pursued The enjoyment of the good things Of life which were given them, And persisted in sin.

- 117. Nor would thy Lord be
  The One to destroy
  Communities for a single
  wrong-doing, 1621
  If its members were likely
  To mend.
- 118. If thy Lord had so willed, He could have made mankind 1622 One People: but they Will not cease to dispute,
- 119. Except those on whom He
  Hath bestowed His Mercy:
  And for this did He create
  Them: and the Word
  Of thy Lord shall be fulfilled:
  "I will fill Hell with jinns
  And men all together." 1828

عَن الْفَسَادِ فِي الْاَرْضِ الْا قَلِيْلًا مِّتُنَ ا بَغِينَا مِنْهُمُ ۚ وَالنَّبُعُ الَّانِ يُنَ ظَلَمُواْ مَا الْتُرفُوا فِيهِ وَكَانُوا مُغْرِمِيْنَ ۞ الله وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرْى بِظُلْمِهِ وَ اَهْلُهَا مُضْلِحُونَ ۞

٨١٠-وَلَوْشَآءُ رَبُكَ لَجَعُلَ التَّاسَ أَمَّكَةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَدِلِفِيْنَ ٥

۱۱- اِلَّامَنُ تَحِمَرَبُّكُ ثُ وَلِذَ لِكَ خَلَقَهُمُ وَتَتَكَ كَلِمَةُ رَبِّكَ وَلَمْكَنَّ جَهَنَّمُ مِنَ الْجِنَّةِ وَالتَّاسِ اَجْمَعِیْنَ ۞

1620. The exceptional men of firm virtue would have been destroyed by the wicked to whom they were an offence, had they not been saved by the grace and mercy of God. Or perhaps, but for such grace, they might themselves have succumbed to the evil around them, or been overwhelmed in the general calamity.

- 1621. There are different shades of interpretation for this verse. I follow Baidhāwi in construing zulmin here as "a single wrong". He thinks that the wrong referred to is shirk, or polytheism: God will not destroy for mere wrong belief if the conduct is right. I incline to interpret in more general terms. God is Long-Suffering and Oft-Forgiving: He is too Merciful to destroy for a single wrong, if there is any hope of reclaiming the wrong-doers to repentance and amendment or right life.
- 1622. Cf. x. 19. All mankind might have been one. But in God's Plan man was to have a certain measure of free-will, and this made differences inevitable. This would not have mattered if all had honestly sought God. But selfishness and moral wrong came in, and péople's disputations became mixed up with hatred, jealousy, and sin, except in the case of those who accepted God's grace, which saved them. The object of their creation was to raise them up spiritually by God's grace. But if they will choose the path of evil and fall into sin, God's decree must be fulfilled, and His justice will take its course. In the course of that justice Hell will be filled with men and spirits, such is the number of those who go astray.
- 1623. Cf. vii. 18 and vii. 179. If Satan and his evil spirits tempt men from the path of rectitude, the responsibility of the tempted, who choose the path of evil, is no less than that of the tempters, and they will both be involved in punishment together.

- 120. Il that we relate to thee
  Of the stories of the apostles,—
  With it We make firm
  Thy heart: in them there cometh
  To thee the Truth, as well as
  An exhortation and a message
  Of remembrance to those who
  believe. 1624
- 121. Say to those who do not Believe: "Do whatever ye can: We shall do our part; 1624. A
- 122. "And wait ye!
  We too shall wait." 1625
- 123. To God do belong
  The unseen (secrets)
  Of the heavens and the earth,
  And to Him goeth back
  Every affair (for decision): 1626
  Then worship Him,
  And put thy trust in Him:
  And thy Lord is not
  Unmindful of aught
  That ye do.

١٠- وَكُلَّا ثَقَاضُ عَلَيْكَ مِنْ اَثْبَاءَ الرُّسُلِ
 مَا نُثِبَتْ بِهِ فُوَادَكَ مَا نُثِبَتْ بِهِ فُوَادَكَ مَا نُثِبَتْ فِي هَا نِهِ الْحَقَّ وَ جَاءَكَ فَى ها نِهِ الْحَقَّ وَ ذِكْرِي لِلْمُؤْمِنِيْنَ ۞
 وَمُؤْعِظَةً وَذِكْرِي لِلْمُؤْمِنِيْنَ ۞

١٢١- وَ قُلُ لِلَّانِيُنَ لَا يُؤْمِنُونَ اعْمَلُوا عَلَى مَكَانَتِكُمُ لَا نَا عَبِلُونَ ٥ ١٢٢- وَانْتَظِرُوا ۚ إِنَّا مُنْتَظِرُونَ ٥

الله عَدِّبُ السَّكُمُوْتِ وَالْاَرْضِ وَ الله عُرُجَعُ الْالْمُرُ عُلْهُ فَاعْبُلُهُ وَتُوكِلَ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلِ عَتَا تَعْمَلُوْنَ ٥ وَمَا رَبُّكَ بِغَافِلٍ عَتَا تَعْمَلُونَ ٥



<sup>1624.</sup> The stories of the Prophets in the Qur-ān are not mere narratives or histories: they involve three things: (1) they teach the highest spiritual Truth, (2) they give advice, direction, and warning, as to how we should govern our lives, and (3) they awaken our conscience and recall to us the working of God's Law in human affairs. The story of Joseph in the next Sūra is an illustration in point.

<sup>1624-</sup>A. Cf. xi. 93 and vi. 135, n. 957. 'The worst that ye can do will not defeat God's Plan; and as for us who believe, our obvious duty is to do our part as taught to us by God's revelation.'

<sup>1625.</sup> Cf. xi. 93, n. 1595, and x. 102, n. 1484. If the wicked only wait, they will see how God's Plan unfolds itself. As for those who believe, they are glad to wait in perfect confidence, because they know that God is good and merciful, as well as just and true.

<sup>1626.</sup> Cf. ii. 210. There is nothing, secret or open, in our world or in Creation, which does not depend ultimately on God's Will and Plan. Every affair goes back to Him for decision. Therefore we must worship Him and trust Him. Worship implies many things: e.g. (1) trying to understand His nature and His Will; (2) realising His goodness and glory, and His working in us; as a means to this end; (3) keeping Him in constant remembrance and celebrating His praise, to Whom all praise is due; and (4) completely identifying our will with His, which means obedience to His Law, and service to Him and His creatures in all sincerity.

## INTRODUCTION TO SURA XII (Yūsuf).

. For the chronological place of this  $S\bar{u}$ ra and the general argument of  $S\bar{u}$ ras x, to xv, see Introduction to  $S\bar{u}$ ra x.

In subject-matter this Sūra is entirely taken up with the story (recapitulated rather than told) of Joseph, the youngest (but one) of the twelve sons of the patriarch Jacob. The story is called the most beautiful of stories (xii. 3) for many reasons: (1) it is the most detailed of any in the Qur-ān; (2) it is full of human vicissitudes, and has therefore deservedly appealed to men and women of all classes; (3) it paints in vivid colours, with their spiritual implications, the most varied aspects of life—the patriarch's old age and the confidence between him and his little best-beloved son, the elder brothers' jealousy of this little son, their plot and their father's grief, the sale of the father's darling into slavery for a miserable little price, carnal love contrasted with purity and chastity, false charges, prison the interpretation of dreams, low life and high life, Innocence raised to honour, the sweet "revenge" of Forgiveness and Benevolence, high matters of state and administration, humility in exaltation, filial love, and the beauty of Piety and Truth.

The story is similar to but not identical with the Biblical story; but the atmosphere is wholly different. The Biblical story is like a folk-tale in which morality has no place. Its tendency is to exalt the clever and financially-minded Jew against the Egyptian, and to explain certain ethnic and tribal peculiarities in later Jewish history. Joseph is shown as buying up all the cattle and the land of the poor Egyptians for the State under the stress of famine conditions, and making the Israelites "rulers" over Pharaoh's cattle. The Quranic story, on the other hand, is less a narrative than a highly spiritual sermon or allegory explaining the seeming contradictions in life, the enduring nature of virtue in a world full of flux and change, and the marvellous working of God's eternal purpose in His Plan as unfolded to us on the wide canvas of history. This aspect of the matter has been a favourite with Muslim poets and Sūfi exegetists, and is further referred to in Appendix VI (at the end of this Sūra), in connection with Jāmī's great Persian masterpiece, Yūsuf-o-Zulaikhā.

### Summary.

Life is a dream and a vision, to be explained by stories and parables, as in the perspicuous Arabic Qur-ān. The truth, which Joseph the man of God saw in his vision, was unpalatable to his ten half-brothers, who plotted against him and sold him into slavery to a merchant for a few pieces of silver. (xii. 1-20, and C. 109).

Joseph was taken by the merchant into Egypt, was bought by a great Egyptian court dignitary ('Azīz), who adopted him. The dignitary's wife sought, but in vain, to attract Joseph to the delights of earthly love. His resistance brought him disgrace and imprisonment, but he taught the truth even in prison and was known for his kindness. One of his fellow-prisoners, to whom he had interpreted a dream, was released and received into favour as the King's cup-bearer. (xii. 21-42, and C. 110).

The King had a vision, which Joseph (through the cup-bearer) got an opportunity of explaining. Joseph insisted that all the scandal that had been raised about him should be publicly cleared. He was received into favour, and was appointed wazīr

by the King. His half-brothers (driven by famine) came to Egypt and were treated kindly by Joseph without their knowing his identity. He asks them to bring his full brother, the youngest son, Benjamin. (xii. 43-68, and C. 111).

Joseph detains Benjamin and by a stratagem convicts his half-brothers of their hatred and crime against himself, forgives them, and sends them to bring Jacob and the whole family from Canaan to Egypt. (xii. 69-93. and C. 112).

Israel (Jacob) comes, is comforted, and settles in Egypt. The name of God is glorified. The truth of God endures for ever, and God's purpose is fully revealed in the Hereafter. (xii. 94-111, and C. 113).

C. 10?.—Life and Wisdom are explained by Signs,
(xii. 1-20.) Symbols, Parables, and moving Stories,
In the Holy Qur-ān. A beautiful story
Is that of Joseph, the best-beloved son
Of Jacob. His future greatness
Was pre-figured in a vision, but his brothers
Were filled with envy and hate: they plotted
To get rid of him and threw him down
Into a well. Some merchants found him,
Bound for Egypt. The brothers sold him
Into slavery for a few silver coins,—
Him the noblest man of his age,
Marked out by God for a destiny
Of greatness, righteousness, and benevolence.

Sūra XII.

Yūsuf, or Joseph.

In the name of God, Most Gracious, Most Merciful.

- The Symbols 1628 (or Verses)
   Of the Perspicuous Book. 1629
- 2. We have sent it down
  As an Arabic Qur-an, 1680
  In order that ye may
  Learn wisdom.
- 3. We do relate unto thee
  The most beautiful of 1631 stories,
  In that We reveal to thee
  This (portion of the) Qur-an
  Before this, thou too
  Wast among those
  Who knew it not.
- 4. Pehold, Joseph said
  To his father: "Oh my father! 1882



بِسُمِ اللهِ الرَّحْمَٰنِ الرَّحِمِٰنِ الرَّحِمِٰنِ الرَّحِمِٰنِ الرَّحِمِٰنِ الرَّحِمِٰنِ الرَّحِمِٰنِ الرَّحِمِٰنِ الرَّحِمِٰنِ الرَّاكِةُ الْكُتُبُ الْمُبِينِ قَ الْكُلُّكُمُ الْكُلُّدُ الْكُلُلُمُ الْكُلُّدُ الْكُلُّدُ الْكُلُّدُ الْكُلُّدُ الْكُلُّدُ الْكُلُّدُ الْكُلُمُ الْكُلُمُ الْكُلُمُ الْكُلُمُ الْكُلُمُ الْكُلُمُ اللَّهُ الْمُلِيلِيلُونِ اللهِ السَّلِيلِيلُونِ اللهِ اللَّهِ اللَّهُ الْمُلْلِيلُونُ الْمُؤْمِنُ الْمُولِي الْمُلْكُونُ الْمُلْكُولُونُ الْمُلِي الْمُعِلِي الْمُعِلِمُ الْمُؤْمِلُونُ الْمُلْمُ الْمُؤْمِلُ الْمُعْلِمُ الْمُلْمُ الْمُؤْمِلُونُ الْمُؤْمِلُولُونُ الْمُولِمُ الْمُؤْمِلُونُ الْمُؤْمِلُونُ الْمُؤْمِلُونُ الْ

٣- فَخُنُ نَقَصُ عَلَيْكَ آحُسَنَ الْقَصَصِ
 بِمَا آوْحَيْنَا الْيُكَ هٰذَا الْقُوْانَ
 وَإِنْ كُنْتَ مِنْ قَبُولِ لِمِنَ الْغَفِلِيْنَ

٣-إذُ قَالَ يُؤسُفُ لِرَبِيْهِ يَأْبَتِ

<sup>1627</sup> For the meaning of those mystic letters, see Introduction to S. x.

<sup>1628</sup> Āyāt: Signs, Symbols, verses of the Qur-ān. The Symbolic meaning is particularly appropriate here, as the whole of Joseph's story is a Sign or a Miracle,—a wonder-working exposition of the Plan and Purpose of God.

<sup>1629.</sup> Cf. v. 17, n. 716 The predominant meaning of Mubin here is: one that explains or makes things clear.

<sup>1630</sup> Qur-ān means something (1) to be read, or (2) recited, or (3) proclaimed It may apply to a verse, or a Sura, or to the whole Book of Revelation.

<sup>1631.</sup> Most beautiful of stories see Introduction to this Sūra. Eloquence consists in conveying by a word or hint many meanings for those who can understand and wish to learn wisdom. Not only is Joseph's story "beautiful" in that sense Joseph himself was renowned for manly beauty the women of Egypt, called him a noble angel (xii. 31), and the beauty of his exterior form was a symbol of the beauty of his soul. Moreover, the whole of the mystic meaning of Zulaikhā's love for him centres round the theme, how beauty can be falsely worshipped in a sort of disguised self indulgence, contrasted with the growth of that true love of Beauty, which casts out Self and turns to the eternal Beauty of the Soul

<sup>1632.</sup> For the Parable all that is necessary to know about Joseph is that he was one of the Chosen Ones of God. For the story it is necessary to set down a few more details. His father was Jacob, also called Israel, the son of Isaac, the younger son of Abraham, (the-elder son having been Ismā'il, whose story is told in ii. 124-129). Abraham may be called the Father of the line of Semitic prophecy. Jacob had four wives. From three of them he had ten sons. In his old age he had from Rachel (Arabic Rahil), a very beautiful woman, two sons Joseph and Benjamin (the youngest). At the time this story begins we may suppose that Joseph was about seventeen years of age. The place where Jacob and his family and his flocks were located was in Canaan, and is shown by tradition near modern Nāblūs (ancient Shechem), some thirty miles north of Jerusalem. The traditional site of the well into which Joseph was thrown by his brothers is still shown in the neighbourhood.

ۼ

I did see eleven stars
And the sun and the moon:
I saw them prostrate themselves
To me!" 1688

5. Said (the father):

"My (dear) little son!

Relate not thy vision

To thy brothers, lest they

Concoct a plot against thee:

For Satan is to man

An avowed enemy!

1885

ı

6. "Thus will thy Lord Choose thee and teach thee The interpretation of stories 1636 (and events)

And perfect His favour
To thee and to the posterity
Of Jacob—even as He
Perfected it to thy fathers
Abraham and Isaac aforetime!
For God is full of knowledge
And wisdom." 1687

SECTION 2.

7. Ferily in Joseph and his brethren

Are Signs (or Symbols)

إِنِّى رَايْتُ أَحَدَ عَشَرَ لَوُكِبًا وَالشَّمُسَ وَ الْفَصَلَ وَ الشَّمُسَ وَ الْفَصَلَ وَ الْفَصَلَ وَ الْفَكَرَ رَايْتُ لُكُمْ إِلَى الْبِعِدِينِينَ ۞

- لَقُنْ كَانَ فِي يُوسُفَ وَإِخُوتِهُ اللَّ

1633. Joseph was a mere lad of seventeen. But he was true and frank and righteous; he was a type of manly beauty and rectitude. His father loved him dearly. His half-brothers were jealous of him and hated him. His destiny was pre-figured in the vision. He was to be exalted in rank above his eleven brothers (stars) and his father and mother (sun and moon), but as the subsequent story shows, he never lost his head, but always honoured his parents and repaid his brothers' craft and hatred with forgiveness and kindness.

1634. The young lad Yūsuf was innocent and did not even know of his brothers' guile and hatred, but the father knew and warned him.

1635. The story is brought up at once to its spiritual bearing. These wicked brothers were puppets in the hands of Evil. They allowed their manhood to be subjugated by Evil, not remembering that Evil was the declared opposite or enemy of the true nature and instincts of manhood.

1636. If Joseph was to be of the elect, he must understand and interpret Signs and events aright. The imagination of the pure sees truths, which those not so endowed cannot understand. The dreams of the righteous pre-figure great events, while the dreams of the futile are mere idle futilities. Even things that happen to us are often like dreams. The righteous man receives disasters and reverses, not with blasphemies against God, but with humble devotion, seeking to ascertain His Will. Nor does he receive good fortune with arrogance, but as an opportunity for doing good, to friends and foes alike. His attitude to histories and stories is the same: he seeks the edifying material which leads to God.

1637. Whatever happens is the result of God's Will and Plan. And He is good and wise, and He knows all things. Therefore we must trust Him. In Joseph's case he could look back to his fathers, and to Abraham, the True, the Righteous, who through all adversities kept his Faith pure and undefiled, and won through.

For Seekers (after Truth). 1638

- 8. They said: "Truly Joseph And his brother are loved More by our father than we:
  But we are a goodly body! 16889
  Really our father is obviously
  Wandering (in his mind)!
- 9. "Slay ye Joseph or cast him out
  To some (unknown) land,
  That so the favour
  Of your father may be
  Given to you alone:
  (There will be time enough)
  For you to be righteous after
  that!" 1640
- 10. Said one of them: "Slay not Joseph, but if ye must Do something, throw him down To the bottom of the well: He will be picked up By some caravan of travellers." 1641

لِلسَّأَثِلِيْنَ ۞ ٨-إذْ قَالُوالِيُوْسُفُ وَ اَحُوْهُ أَحَبُ إِلَى اَبِيْنَا مِثَا وَ مَحْنُ عُصْبَةً ۖ إِنَّ اَبَانَا لَغِىٰ ضَلِيلِ مُبِيْنِ ۚ ۚ

 واقْتُلُوْا يُوسُفَ آوِاطْرَحُوْهُ آرُضًا يَخُلُ لَكُمْ وَجْهُ آبِينَكُمْ
 وَتَكُوْنُوا مِنْ بَعْنِهِ
 وَتَكُوْنُوا مِنْ بَعْنِهِ
 وَمَّا طُولِحِيْنَ ۞

. - قَالَ قَارِكُ مِنْهُمُ لَا تَقَنُّكُوُا يُوْسُفَ وَالْقُوْهُ فِي غَيْبَتِ الْحُتِيلَتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْنُمْ فَعِلِيْنَ

1638. In Joseph's story we have good and evil contrasted in so many different ways. Those in search of true spiritual knowledge can see it embodied in concrete events in this story of many facets, matching the colours of Joseph's many-coloured coat.

1639. The ten brothers not only envied and hated their innocent younger brothers Joseph and Benjamin. They despised and dishonoured their father as an ignorant old fool,—in his dotage. In reality Jacob had the wisdom to see that his young and innocent sons wanted protection and to perceive Joseph's spiritual greatness. But his wisdom, to them, was folly or madness or imbecility because it touched their self-love, as truth often does. And they relied on the brute strength of numbers—the ten hefty brethren against old Jacob, the lad Joseph, and the boy Benjamin!

1640. There seems to be some irony here, consistent with the cynical nature of these callous, worldly-wise brethren. The goodness of Joseph was a reproach to their own wickedness. Perhaps the grieved father contrasted Joseph against them, and sometimes spoke of it: "Why don't you be good like Joseph?" This was gall and wormwood to them. Real goodness was to them nothing but a name. Perhaps it only suggested hypocrisy to them. So they plotted to get rid of Joseph. In their mean hearts they thought that would bring back their father's love whole to them. But they valued that love only for what material good they could get out of it. On the other hand their father was neither impartial or unjustly partial. He only knew the difference between gold and dross. They say in irony, "Let us first get rid of Joseph. It will be time enough then to pretend to be 'good' like him, or to repent of our crime after we have had all its benefits in material things!"

1641. One of the brethren, perhaps less cruel by nature, or perhaps more worldly-wise, said:
"Why undertake the risk of blood-guiltiness? Throw him into the well you see there! Some travellers passing by will pick him up and remove him to a far country. If not, at least we shall not have killed him." This was false casuistry, but such casuistry appeals to sinners of a certain kind of temperament. The well was apparently a dry well, deep enough to prevent him coming out, but with no water in which he could be drowned. It was God's Plan to save him alive, but not to make Joseph indebted to any of his brethren for his life!

- 11. They said: "Oh our father! Why dost thou not Trust us with Joseph,—Seeing we are indeed His sincere well-wishers? 1642
- 12. "Send him with us to-morrow To enjoy himself and play, And we shall take Every care of him." 1648
- 13. (Jacob) said: "Really
  It saddens me that ye
  Should take him away:
  I fear lest the wolf
  Should devour him
  While ye attend not 1844
  To him."
- 14. They said: "If the wolf
  Were to devour him
  While we are (so large) a party,
  Then should we indeed
  (First) have perished
  ourselves!" 1845
- 15. So they did take him away, And they all agreed

الوا يَا بَانا
 مالك لا تأمنًا على يُؤسُف
 وَإِنَّا لَهُ لَنْصِحُونَ
 ارُسِلْهُ مَعَنَا عَنَّا يَرْتَعُ وَ يَلْعَبْ
 وَإِنَّا لَهُ يَخْفِظُونَ
 وَإِنَّا لَهُ يَخْفِظُونَ

٣٠- قَالَ إِنِّى لَيَحُزُنُنِيَ آنُ تَنْ هَبُوْ اِيهِ وَ إَخَافُ أَنْ يَا كُلُهُ الرِّهُبُ وَ أَنْ تُمْ عَنْهُ غَفِلُونَ ۞

> ١٣- قَالُوُا لَكُنْ اَكُلُهُ الرِّنَّ ثُبُ وَ ثَحَنُ عُضْبَةً ۚ إِنَّا الذَّا لَخْسِرُوْنَ ۞

١٥- فَلَتَا ذَهَبُوا بِهِ وَ أَجُمَعُوا

- 1642. The plot having been formed, the brethren proceed to put it into execution. Jacob, knowing the situation, did not ordinarily trust his beloved Joseph with the brethren. The latter therefore remonstrate and feigh brotherly affection.
- 1643. They did not expect their protestations to be believed in. But they added an argument that might appeal both to Jacob and Joseph. 'They were going to give their young brother a good time. Why not let him come out with them and play and enjoy himself to his heart's content?'
- 1644. Jacob did not know the precise plot, but he had strong misgivings But how could he put off these brethren? If they were driven to open hostility, they would be certain to cause him harm. He must deal with the brethren wisely and cautiously. He pleaded that he was an old man, and would miss Joseph and be sad without him. And after all, Joseph was not of an age to play with them. They would be attending to their own affairs, and a wolf might come and attack and kill Joseph. In saying this he was really unwillingly giving a cue to the wicked ones, for they use that very excuse in verse 17 below. Thus the wicked plot thickens, but there is a counter-plan also, which is drawing a noose of lies round the wicked ones, so that they are eventually driven into a corner, and have to confess their own guilt in verse 91 below, and through repentance obtain forgiveness.
- 1645. Jacob's objections as stated could be easily rebutted, and the brethren did so. They would be eleven in the party, and the ten strong and grown-up men would have to perish before the wolf could touch the young lad Joseph! So they prevailed, as verbal arguments are apt to prevail, when events are weaving their web on quite another Plan which has nothing to do with verbal arguments. Presumably Benjamin was too young to go with them.

To throw him down
To the bottom of the well:
And We put into his heart 1646
(This Message): 'Of a surety
Thou shalt (one day)
Tell them the truth
Of this their affair
While they know (thee) not'... 1647

- 16. Then they came To their father In the early part Of the night, Weeping. 1648
- 17. They said: "Oh our father!
  We went racing with one
  another, 1649
  And left Joseph with our things:
  And the wolf devoured him...
  But thou wilt never believe us
  Even though we tell the truth." 1650
- 18. They stained his shirt 1651 With false blood. He said:

آن يَجُعَلُوٰهُ فِي عَيْبَتِ الْجُوْتِ وَاوْحَيُنَاۤ الكِيْهِ لَتُنْنِتَكُنَّهُمُ بِأُمۡرِهِمۡهِاۡنَا وَهُمُولَا يَشُعُرُونَ ۞

> ١١- وَجَاءُوۤ اَبَاهُمُ عِشَاءً تِبۡنُكُوۡنَ ۚ

٥٠- قَالُوَا يَا بَانَا اَنَّا ذَهَبْنَا نَسُتَبِقُ وَتَرَكُنَا يُوسُفَ عِنْكَ مَتَاعِنَا فَا كُلُهُ الرِّنْكِ وَمَآ اَنْتَ بِمُؤْمِن لَنَا إِنَّ وَلَوْ كُنَّا صِي قِيْنَ ۞ وَلَوْ كُنَّا صِي قِيْنَ ۞

٨٠ - وَجَآءُ وْعَلَىٰ قَيِمْنِصِهُ بِنَ مِرَكَذِبٍ \*

1646. God was with Joseph in all his difficulties, sorrows, and sufferings, as He is with all His servants who put their trust in Him. The poor lad was betrayed by his brothers, and left, perhaps to die or to be sold into slavery. But his heart was undaunted. His courage never failed him. On the contrary he had an inkling, a presentiment, of things that were to be—that his own rectitude and beauty of soul would land him on his feet, and perhaps some day, his brothers would stand in need of him, and he would be in a position to fulfil that need, and would do it gladly, putting them to shame for their present plotting and betrayal of him.

1647. This situation actually occurred when Joseph later on became the governor of Egypt and his brothers stood before him suing for his assistance although they did not know that he was their betrayed brother; see xii. 89 below; also xii. 58.

1648. The plotters were ready with their false tale for their father, but in order to make it appear plausible, they came some time after sundown, to show that they had made an effort to search for their brother and save him.

1649 They wanted to make out that they were not negligent of Joseph. They were naturally having games and exercise, while the boy was left with their belongings. It was the racing that prevented them from seeing the wolf. And Jacob's fears about the wolf (x11. 13 above) made them imagine that he would shallow the wolf story readily.

1650. They were surprised that Jacob received the story about the wolf with cold incredulity. So they grow petulant, put on an air of injured innocence, and bring out the blood-stained garment described in the next verse.

1651. Joseph wore a garment of many colours, described in Persian as a qabā bū-qalamūn. This was itself allegorical of the wonderful changes of fortune which Joseph underwent in his life. This was a special garment peculiar to Joseph. If the brethren could produce it blood-stained before their father, they thought he would be convinced that Joseph had been killed by a wild beast. But the stain on the garment was a stain of "false blood",—not the blood of Joseph, but the blood of a goat which the brethren had killed expressly for this purpose.

"Nay, but your minds
Have made up a tale
(That may pass) with you. 1652
(For me) patience is most fitting:
Against that which ye assert,
It is God (alone)
Whose help can be sought"...

Of travellers: they sent
Their water-carrier (for water),
And he let down his bucket
(Into the well)...He said:
"Ah there! Good news! 1654
Here is a (fine) young man!"
So they concealed him 1655
As a treasure! But God
Knoweth well all that they do! 1656

20. The (Brethren) sold him For a miserable price,—

قَالَ بَلُ سُوَلَتُ لَكُوُ اَنْفُسُكُوُ آمَرًا \* فَصُبُرُ جَمِيْلٌ \* وَاللّٰهُ الْسُنْعَانُ عَلَى مَاتَصِفُوْنَ ٥ وَاللّٰهُ الْسُنْعَانُ عَلَى مَاتَصِفُوْنَ ٥ فَالَ لِبُشُرِى هٰذَا غُلُو \* وَاللّٰهُ عَلِيْمُ بِمَا يَعُمَلُونَ ٥ وَاللّٰهُ عَلِيْمُ بِمَا يَعُمَلُونَ ٥

٣- وَشَرُوْهُ بِثُمْنِ

1652. Jacob saw that there had been some foul play, and he did not hesitate to say so. In effect he said: "Ah me I the tale you tell may be good enough for you, who invented it! But what about me, your aged father? What is there left in life for me now, with my beloved son gone? And yet what can I do but hold my heart in patience and implore God's assistance? I have faith, and I know that all that He does is for the best!"

1653. Then comes the caravan of unknown travellers—Midianite or Arab merchants travelling to Egypt with merchandise, such as the balm of Gilead in Trans-Jordania. In accordance with custom the caravan was preceded by advance parties to search out water and pitch a camp near. They naturally went to the well and let down their bucket. To their surprise the well was dry, but a handsome youth got into the bucket and came out in it when they hauled up the bucket!

1654. The water-carrier is surprised and taken aback, when his bucket brings up, not water, but a youth of comely appearance, innocent like an angel, with a face as bright as the sun! What is he to make of it? Anyhow, to see him is a delight! And he shouts it out as a piece of good news. Some Commentators think that "Bushra", the Arabic word for "Good news", is a proper noun, the name of the companion to whom he shouted.

1655. It was a caravan of merchants, and they think of everything in terms of the money to be made out of it! Here was an unknown, unclaimed youth, of surpassing beauty, with apparently a mind as refined as was his external beauty. If he could be sold in the opulent slave markets of Memphis or whatever was the capital of the Hyksos Dynasty then ruling in Egypt (see Appendix IV following S. vii), what a price he would fetch! They had indeed lighted upon a treasure! And they wanted to conceal him lest he was another's slave and had run away from his master who might come and claim him! The circumstances were peculiar and the merchants were cautious. Bidha'at = stock-in-trade; capital; money, wealth; treasure.

1656. To different minds the situation appeared different. Joseph must have felt keenly the edge of his brethren's treason. His father Jacob was lost in the sorrow of the loss of his best-beloved son. The brethren were exulting in their plan of getting rid of one whom they hated. The merchants were gloating over their gains. But the horizon of all was limited. God knew their deeds and their feelings and motives, and He was working out His own Plan. Neither the best of us nor the worst of us know whither our Destiny is leading us—how evil plots are defeated and goodness comes to its own in marvellous ways!

S. XII. 20-21.]

For a few dirhams 1657 counted out: In such low estimation Did they hold him! 1658 ر در المسرمور و قرار مسرمور و قر قر در المسرمور و قر قر در الله الشائه الشائه الشائه الشائه الشائه الشائه الشائه الشائم المسرم 
C. 110.—Joseph was bought by a man high at Court

(xii. 21-42.) In Egypt, who asked his wife Zulaikhā

To treat him with honour, with a view

To his adoption as a son. But she burnt

With a passion of earthly love for him.

When Joseph refused to yield to her solicitations.

There was trouble and scandal, and Joseph

Had to go to prison. Here were shown

His greatness, and kindness, and wisdom.

The King's cup-bearer came in disgrace

To prison. Joseph instructed him and others

In the eternal Gospel of Unity. When released

And restored to favour, the cup-bearer

Forgot Joseph—for a time,—until

It pleased God to put into Joseph's hands

Section 3.

21. The man in Egypt 1659
Who bought him, said

٢١- وَ قَالَ الَّذِي اشْتَرْبُهُ مِنْ مِّصْرَ

1657. Dirham; from Greek, drachma, a small silver coin, which varied in weight and value at different times and in different States. On the whole, it may be taken to have been a value varying from about 6d. or 8d. to 10d. or 12d. in sterling, or say a quarter-rupee to a half-rupee.

The keys of the prosperity of Egypt and the world.

1658. There was mutual deceit on both sides. The Brethren had evidently been watching to see what happened to Joseph: when they saw the merchants take him up and hide him, they came to claim his price as a run-away slave, but dared not haggle over the price, lest their object, to get rid of him, should be defeated. The merchants were shrewd enough to doubt the claim in their own minds: but they dared not haggle lest they should lose a very valuable acquisition. And so the most precious of human lives in that age was sold into slavery for a few shillings!

1659. Joseph is now clear of his jealous brethren in the land of Canaan. The merchants take him to Egypt In the city of Memphis (or whatever was the Egyptian capital then) he was exposed for sale by the merchants. The merchants had not miscalculated. There was a ready market for him: his handsome presence, his winning ways, his purity and innocence, his intelligence and integrity, combined with his courtesy and noblemanliness, attracted all eyes to him. There was the keenest competition to purchase him, and in the highest Court circles. Every competitor was outbid by a high court official, who is called in verse 30 below "the 'Aziz" (the Exalted in rank). Who was he? He was probably a eunuch The highest court officials in ancient Egypt were eunuchs. So much was this the case that the term "court officer", and "eunuch" became practically synonymous (E. B., viii 14). The 'Aziz, we may assume, was a eunuch, and childless. His wife, whom our tradition calls Zulaikhā, was only nominally a wife. She was a virgin. Our poetical tradition says that she was a princess of the West who saw Joseph in a dream first and fell in love with him. As her dream told her that her beloved was the wazir of Egypt, her father arranged a match for her with the Wazir, neither of the parties having seen the other. While, therefore, she nominally passed as the 'Aziz's wife she secretly cherished her romantic unknown love until Joseph appeared on the scene. It was natural that the 'Aziz should want to adopt Joseph as his son, and he asked Zulaikhā to mother him and treat him as an honoured member of the household.

To his wife: "Make his stay (Among us) honourable: 1660
Maybe he will bring us
Much good, or we shall
Adopt him as a son."
Thus did We establish
Joseph in the land, 1661
That We might teach him
The interpretation of stories 1662
(And events). And God
Hath full power and control
Over His affairs; but most
Among mankind know it not. 1668

22. When Joseph attained 1664
His full manhood, We gave him

لامْرَاتِ آكْرِ مِنْ
مَقُوْلِهُ عَلَى آنُ يَنْفَعَنَا الْأَمْرَاتِ آكْرُ مِنْ
آوُنَتُخِنَهُ وَلَكُا أُ
وَكُلْلِكَ مَكْثَالِيُوسُفَ فِي الْآرْضِ وَكُلْلِكَ مَكْثَالِيُوسُفَ فِي الْآرُضِ وَلِنْعَلِّمَهُ مِنْ تَأْوِيْلِ الْآحَادِيْثِ وَلِنْعَلِّمَهُ مِنْ تَأْوِيْلِ الْآحَادِيْثِ وَلِنْعَلِّمَهُ مِنْ تَأْوِيْلِ الْآحَادِيْثِ وَلِنْعَلِمَهُ مِنْ تَأْوِيْلِ الْآحَادِيْثِ وَلَيْكُمُ اللَّهُ عَلَى آمُرِهِ وَلَيْنَ آكُثُرُ النَّاسِ لَا يَعْلَمُونَ ٥ وَلَكِنَّ آلِكُونَ النَّاسِ لَا يَعْلَمُونَ ٥ وَلَكِنَّ آلِكُونَ النَّاسِ لَا يَعْلَمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقَ الْمُؤْلِقُ الْمُؤْلِقَ الْمُؤْلِقُ الْمُؤْلِقَ الْمُؤْلِقَ الْمُؤْلِقَ الْمُؤْلِقُ الْمُؤْلِقَ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقَ الْمُؤْلِقُ الْمُؤْلِ

1660. See last not. The 'Aziz's motive was perhaps worldly. Such a handsome, attractive, intelligent son would get him more honour, dignity, power, and wealth. But Zulaikhā had other feelings. Joseph was the man of her dreams! She had yet to purify her earthly passion, and to learn the true meaning of pure, spiritual love, before she could be worthy of Joseph.

1661. How unerringly God's plan works! To teach Joseph wisdom and power, he had to be tested and proved in righteousness, and advanced and established in Egypt, so that Zulaikhā should be tested and purified of her dross, the women and men of Egypt should have a glimpse of God's Message, and the way prepared for Israel and his posterity to proclaim God's truth to the world and to make possible the subsequent missions of Moses and Muştafā.

1662. Ahadith might be stories, things imagined or related, things that happened, in life or in true dreams. To suppose that phenomenal events are the only reality is a mark of one-sided materialism. As Hamlet said to Horatio, "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy" External events have their own limited reality, but there are bigger realities behind them, that sometimes appear darkly in the visions of ordinary men, but more clearly in the visions of poets, seers, sages, and prophets. Joseph had to be trained in seeing the realities behind events and visions. He was hated by his brothers and sold by them into slavery; they were sending him into the land of Egypt, where he was to rule men. He loved his father dearly and was separated from him, and his mother had deed early; but his affection was not blunted, but drawn to a keener edge when his benevolent work benefited millions in Egypt, and in the world. His own vision of stars, sun, and moon prostrating themselves before him, was no idle dream of a self.sh fool, but the prefigurement of a power, which, used rightly, was to make his own honour an instrument of service to millions he had not seen, through men and women whose own power and dignity were sanctified through him. He was to understand the hidden meaning of what scemed futilities, blunderings, snares, evil plottings, love gone wrong, and power used tyrannically. He, was to interpret truth to those who would never have reached it otherwise.

1663. Cf. "There is a divinity that shapes or ends, rough-hew them as we will." Only, in Shakespeare, we have a vague and distant ideal, an irresolute striving, an unsuccessful attempt at getting beyond "this too, too solid flesh"! In Joseph we have the man of God, sure in faith, above all carnal motives, and advancing the destiny of mankind with a conscious purpose, as the scrol of knowledge, wisdom, and power, unfolds itself before him by the grace of God, All-Good and All-Powerful.

1664. When Joseph left Canaan, he was a young and immature lad of seventeen or eighteen but his nature was innocent and good. Through the vicissitudes of his fortune in Egypt, he grew in knowledge, judgment and power.

Power and knowledge: thus do We Reward those who do right. 1665

- He was, sought to seduce him 1666
  From his (true) self: she fastened
  The doors, and said:
  "Now come, thou (dear one)!"
  He said: "God forbid!
  Truly (thy husband) is
  My lord! he made
  My sojourn agreeable!
  Truly to no good
  Come those who do wrong!" 1667
- 24. And (with passion) did she Desire him, and he would Have desired her, but that He saw the evidence 1668 Of his Lord: thus (Did We order) that We 1669 Might turn away from him (All) evil and shameful deeds:

عُكُمُكَاوُ عِلْمًا وَكُذَٰ لِكَ بَعُزِى الْعُصِّرِنَيْنَ ٩٠- وَرَاوَدُ تُكُالِكِ مُعُوفِى بَيْنَتِهَا عَنْ ثَقْسِهِ وَغَلَقْتِ الْاَبُوابِ هُو فِى بَيْنِتِهَا عَنْ وَغَلَقْتِ الْاَبُوابِ هُو فَى بَيْنِتِهَا عَنْ وَقَالَتْ هَيْنَ لَكُ وَ وَقَالَتْ هَيْنَ لَكُ وَ وَقَالَتْ هَيْنَ لَكُ وَقَالَتْ هَيْنَ لَكُ وَقَالَتْ هَيْنَ لَكُ وَقَالَتْ مَعَادُ اللّهِ إِنَّهُ دُرِقِي آحُسَنَ مَثُوائَ وَقَالَ مَعَادُ اللّهِ إِنَّهُ وَمِرْتِهُ وَهُمَّ بِهَا وَلَقَلُ هُمَّتُ وَلَا الظّلِمُونَ وَ الظّلِمُونَ وَلَقَلُ هُمَّ بِهَا لَكُولِكَ الْمُلْكُونَ وَ الْفَحْرُونَ عَنْهُ لَوْلِكَ الْنُوءِ وَالْفَحْشَاءَ وَالْفَحْدُ شَاءً وَالْمُعُولُونَ اللّهُ وَالْمُعُولُونَ اللّهُ وَالْمُؤْونَ وَالْفَحْدُ اللّهُ وَالْمُؤْمُ الْعُولُ اللّهُ وَالْمُعَالَ اللّهُ وَالْمُؤْمُ اللّهُ وَالْمُؤْمُ اللّهُ وَالْمُؤْمُ الْمُؤْمُ اللّهُ وَالْمُؤْمُ اللّهُ وَالْمُؤْمُ اللّهُ وَالْمُؤْمُ اللّهُ وَالْمُؤْمُ اللّهُ وَالْمُؤْمُ اللّهُ وَالْمُؤْمُ الْمُؤْمُ اللّهُ وَالْمُؤْمُ اللّهُ اللّهُ وَاللّهُ وَالْمُؤْمُ الْمُؤْمُ اللّهُ وَاللّهُ اللّهُ وَالْمُؤْمُ اللّهُ وَالْمُؤْمُ اللّهُ وَاللّهُ الْمُؤْمُ اللّهُ وَالْمُؤْمُ الْمُولُ اللّهُ وَالْمُؤْمُ اللّهُ وَالْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللّهُ الْمُؤْمُ ا

1665 Muhsinin those who do right, those who do good Both ideas are implied. In following right conduct, you are necessarily doing good to yourself and to others. Joseph's resistance to Zulaikha's carnal love advanced her herself to a glimpse of true spiritual love.

yet earthly, and was therefore unworthy of her and of Joseph. He had already been purified, but she was yet to be purified. Hence the conflict. However nominal her tie to her husband may have been, it was brought about by her own mistaken act, and she was bound to respect that tie and not to flout it, as her merely earthly passion impelled her to do. Not only in this was she guilty. The 'Aziz had treated Joseph with honour: he was more his guest and son than his slave. In trying to seduce Joseph in these circumstances, she was guilty of a crime against Joseph's own honour and dignity. And there was a third fault in her earthly love. True love blots Self out. It thinks more of the loved one than of the Self. Zulaikhā was seeking the satisfaction of her own selfish passion, and was in treason against Joseph's pure soul and his high destiny. It was inevitable that Joseph should repel her advances.

1667. Joseph's plea in rejecting Zulaikhā's love is threefold. '(1) I owe a duty, and so do you, to your husband, the 'Aziz; (2) the kindness, courtesy, and honour, with which he has treated me entitle him to more than mere gratitude from me; (3) in any case, do you not see that you are harbouring a guilty passion, and that no good can come out of guilt? We must all obey laws, human and divine.'

1668. She was blinded with passion, and his plea had no effect on her. He was human after all, and her passionate love and her beauty placed a great temptation in his path. But he had a sure refuge,—his faith in God. His spiritual eyes saw samething that her eyes, blinded by passion, did not see. She thought no one saw when the doors were closed. He knew that God was there and everywhere. That made him strong, and proof against temptation.

1669. The credit of our being saved from sin is due, not to our weak earthly nature, but to God We can only try, like Joseph, to be true and sincere; God will purify us and save us from all that is wrong Tempted but true we rise above ourselves.

For he was one of Our servants, Sincere and purified.

- 25. So they both raced each other
  To the door, and she
  Tore his shirt from the back: 1670
  They both found her lord
  Near the door. She said:
  "What is the (fitting) punishment
  For one who formed
  An evil design against
  Thy wife, but prison
  Or a grievous.chastisement?" 1671
- 26. He said: "It was she
  That sought to seduce me—1672
  From my (true) self." And one
  Of her household saw (this)
  And bore witness, (thus):—1673
  "If it be that his shirt
  Is rent from the front, then
  Is her tale true,
  And he is a liar!
- 27. "But if it be that his shirt Is torn from the back,

انَهُ مِن عِبَادِنَا الْمُخْلَصِينَ

۲۵-وَاشْتُبُقَاالْبَابَ وَقَكَّاتُ قِمِيْصَةَ مِنْ دُبُرٍ وَالْفَيَا سَبِّدُهَا لَكَاالْبَابِ \* قَالِكَ مَا جَزَاءُ مَنْ اَرَادَ بِالْفَلِكَ سُوّءًا إِلَّا اَنْ يَشُجُنَ اَوْعَنَ اَبِ اَلِيْرً ۞ إِلَّا اَنْ يَشُجُنَ اَوْعَنَ اَبِ اَلِيْرً

٢٠- قَالَ هِي رَاوَدَتْ نِي عَنْ تَقْشِي رَاوَدَتْ نِي عَنْ تَقْشِي رَاوَدَتْ نِي عَنْ تَقْشِي وَ وَشَهِ اللّهِ اللهِ اللهُ اللهِ ال

- 1670. With Zulaikhā in her mad passion, the situation became intolerable, and Joseph made for the door. Zulaikhā ran after him to detain him. She tugged at his garment to detain him. As he was retreating, she could only catch hold of the back of his shirt, and in the struggle she tore it. He was determined to open the door and leave the place, as it was useless to argue with her in her mad passion. When the door was opened, it so happened that the 'Aziz was not far off. We need not assume that he was spying, or had any suspicions either of Zulaikhā or Joseph. In his narrow limited way he was a just man. We can imagine Zulaikhā's consternation. One guilt leads to another. She had to resort to a lie, not only to justify herself but also to have her revenge on the man who had scorned her love. Slighted love (of the physical kind) made her ferocious, and she lost all sense of right and wrong.
- 1671. Her lie and her accusation were plausible. Joseph was found with his dress disarranged. She wanted the inference to be drawn that he had assaulted her and she had resisted. For one in his position it was a dreadful crime. Should he not be consigned to a dungeon or at least scourged? Perhaps she hoped that in either case he would be more pliable to her designs in the future.
- 1672. Joseph bore himself with dignity. He was too great and noble to indulge in angry recrimination. But he had to tell the truth. And he did it with quiet simplicity, without argument or bitterness,—and not caring whether he was believed or not. 'The love game was hers, not his, and it went too far in seeking to assault his person.'
- 1673. In the nature of things there was no eye-witness to what had happened between them. But as there was a scene and the whole household collected, wisdom came through one who was not immediately concerned. They say it was a child. If so, it illustrates the truth that the most obvious things are not noticed by people who are excited, but are plain to simple people who remain calm. Wisdom comes often through babes and sucklings.

Then is she the liar, And he is telling the truth!" 1874

- 28. So when he saw his shirt,—
  That it was torn at the back,—
  (Her husband) said: "Behold!
  It is a snare of you women! 1675
  Truly, mighty is your snare!
- 29. "Oh Joseph, pass this over! (Oh wife), ask forgiveness For thy sin, for truly Thou hast been at fault!" 1676
  SECTION 4.
- 30. Jadies said in the City:

  "The wife of the (great) 'Azız 1677

  Is seeking to seduce her slave
  From his (true) self:

  Truly hath he inspired her
  With violent love: we see
  She is evidently going astray." 1678

فَكُنَ بَتْ وَهُوَمِنَ الصَّدِقِيْنَ

٢٠- فَلَتَّا رُاقَبِيْ مَنْ قُلُ مِنْ دُبُرٍ
 قَالَ إِنَّهُ مِنْ كَيْرِكُنَّ ثَالَ إِنَّهُ مِنْ كَيْرٍ
 إِنَّ كَيْدَكُنَّ عَظِيْمُ ﴿
 ٢٠- يُوْسُ فُ اعْرِضْ عَنْ هٰذَا وَاسْتَغْفِي فَ إِنْ نَبِكِ الْتَغْفِي فَ إِنْ نَبِكِ اللَّهِ عَلَى الْخُطِئِينَ ﴿
 إِنَ نَبِكِ اللَّهِ اللَّهِ الْنَافِ كُنْتُ مِنَ الْخُطِئِينَ ﴿

٣-وَقَالَ نِسْوَةٌ فِى الْمَدِينَكَةِ امْرَاتُ الْعَزِيْرِ ثُرُاوِدُ فَتُنْهَا عَنْ ثَفْسِهٖ قَدُ شَعْفَهَا حُبَّا ۚ إِنَّا لَنَزْرِهَا فِى صَلْإِلَ مُّبِينِ ۞

1674. If Joseph's shirt was torn at the back, he must obviously have been retreating, and Zulaikhā must have been rugging from behind. No one could doubt who was the guilty party Everybody saw it, and the 'Aziz was convinced.

1675. When the real fact became clear to every one, the 'Aziz as head of the household had to decide what to do. His own position was difficult, and it was made ridiculous. He was a high officer of state, say Grand Chamberlain. He was a eunuch His dignity and rank were advanced by the so-called marriage with a high-born Princess. Was he going to proclaim to the world that Zulaikhā was running after a slave? He was probably fond of her, and he saw the innocence, loyalty, and sterling metric of Joseph He must treat the whole affair as a woman's prank,—the madness of sex-love, and the tricks and snares connected with sex-love. He must take no further action but to rate his wife and do justice to Joseph.

1676. As was only fair, he apologised to Joseph and begged him to give no further thought to the injury that had been done to him, first by the love-snare of one who was called his wife, secondly, by the utterly false charge made against him, and thirdly, by the scene, which must have been painful to a man of such spotless character as Joseph. That was not enough. He must ask Zulaikhā humbly to beg Joseph's pardon for the wrong that she had done him. And he must futher ask Zulaikhā to consider her unbecoming conduct in itself, apart from any wrong done to Joseph. Probably Zulaikhā's thoughts about this must have been bitter. What did the 'Aziz know of the burning furnace of sex-hunger? "He jests at scars who never felt a wound!"

1677. 'Aziz: title of a nobleman or officer of Court, of high rank. Considering all the circumstances, the office of Grand Chamberlain or minister may be indicated. But "'Aziz" I think is a title, not an office. I have not translated the title but left it as it is "Excellency" or "Highness" would have specialised modern associations which I want to avoid.

1678. The 'Aziz's just, wise, and discreet conduct would have closed the particular opisode of Zulaikhā's guilty conduct if only Mrs. Grundy had left her alone and she had not foolishly thought of justifying her conduct to Mrs Grundy. The 'Aziz had reproved her, and he had the right and authority so to do. He also probably understood her. Joseph by his behaviour had upheld the highest standard both for himself and for her. Perhaps, her lower love having been foiled, she was trying to search within herself, and reach out after that higher love which does not indulge the Self, but suffers all things in silence, in order that constancy might make her worthy of even the thought of Joseph. But the tongues of the throng about her must wag, and she had not been sufficiently schooled to despise their malice and their invective. They knew nothing of the secret history of her heart or the true position and teaching of Joseph Stung by their malevolent motives, she tried to justify herself to them by a stratagem, and she fell another stage below the self-sacrifice of true spiritual love!

- 31. When (Zulai khā) heard
  Of their malicious talk,
  She sent for them
  And prepared a banquet 1678
  For them: she gave
  Each of them a knife:
  And she said (to Joseph),
  "Come out before them."
  When they saw him
  They did extol him,
  And (in their amazement)
  Cut their hands: they said,
  "God preserve us! no mortal
  Is this! This is none other
  Than a noble angel!"
- Is the man about whom
  Ye did blame me!
  I did seek to seduce him from
  His (true) self but he did
  Firmly save himself guiltless!... 1680
  And now, if he doth not
  My bidding, he shall certainly
  Be cast into prison,
  And (what is more)
  Be in the company of the vilest!"

1

الم فكتا المرعث بِهَ رُهِنَ أَرْسَلَتُ إِلَيْهِنَ وَاعْتَكُ ثُلُ وَاحِلَ قِ مِنْهُنَّ سِكِينًا وَاتَتُ كُلُ وَاحِلَ قِ مِنْهُنَّ سِكِينًا وَقَالَتِ الْحُرْجُ عَلَيْهِنَ فَلَتَا رَايُنَكَ أَكْبَرُنَكَ وَقَطَعُنَ أَيْدِيهُنَّ وَقَطَعُنَ أَيْدِيهُنَّ وَقُلْنَ حَاشَ بِلْهِ مَا هٰذَا بَشَرًا \* وَفُلْنَ حَالَ الْالْمَلَكُ كُرِيْحُ وَ

٣٠-قَالَتُ فَنَالِكُنَّ الَّذِئُ لُنُتُنَّ ثَنِيُ فِيهِ وَلَقَدُ رَاوَدُتُّهُ عَنْ نَفْسِه فَاسْتَعُصَمَرُ وَلَكِنُ لَهُ بِيَفْعَلُ مَا اَمُرُهُ لَيُسْجَنَ وَلَكِنُ لَهُ بِيَفْعَلُ مَا اَمُرُهُ لَيُسْجَنَى وَلَيْكُوْنًا مِّنَ الصِّغِرِيْنَ ۞

1679. When her reputation began to be pulled to pieces by Mrs. Grundy, with sundry exaggerations and distortions and malicious inuendos, Zulaikliā invited all ladies in society to a grand banquet. We can imagine them reclining at ease after the manner of fashionable banquets. When dessert was reached and the talk flowed freely about the gossip and scandal which made their hostess interesting, they were just about to cut the fruit with their knives, when, behold! Joseph was brought into their midst. Imagine the consternation which his beauty caused, and the havoc it played with their hearts! "Ahl", thought Zulaikhā, "now is your hypocrisy self-exposed! What about your reproaches to me? You have yourselves so lost your self-control that you have cut your own fingers!"

1680. Zulaikhā's speech is subtle, and shows that any repentance or compunction she may have felt is blotted out by the collective crowd mentality into which she has deliberately invited herself to fall. Her speech falls into two parts, with a hiatus between, which I have marked by the punctuation mark (...). In the first part there is a note of triumph, as much as to say, "Now you see! mine was no vulgar passion! you are just as susceptible! you would have done the same thing!" Finding encouragement from their passion and their fellow feeling, she openly avows as a woman amongst women (by a sort of freemasonry) what she would have been ashamed to acknowledge to others before. She falls a step lower and boasts of it A step lower still, and she sneers at Joseph's innocence, his firmness in saving himself guiltless! There is a pause. The tide of passion rises still higher, and the dreadful second part of her speech begins. It is a sort of joint consultation, though she speaks in monologue. The women all agree that no man has a right to resist their solicitations. Beauty spurned is the highest crime. And so now Zulaikhā rises to the height of tragic guilt and threatens Joseph. She forgets all her finer feeling, her real love, and is overpowered by brute passion. After all, he is a slave and must obey his mistress! Or, there is prison, and the company of the vilest, instead of the caresses of beauty and fashion in high places I" Poor, deluded, fallen Zulaikhā! She sank lower than herself, in seeking the support of the crowd around her! What pain and suffering and sorrow can expiate the depth of this crime?

- 33. He said: "Oh my Lord!
  The prison is more
  To my liking than that
  To which they invite me: 1681
  Unless Thou turn away
  Their snare from me,
  I should (in my youthful folly)
  Feel inclined towards them
  And join the ranks of the
  ignorant." 1682
- 34. So his Lord heard him
  (In his prayer), and turned
  Away from him their snare: 1683
  Verily He heareth and knoweth
  (All things).
- 35. Then it occurred to the men, 1684
  After they had seen the Signs,
  (That it was best)
  To imprison him
  For a time.

٣٣- قَالَ رَتِ الشِّجْنُ أَحَبُّ إِلَى رَبَّا يَنْغُوْنَنِيَ الْيَهُ وَ الْاِ نَصْرِفْ عَنِّىٰ كَيْنَ هُنَ أَصْبُ الْيُهِنَ وَأَكُنُ مِّنَ الْجْهِلِيْنَ ۞

٣٣- كَاسْتَكِابُ لَهُ رُبُّهُ فَصَرَفَ عَنْهُ كَيْرُهُنَّ \* إِنَّهُ هُوَالسَّمِيْعُ الْعَلِيْمُ ()

٣٥-ثُمِّرَ بِـُــَالَهُمْ مِّنَ بِعُبِ مَا زَاوُا الْأَيْتِ لَيَسُجُنْتَهُ حَتَّىٰ حِيْنٍ ۚ

1681. "To which they invite me." Notice it is now "they" not "she". Where there was the snare of one woman before, it is now the collective snare of many women,—of womankind!

1682. Joseph's speech is characteristic. Like a true man of God, he takes refuge in God. He knows the weakness of human nature. He would not pit his own strength against the whole assault of evil. He will rely on God to turn evil away from him, and praise Him alone for any success he achieves in his fight. It is only the ignorant who do not know man's weakness and God's strength!

1683. Joseph was saved from the wiles of the women, which would have degraded him. But more, his truth and character were completely vindicated in the eyes of all concerned by the avowal of Zulaikhā.

1684. When Joseph's character was completely vindicated, there was no disgrace to him in being sent to prison after that. On the contrary the blame now would attach to those who for their own selfish motives restricted his liberty for a time. As a matter of fact various motives on the part of the many actors in this divine drama converged towards that end. For Joseph prison was better than the importunities of the women, and now, not one woman, but all society women were after him. To the women themselves it looked as if that was a lever which they could use to force his compliance. Vain, deluded creatures, to think that a man of God could be forced from the path of rectitude by threats or bribes. To the 'Aziz it appeared as if it might be in Zulaikhā's best interests that he should disappear from her view in prison. The decisive factor was the view of the men generally, who were alarmed at the consternation he had caused among the women. They knew that Joseph was righteous: they had seen the Signs of God in his wonderful personality and his calm and confident fortitude. But, it was argued, it was better that one man (even if righteous) should suffer in prison rather than that many should suffer from the extraordinary disturbance he was unwittingly causing in their social life. Not for the first nor for the last time did the righteous suffer plausibly for the guilt of the guilty. And so Joseph went to prison—for a time.

# Section 5.

- 36. Now with him there came Into the prison two young men. 1685 Said one of them: "I see Myself (in a dream)
  Pressing wine." Said the other: "I see myself (in a dream)
  Carrying bread on my head,
  And birds are eating thereof." 1686 "Tell us" (they said) "the truth And meaning thereof: for we See thou art one
  That doth good (to all)." 1687
- 37. He said: "Before any food
  Comes (in due course)
  To feed either of you,
  I will surely reveal
  To you the truth
  And meaning of this
  Ere it come to pass: 1088
  That is part of the (Duty)
  Which my Lord hath taught

I have (I assure you)

٣٠- وُدَخُلُ مَعُهُ السِّجُنَ فَتَكُنِ قَالَ أَحُكُهُمَّ إِنِّيَ ٱرْلِيْنَ ٱعْصِرُخَلُرًا وَقَالَ الْاَخُرُ إِنِّيَ ٱرْلِيْنَ ٱحْمِيلُ فَوْقَ رُأْسِى خُبْرًا تَأْكُلُ الطَّلِيُرُمِنْهُ \* نَتِمَّنَا بِتَأْوِيْلِهِ \* إِنَّا نَزْدِكَ مِنَ الْمُحْسِنِيْنَ ۞

٣٠-قَالَ لَا يَاتِيَكُمُا طَعَامٌ ثُوْزَفْنِهَ إِلَّا نَبَاتُكُمُا بِتَاْوِيْلِهِ قَبُلُ اَنْ يُاتِيكُمُا \* ذِلِكُمَا مِمَّاعَلَمُنِى رَبِّى ۚ إِنَّى ذِلِكُمَا مِمَّاعَلَمُنِى رَبِّى ۚ إِنِّى

1685. Now opens another chapter in Joseph's life. The Plan of God develops. The wicked might plot: the weak might be swayed by specious arguments: but everything is used by the Universal Plan for its own beneficent purposes. Joseph must get into touch with Pharach, in order to work out the salvation of Egypt, and yet it must be through no obligation to smaller men. And he must diffuse his personality and teach the truth to men of all sorts in prison.

1686. Two men came to the prison about the same time as Joseph. They were both apparently officers of the king (the Pharaoh), who had incurred his wrath. One was a cub-bearer (or butler or chief steward) whose duty was to prepare the king's wines and drinks. The other was the king's baker, whose duty was to prepare the king's bread. They were both in disgrace. The former dreamed that he was again carrying on his duties and pressing wine: the latter that he was carrying bread, but it did not reach his master, for the birds are of it.

1687. Both these men saw the Signs of God about Joseph. They felt not only that he had wisdom, but that he was kind and benevolent, and would give of his wisdom even to strangers like themselves. They therefore told him their dreams and asked him to interpret them.

1688. The dream of one foreboded good to him, and of the other, evil to him. It was good that each should prepare for his fate. But Joseph's mission was far higher than that of merely 'foretelling events. He must teach the truth of God and the faith in the Hereafter to both men. He does that first before he talks of the events of their phenomenal life. And yet he does it so tenderly. He does not tantalise them. In effect he says, "You shall learn everything before our next meal, but let me first teach you Faith!"

1682. Joseph does not preach a pompous sermon, or claim any credit to himself for placing himself at their service. He is just doing his duty, and the highest good he can do to them is to teach them Faith.

Abandoned the ways
Of a people that believe not
In God and that (even)
Deny the Hereafter. 1690

- 38. "And I follow the ways 1691
  Of my fathers,—Abraham,
  Isaac, and Jacob; and never
  Could we attribute any partners
  Whatever to God: that (comes)
  Of the grace of God to us
  And to mankind: yet
  Most men are not grateful.
- 39. "Oh my two companions, 1692 Of the prison! (I ask you):
  Are many lords differing
  Among themselves better,
  Or the One God,
  Supreme and Irresistible?
- 40. "If not Him, ye worship nothing
  But names which ye have
  named,—
  Ye and your fathers,—
  For which God hath sent you
  No authority: the Command

Is for none but God: He

تَرَكْتُ مِلَّةَ قَوْمِ لَا يُؤْمِثُونَ بِاللهِ وَهُمُ

٣٠٠ وَاتَّبَعَثُ مِلَّةَ أَبَاءِ فَيَ إِبْرِهِ بُمُ وَالْمِحْقَ وَيَعُقُونِ مَا كَانَ لَنَا آنُ تُشْرِكَ بِاللهِ مِنْ شَيْءٍ ذلكَ مِنْ فَضْلِ اللهِ عَلَيْنَا وَ عَلَى التَّاسِ وَلَكِنَّ اكْثُرُ التَّاسِ لَا يَشْكُرُونَ

> ٣٥- يُصَاحِبِي السِّبْخِنِ ءَارُبَابٌ مُتَفَرِّوْوُنَ خَيْرٌ أَمِاللهُ الْوَاحِدُ الْقَهَارُ ۚ

٨-مَاتَعُبْكُ وَنَ مِنْ دُونِهَ إِلَا اَسْمَاءً
 سَعَيْنتُهُ وَهَا
 اَنْتُمْ وَابَاؤُكُمْ مِّا اَنْزَلَ اللهُ بِهَا مِنْ
 <sup>1690.</sup> These men were Egyptians, perhaps steeped in materialism, idolatry, and polytheism. He must teach them the Gospel of Unity. And he does it simply, by appealing to his own experience. 'I have found the Lord good: in prosperity and adversity I have been supported by Faith: in life no man can live by error or evil: perhaps one of you has done some wrong for which you find yourself here: perhaps one of you is innocent: in either case, will you not accept Faith and live for ever?'

<sup>1691.</sup> Again the same note of personal modesty. 'You may think I am as young as you, or younger. Yes, but I have the heritage of great men renowned for wisdom and truth, such as Abraham, Isaac, and Jacob. Surely what they knew is worthy of respect. Never did they swerve a hair's breadth from the Gospel of Unity. It is not that we boast. It was God's grace that taught us and God's grace is teaching all mankind. But men show their ingratitude by inventing other so-called gods.'

<sup>1692.</sup> Note the personal touch again. 'Are we not also companions in misfortune? And may I not speak to you on terms of perfect equality,—as one prisoner to another? Well then, do you really think a conflict of heterogeneous gods is better than the One True God, Whose power is supreme and irresistible?'

<sup>1693. &#</sup>x27;If you name other gods, they are nothing but your inventions,—names which you and your fathers put forward without any reality behind them. Who gave you authority to do any such thing? The only reality is God. Authority can come from Him alone. It is only for Him to command. And He has distinctly commanded you to worship none other than Him. That is the only religion that is right,—that has stood and will stand and endure for ever. He has revealed it at all times by His Messengers and by His signs. If men fail to understand, it is their own fault.'

Hath commanded that ye worship None but Him: that is The right religion, but Most men understand not...

41. "Oh my two companions 1694
Of the prison! As to one
Of you, he will pour out
The wine for his lord to drink. 1695
As for the other, he will
Hang from the cross, and the

Will eat from off his head 1606. (So) hath been decreed That matter whereof Ye twain do enquire..."

42. And of the two,
To that one whom he considered
About to be saved, he said:
"Mention me to thy lord." 1697

أَمُرُ الْاَتَعُبُنُ وَالِلَّا إِيَّاهُ ۚ ذَلِكَ الدِّيْنُ الْقَلِيْمُ وَالْإِنَّ الْكَالِّ الْكَالِي الْمَالِي الْقَلِيْمُ وَلَكِنَ ٱكْتُوالنَّاسِ لَا يَعْلَمُونَ ۞

الله المحاجم التبني التبار الما الما التبار الما التبار التبار التبار الما التبار الما التبار الما التبار الما التبار الما التبار التباري الت

1694 Having fulfilled his great duty, that touching the things of the spirit, Joseph now passes on, and comes to the things in which they were immediately interested—the questions which they had asked him about their dreams and what they prognosticated of their immediate future. Notice how Joseph again puts himself into sympthy with them by repeating the phrase of camaraderie, "my two companions of the prison!" For one he has good news, and for the other, bad news. He does not mince matters or waste words. He just barely tells the truth, hoping that the higher spiritual truths of which he has spoken will apppear in their eyes, too, as of more importance than mere earthly triumphs or disasters,—(in Kipling's words) "both impostors all the same"

1695. The cup-bearer had perhaps been proved innocent of the crime which had been charged against him, and was to be restored to the favour of the Pharaoh. He was to carry the cup and be the king's confident again. How much more good he could do now, after the spiritual influence he had imbibed from Joseph the man of God! He was more fortunate in having had Joseph's company than in being restored to his intimate position with the king! Yet he was not a perfect man, as we shall see presently

<sup>1696</sup> For the baker, alas! he had bad news, and he tells it directly without tantalising him. Perhaps he had been found guilty—perhaps he had been really guilty—of some act of embezzlement or of joining in some palace intrigue, and he was to die a malefactor's death on the cross, followed by exposure to birds of the air—vultures pecking away at his eyes and cheeks, and all that had been his face and head! Poor man! If he was guilty, Joseph had taught him repentance, and we should like to think that he lost in this life but gained in the next. If he was innocent, the cruel death did not affect him. Joseph had shown him a higher and more lasting hope in the Hereafter

<sup>1697.</sup> Joseph never mentioned himself in interpreting the dream, nor ever thought of himself in his kindness to his fellow-sufferers in prison. It was afterwards, when the cup-bearer's dream came true, and he was being released on being restored to favour, that we can imagine him taking an affectionate leave of Joseph, and even asking him in his elation if he could do anything for Joseph, Joseph had no need of earthly favourites,—least of all, from kings or their favourits. The divine grace was enough for him, But he had great work to do, which he could not do in prison—work for Egypt and her king, and the would at large. If the cup-bearer could mention him to the king, not by way of resommendation (signish,), but because the king's own justice was being violated in keeping an innocent man in prison, perhaps that might help to advance the cause of the king and of Egypt. And so he said, "Mention me to Pharaoh"

But Satan made him forget <sup>1698</sup>
To mention him to his lord:
And (Joseph) lingered in prison
A few (more) years. <sup>1699</sup>

C. 111.—The king of Egypt saw a vision (xii. 43-68.) Which none of his grandees could explain. The cup-bearer referred to Joseph. Who was sent for by the king. But Joseph Insisted that the voice of scandal. Which had pointed to him, should be declared In public to be false. After Zulaikhā Had paid a splendid ungrudging tribute To his truth and righteousness, he came. And was invested with supreme power By the king. In times of plenty he organised Great reserves to meet the needs Of famine. When wide-spread famine at last Prevailed, his brothers came from Canaan In search of corn. He treated them kindly And got them to bring his youngest brother Benjamin: but they knew not he was Joseph.

# SECTION 6.

43. The king (of Egypt) said: 1700

"I do see (in a vision)

Seven fat kine, whom seven

Lean ones devour,—and seven

Green ears of corn, and seven

(others)

Withered. Oh ye chiefs! Expound to me my vision If it be that ye can Interpret visions."

٨٠- وَقَالُ الْمُلِكُ إِنِّى آرَى سَبُعَ بَقَارَتٍ

﴿ اَنْ كُنْهُ لَكُ الْمُلُكُ الْمُنْفِذِي اللَّهِ الْمُكَالِقِ حُضْرِ وَ اُحَرَيٰدِ الْمِنْةِ وَكُنْهُ الْمُكُلُ اَفْتُونِي فَى رُوْيَاكَ 
إِنْ كُنْتُمُ لِللَّوْمِيَ اَتُعُبُرُونَ ۞

1698. The eternal Plan does not put God's men under obligations to men commanding mere worldly favour or earthly power. If they are given a chance, the obligation is on the worldly men, however highly placed...In this case, the poor cup-bearer was but human. When he was in the midst of the Court, he forgot the poor fellow-prisoner languishing in prison. In this he yielded to the lower part of his nature, which is guided by Satan, the personification of evil,—a real force in our lives if we but knew it.

1699. A few (more) years: bidh' in Arabic signifies a small indefinite number, say up to 3, 5, 7, or 9 years,

1700. The Pharaoh is holding a Council. His confidential adviser the cup-bearer is present. The Pharaoh relates his double dream,—of seven fat kine being devoured by seven lean ones, and of seven fine full green ears of corn (presumably being devoured) by seven dry withered ears.

- 44. They said: "A confused medley Of dreams: and we are not Skilled in the interpretation Of dreams." 1701
- 45. But the man who had been Released, one of the two (Who had been in prison)
  And who now bethought him After (so long) a space of time, Said: "I will tell you
  The truth of its interpretation:
  Send ye me (therefor)." 1702
- 46. "Oh Joseph!" (he said),
  "Oh man of truth! Expound
  To us (the dream)
  Of seven fat kine
  Whom seven lean ones
  Devour, and of seven
  Green ears of corn
  And (seven) others withered:
  That I may return
  To the people, and that
  They may understand." 1703
- 47. (Joseph) said: "For seven years Shall ye diligently sow

٣٨- قَالُوُ الضَّغَاثُ آحُلامِ ۚ وَ مَا نَجْنُ بِتَأُويُ لِالْمِنْ وَ مَا نَجْنُ بِتَأُويُ لِالْمِنْ وَ

هم- وَقَالَ الَّذِي نَجَامِنُهُمَا ﴿ وَالْأَكْرَبِعُكَ أُمَّةٍ اَكَا أُنَتِ ثَكُمُ بِتَاْمِيْلِهِ فَارْسِلُونِ ۞ پِتَاْمِيْلِهِ فَارْسِلُونِ ۞

٣٨- يُوْسُفُ آيُّهَا الصِّبِّ اَنْ اَوْتِنَا فِي سَبْعِ بَقَرْتٍ سِمَانٍ عِاْ كُلُهُ فَى سَبْعُ عِبَاتَ ﴿ وَسَبْعِ سُنَّبُلْتٍ خُضْرٍ وَ أَخَرَ لِبِسْتٍ لَّهُ لِكُنَّ الْحِمُ إِلَى النَّاسِ لَهُ لَكُنَّ لَهُ مُرِيعُ لَكُوْنَ ۞ لَهُ لَكُنَّ لَهُ مُرِيعُ لَكُوْنَ ۞

٨٠ - قَالَ تَزْرُعُونَ سَبُعَ سِنِيْنَ

<sup>1701.</sup> No one in the Council apparently wanted to take the responsibility either of interpreting the dream, or of carrying out any measures consequent on the interpretation.

<sup>1702.</sup> At length the cup-bearer's conscience was awakened. He thought of Joseph. He (Joseph) was a truthful man, and the cup-bearer knew by personal experience how skilful he was in the interpretation of dreams. Perhaps he could get him released at this juncture by getting him to interpret the Pharaoh's dream. If he had been frank, straight, and direct, he would have mentioned Joseph at once, and presented him to Pharaoh. But he had worldly subtlety. He wanted some credit for himself, at the same time that he fulfilled an old obligation. His petty conscience would be satisfied if he got Joseph's release, but meanwhile he wanted to see how much attention he could draw to himself in the court. So he just asked permission to withdraw in order to find the interpretation. He went straight to the prison, and addressed himself to Joseph, as in the following verse.

<sup>1703.</sup> The speech must have been longer, to explain the circumstances. We are just given the points. From Joseph he conceals nothing. He knows that Joseph knows more than himself. He tells Joseph that if he got the meaning, he would go and tell the Council. It would be impertinent for the cup-bearer to hold out to Joseph, the man of God, the bribe of the hope of his release. Notice how blandly he avoids referring to his own lapse in having forgotten Joseph so long, and how the magnanimous Joseph has not a word of reproach, but gets straight on with the interpretation.

As is your wont:
And the harvests that ye reap,
Ye shall leave them in the ear,—1704
Except a little, of which
Ye shall eat.

48. "Then will come
After that (period)
Seven dreadful (years),
Which will devour
What ye shall have laid by
In advance for them,—
(All) except a little 1705
Which ye shall have
(Specially) guarded.

49. "Then will come
After that (period) a year
In which the people will have
Abundant water, and in which
They will press (wine and oil)." 1706

13 1

دَائِا ۚ فَهَاحَصَنْ تُمْ فَنَارُوْهُ فِي سُنَٰبُالِهِ إِلَّا قَلِيْلًا مِّتَا تَأْكُلُوْنَ۞

> ٨٨-ثُمُريُأتِي مِنُ بَعَٰلِ ذَٰلِكَ سَبُعُ شِكَادٌ يَا كُلُنَ مَا قَكَّ مُنْمُ لَهُنَّ اِلاَ قَلِيُلاَ مِنْنَا تَخْصِنُونَ ۞ مِنْنَا تَخْصِنُونَ ۞

وم - ثُمَّرَ يَا آَقَ مِنُ بَعُدِ ذَلِكَ عَامَّرُ فِيهُ وَيُغَاثُ النَّاسُ وَفِيْهِ يَعُصِمُ وَنَ ثَ

ž

1704 Joseph not only shows what will happen, but, unasked, suggests the measures to be taken for dealing with the calamity when it comes. There will be seven years of abundant harvest. With diligent cultivation they should get bumper crops. Of them they should take a little for their sustenance and store the rest in the ear, the better to preserve it from the pests that attack com-heaps when they have passed through the threshing floor.

1705. There will follow seven years of dreadful famine, which will devour all the stores which they will have laid by in the good years. They must be careful, even during the famine, not to consume all the grain, they must by special arrangement save a little for seed, lest they should be helpless even when the Nile brought down abundant waters from the rains at its sources.

1706. This is a symbol of a very abundant year, following the seven years of drought. The Nile must have brought abundant fertilising waters and silt from its upper reaches, and there was probably some rain also in Lower Egypt. The vine and the olive trees, which must have suffered in the drought, now revived, and yielded their juice and their oil, among the annuals, also, the oil seeds, such as linseed, sesamum, and the castor oil plant, must have been grown, as there was irrigated land and to spare from the abundant grain crops. And the people's spirits revived, to enfoy the finer products of the earth, when their absolute necessities had been more than met in their grain crops.

# SECTION 7.

"Bring ye him unto me." 1707
But when the messenger
Came to him, (Joseph) said:
"Go thou back to thy lord,
And ask him, 'What is
The state of mind
Of the ladies
Who cut their hands?' 1708
For my Lord is
Certainly well aware
Of their snare." 1709

51. (The king) said (to the ladies):

"What was your affair
When ye did seek to seduce
Joseph from his (true) self?" 1710

The ladies said: "God
Preserve us! no evil

نه- و قال الْمَلِكُ الْخُتُونِي بِهَ الْمُلِكُ الْخُتُونِي بِهِ الْمُلِكُ الْخُتُونِي بِهِ الْمُلِكُ الْخُتُونِي بِهِ الْمُلِكِ الْرَبِي الْمُلِكِ الْمِنْ وَالْمِن الْمِنْ وَالْمِن الْمِن وَالْمِن الْمِن وَالْمِن الْمُن الْمِن وَالْمِن عَلِيْمُ وَ الْمِن يَهُن أَن رَبِّي بِكَيْرِهِنَ عَلِيْمُ وَ الْمِن يَهُن أَن رَبِي بِكَيْرِهِنَ عَلِيْمُ وَ الْمِن يَهُن أَن رَبِي بِكَيْرِهِنَ عَلِيْمُ وَ الْمِن يَهُن أَن رَبِي بِكَيْرِهِنَ عَلِيْمُ وَ الْمِن يَهُن أَن الْمِن يَهُن أَن الْمِن يَهُن أَن الْمِن يَهُن أَن الْمُن  الْمُن الْمُن الْمُن الْمُن الْمُن الْمُن الْمُن الْمُنْ الْمُن الْمُن الْمُن الْمُنْ الْمِنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمِنْ الْمُنْ الْم

ُ ١٥- قَالَ مَا خَطْبُكُنَّ َ إِذْ رَاوَدُتُّنَّ يُوْسُفَ عَنُ نَّفْسِهُ ۚ يَٰذِ تُلُنَ كَاشَ بِلْهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوَّ

1707. The cup-bearer must have reported Joseph's interpretation to the king, and the king naturally wanted to see Joseph himself. He sent a messenger to fetch him.

1708. The king's messenger must have expected that a prisoner would be only too overjoyed at the summons of the king. But Joseph, sure of himself, wanted some assurance that he would be safe from the sort of nagging and persecution to which he had been subjected by the ladies. We saw in verse 33 above that he preferred prison to their solicitations. He must therefore know what was in the mind of the women now. Note how discreetly he omits any particular mention of Zulaikhā, who after all had been kind to him, and whose unschooled love had been tested all these years and been nearly purified of its grosser elements by now. But Mrs. Grundy, who understood (and perhaps practised for herself) only the grosser side of her passion, must be put in her place, if Joseph was to have a chance of doing the great work for which he was marked out.

1709. If the king ("thy lord") did not know of all the snares which had been laid for Joseph by the ladies, God ("my Lord") knew all their secret motives and plots.

1710. Joseph's message was conveyed by the messenger to the king, who sent for the ladie's concerned. Among them came Zulaikhā. "What was this affair?" said the king: "tell me the whole truth."

Know we against him!"
Said the 'Aziz's wife:
" Now is the truth manifest
(To all): it was I
Who sought to seduce him
From his (true) self:
He is indeed of those
Who are (ever) true (and
virtuous).

1711

قَالَتِ امْرَاتُ الْعَزِيْزِ الْنُ حَضْحَصَ الْعَقُّ أَنَا رَاوَدُتُهُ عَنْ تُفْسِهِ وَإِنَّهُ لِمِنَ الصِّدِقِيْنَ ٥ وَإِنَّهُ لِمِنَ الصِّدِقِيْنَ ٥

52. "This (say I), in order that
He may know that I
Have never been false
To him in his absence,
And that God will never

12 Guide the snare of the false
30 ones. 1712

۵۰- ذلك ليك كمر أنّى كَمْرَ أَخُذُهُ وِالْغَيْبِ وَأَنَّ اللهَ لَا يَهْدِئ كَيْنَ الْخَاتِنِيْنَ ۞

1711. Zulaikha stood by, while the other ladies answered. Their answer was the answer of Mrs. Grundy, grudgingly acknowledging the truth of Joseph's innocence and high principles, but holding a discreet silence about Mrs. Grundy's own part in egging on poor Zulaikha to sin, wrong-doing, and revenge. When they had done, she began. She did not mince matters. She acknowledged her own guilt, freely and frankly. This was no time for her even to refer to other ladies,—their jealousy, their gross-mindedness, their encouragement of all that was frail or evil in herself. These things she ignored. But to her awakened spiritual consciousness it was a triumph that Joseph, whom she adored, was true in every sense, in word and deed, and that that truth should be proclaimed in open Court before all, as was indeed already known to all concerned when she had taken the blame on herself before the assembly of ladies, and her own spirit had not yet been emancipated. What had happened to her since? She had learnt much in sorrow, pain, and humiliation. She had learnt the vanity of carnal love. But Joseph, true of heart, calm in every turn of fortune, had taught her to question herself whether, in spite of all her sin, she could not yet be worthy of him. Perhaps her husband was dead, and she a widow. But she must see whether she could understand love in the sense in which Joseph would have her understand it—that pure surrender of self, which has no earthy stain to it!

1712. I construe verses 52 and 53 to be a continuation of Zulaikhā's speech and have translated accordingly. There is both good reason and authority (e.g. Ibn Kathīr) for this. But the majority of Commentators construe verses 52-53 to be spoken by Joseph, in which case they would mean that Joseph was referring to his fidelity to the 'Azīz, that he had never taken advantage of his absence to play false with his wife. although he (Joseph) was human and liable to err. In my view Zulaikhā, while fully reprobating her own guilty conduct, claims that she has at least been constant, and that she hopes for mercy, forgiveness, and the capacity to understand at last what true love is. Whatever false charge she made, she made it in a moment of passion and to his face, never in cold blood, or behind his back.

- 53. "Nor do I absolve my own self (Of blame): the (human soul) Is certainly prone to evil, 1712-A Unless my Lord do bestow His Mercy: but surely My Lord is Oft-Forgiving. Most Merciful." 1718
- "Bring him unto me; 1714
  I will take him specially
  To serve about my own person."
  Therefore when he had spoken
  To him, he said:
  "Be assured this day,
  Thou art, before our own Presence,
  With rank firmly established,
  And fidelity fully proved!" 1715
- 55. (Joseph) said: "Set me Over the store-houses<sup>1718</sup> Of the land: I will Indeed guard them,

آبرئ نقيئ اِنَ النَّفُسُ لَامَارَةً بِاللَّهُ عِ اللَّا مَارَحِمَرَ رَبِّيُ اِنَّ رَبِّي عَفُوْرٌ أَرْحِيْمُ مه- وَقَالَ الْمَاكُ الْمُعَلِّيُ الْمُعَلِّينَ اللَّهُ عَلَيْمُ لِلَهُ الْمُعَلِّينَ اللَّهُ الْمُعَلِّينَ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ الللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ الللْهُ اللْهُ اللْهُ اللْهُ الللْهُ اللْهُ اللْهُ

هه-قَالَ اجْعَلْنِي عَلى خَزَآيِنِ الْاَرْضِ إِنِّي حَفِيْظُ

1712-A. Ammāra: prone, impelling, headstrong, passionate. See n. 5810 to lxxv. 2.

1713. See n. 1712. I construe this verse to be a continuation of Zulaikhā's speech. It is more appropriate to her than to Joseph. As I understand it, Zulaikhā has at last come to have a realisation of all that had been wrong in her conduct and a glimmering of the true meaning of spiritual love, which has something divine in it, and which cannot be attained except by the outpouring of all our soul to God.

1714. Joseph had not yet appeared before the king. The king's order in the same terms in verse 50 above had led to a message from Joseph and the subsequent public proceedings with the ladies. Now that Joseph's innocence, wisdom truth, and trustworthiness had been proved, and confirmed by Zulaikhā's splendid tribute, and Joseph's own manly bearing before the king, the king was much impressed, and took him specially to serve about his own person as his trusty and confidential Wazir. If, as is probable, the 'Aziz had by this time died (for he is never mentioned again) Joseph succeeded to his office, and he is addressed as 'Aziz in verse 78 below. But Joseph got more than his rank and powers, as specially selected to carry out a great emergency policy to meet the very difficult times of depression that were foretold. He was given plenary powers and the fullest confidence that a king could give to his most trusted and best-proved Wazir or Prime Minister, with special access to his Person, like a Grand Chamberlain.

1715. Who was this Pharaoh, and what approximate date could we assign to him? He was probably a king of the Hyksos Dynasty, somewhere between the 19th and the 17th century B.C. See Appendix IV, on Egyptian Chronology and Israel (printed after S. vii).

- 1716. Joseph had been given plenary authority by the king. He could have enjoyed his dignity, drawn his emoluments, put the hard and perhaps unpopular work on the shoulders of others, and kept to himself the glitter and the kudos. But that was not his way, nor can it indeed be the way of any one who wants to do real service. He undertook the hardest and most unpopular task himself. Such a task was that of organising reserves in times of plenty, against the lean years to come. He deliberately asked to be put in charge of the granaries and store-houses, and the drudgery of establishing them and guarding them, for the simple reason that he understood that need better than any one else, and was prepared to take upon himself rather than throw on to another the obloquy of restricting supplies in times of plenty.

As one that knows (Their importance)."

- Established power to Joseph
  In the land, to take possession<sup>1717</sup>
  Therein as, when, or where
  He pleased. We bestow
  Of Our mercy on whom
  We please, and We suffer not,
  To be lost, the reward
  Of those who do good.
- 57. But verily the reward
  Of the Hereafter
  Is the best, for those
  Who believe, and are constant
  In righteousness. 1718

SECTION 8.

58. Then came Joseph's

brethren: 1719

They entered his presence,
And he knew them,
But they knew him not.

عَلِيْهُونَ

٥٥ - وَكَالَٰ إِلَى مَكَانَا إِلَيُوْسُفَ
 ف الْارْضِ يَتَبَوَّا مِنْهَا حَيْثُ يَشَاءُ
 نُصِيبُ برَحْمَتِنَا مَنْ تَشَاءُ
 وَلا نُضِينُهُ إَجْرَالْمُحْسِنِيْنَ ۞

٥٥-وَ لَاَجُرُ الْآخِرَةِ خَيْرٌ لِلَّذِيْنَ اَمَنُوَا وَكَانُوْا يَـتَّقُونَ ۞

٥٥- وَجَآءُ إِخْوَةُ يُوسُفَ فَلَ حَلُوُا عَلَيْهِ فَعُرْفَهُ مُرْوَهُمْ لَهُ مُنْكِرُونَ

1717. What a wonderful example of the working of divine Providence! The boy whom his jealous brothers got rid of by selling him into slavery for a miserable price becomes the most trusted dignitary in a foreign land, chief minister in one of the greatest empires of the world of that day. And this not for himself only, but for his family, for the world at large, and for that noble example of righteousness and strenuous service, which he was to set for all time. According to tradition, Joseph's age was barely 30 at that time!

As when or where he pleased: haithu refers to manner, time, or place. He had dictator's powers, but as his fidelity was fully proved (xii. 53) these powers were for service rather than for self.

1718. To the righteous, whatever rewards (if any) that come in this world are welcome for the opportunities of service which they open out. But the true and best reward is in the Hereafter.

1719. Years pass; the times of prosperity go by; famine holds the land in its grip; and it extends to neighbouring countries. Joseph's preparations are complete. His reserves are ample to meet the calamity. Not only does Egypt bless him, but neighbouring countries send to Egypt to purchase corn. All are received with hospitality, and corn is sold to them according to judicious measure.

Now there has been one sorrow gnawing at Joseph's heart. His poor father Jacob! How he must have wept, as indeed he did, at the loss of his beloved Joseph! And Joseph's little brother Benjamin, born of the same mother as himself; would the other ten brothers, not by the same mother, have any affection for him, or would they treat him as they treated Joseph? How would the whole family be in these hard times! A sort of answer came when the ten selfish brothers, driven by famine, came from Canaan to buy corn. Joseph, though so great a man, kept the details of the famine department in his own hands: otherwise there might have been waste. But to the public he was a mighty Egyptian administrator, probably in Egyptian dress, and with all the paraphernalia of his rank about him. When his brothers came, he knew them, but they did not know he was Joseph. In their thoughts Joseph was probably some menial slave in a remote household, perhaps already starved to death in these hard times!

59. And when he had furnished
Them forth with provisions
(Suitable) for them, he said:
"Bring unto me a brother
Ye have, of the same father
As yourselves, (but a different
mother):

See ye not that I pay out
Full measure, and that I
Do provide the best hospitality?<sup>1720</sup>

- 60. "Now if ye bring him not
  To me, ye shall have
  No measure (of corn) from me,
  Nor shall ye (even) come
  Near me."
- 61. They said: "We shall Certainly seek to get Our wish about him From his father: 1721 Indeed we shall do it."
- 62. And (Joseph) told his servants
  To put their stock-in-trade 1722
  (With which they had bartered)
  Into their saddle-bags,
  So they should know it only
  When they returned to their
  people,

٥٥- وَكَتَاجَقَزُهُمْ مِنِهُ اَلِهِمُ قَالَ اخْتُونِ بَائِمُ ٱكُثْرِ مِنْ أَبِيْكُمُّرُ اَلَا تَكُونُ أَنِّى اُوفِى الْكَيْلُ وَانَا خَبْرُ الْمُنْزِلِيْنَ ۞

٣-كَانُ لَكُو تَا أَتُونَ بِهِ
 فَلَا كَيْلَ لَكُوْ عَنْدُرَى
 وَلَا تَقْرُبُونِ ۞
 ١٢- قَالُوا سَنُرَاوِدُ عَنْهُ آبَاءُ
 وَإِنَّا لَفْعِلُونَ ۞

٧٠-وَ قَالَ لِفِتَيٰنِهِ اجْعَلُوْا بِصَاعَتُهُمْ فِي رِحَالِهِمْ لَعَلَّهُمُ مَيْعُرِفُوْنَهَآ إِذَا انْقَلَبُوا إِلَى آهِلِهِمْ

1720. Joseph treated his brothers liberally. Perhaps he condescended to enter into conversation with these strangers, and enquired about their family. The ten brothers had come. Had they left a father behind them? What sort of a person was he? Very aged? Well, of course, he could not come. Had they any other brothers? Doubtless the ten brothers said nothing about their lost Joseph, or told some lie about him. But perhaps their host's kindly insistence brought Benjamin into the conversation. How old was he? Why had they not brought him? Would they bring him next time? Indeed they must, or they would get no more corn, and he—the great Egyptian Wazir—would not even see them.

1721. The brothers said: "Certainly, we shall try to beg him of our father, and bring him away with us: we shall certainly comply with your desire." In reality they probably loved Benjamin no more than they loved Joseph. But they must get food when the present supply was exhausted, and they must humour the great Egyptian Wazir. Note that they do not call Jacob "our father" but "his father": how little they loved their aged father, whom they identified with Joseph and Benjamin! Their trial and their instruction in their duties is now being undertaken by Joseph.

1722. Bidhā'at: stock-in-trade; capital with which business is carried on; money when it is used as capital for trade. It is better here to suppose that they were bartering goods for grain. Cf. xii. 19.

In order that they Might come back. 1728

- To their father, they said:
  "O our father! No more
  Measure of grain shall we get
  (Unless we take our brother):
  So send our brother with us,
  That we may get our measure;
  And we will indeed
  Take every care of him." 1724
- 64. He said: "Shall I trust you
  With him with any result
  Other than when I trusted you
  With his brother aforetime?
  But God is the best
  To take care (of him),
  And He is Most Merciful
  Of those who show mercy!" 1725
- 65. Then when they opened
  Their baggage, they found
  Their stock-in-trade had been
  Returned to them. They said:
  "O our father! What (more)
  Can we desire? This our
  Stock-in-trade has been returned
  To us: so we shall get

ڵ*ڡؙڰۿۄ۫ۑۯڿٷۏؽ*ٙ

٣٠- فَلَتَا رَجُعُوَّا إِلَى آبِيهِ مُ قَالُوْا يَابَانَا مُنِعَ مِثَا الْكَيُلُ فَارْسِلْ مَعَنَآ اَخَانَا ثَكْتُلُ وَإِنَّا لَهُ لَحْفِظُوْنَ ۞

٩٢-قَالَ هَلُ اٰمَنُكُمُ عَلَيْهُ اِلَّا كَمَا اَمِنْتُكُمُ عَلَى اَخِيْهِ مِنْ قَبُلُ \* فَاللّٰهُ خَيْرٌ لَحْفِظًا وَهُوَارْحَهُ الرَّحِينِيْنَ ۞

٥٠-وَلَيَّا فَتَحُوُّا مَتَاعَهُمْ وَجَكُوْا بِضَاعَتَهُمْ رُدَّتُ النَهِمْ قَالُوْا يَاكِانَا مَاكَبُغِىُ ۖ هٰذِهٖ بِضَاعَتُنَا رُدَّتُ الْيَنَا ۚ

- 1723. It was most important for Joseph's plan that they would come back. If they came back at all, they could not come without Benjamin after what he had told them. As an additional incentive to their coming back, he returns the price of the grain in such a way that they should find it in their saddle-bags when they reach home.
- 1224. On their return they no doubt told Jacob all that had transpired. But to beg Benjamin of him was no easy matter, as Jacob did not trust them and had no cause to trust them after their treatment of Joseph. So they use the argument of urgent necessity for all it is worth.
- 1725. I construe Jacob's answer to be a flat refusal to let Benjamin go with them. It would be like the former occasion when he trusted Joseph with them and they lost him. Did they talk of taking care of him? The only protection that he trusted was that of God. He at least showed mercy to old and young alike. Did man show such mercy? Witness his sad old age and his lost little Joseph! Would they bring down "his grey hairs with sorrow to the grave"?
- 1726. The ten brothers did not take their father's refusal as final. They opened their saddle-bags, and found that the price they had paid for their provisions had been returned to them. They had got the grain free! What more could they desire? The spell which Joseph had woven now worked. If they only went back, this kind Wazir would give more grain if they pleased him. And the only way to please him was to take back their youngest brother with them. It would cost them nothing-Judging by past experience they would get a whole camel's load of grain now. And so they stated their case to the aged father

(More) food for our family; We shall take care of our brother; And add (at the same time) A full camel's load (of grain To our provisions). This is but a small quantity." 1727

66. (Jacob) said: "Never will I
Send him with you until
Ye swear a solemn oath to me,
In God's name, that ye
Will be sure to bring him back
To me unless ye are yourselves
Hemmed in (and made
powerless)." 1728

And when they had sworn
Their solemn oath,
He said: "Over all
That we say, be God
The Witness and Guardian!" 1729

67. Further he said:
"O my sons! enter not 1780
All by one gate: enter ye
By different gates. Not that

وَنَوِيْرُ اَهْلَنَا وَنَحْفَظُ اَخَانَا وَنَزْدَادُ كَيْلَ بَعِيْرٍ ذلك كَيْلٌ يَسِيْرُ ۞

٢٠- قَالَ لَنَ أَرْسِلُهُ مَعَكُمْ حَتَّى تُؤْتُون مَوْثِقًا مِّنَ اللهِ لَتَا ثُنَّكُوْ بِهَ الْاَ آنَ يُحَاطَ بِكُمْ فَلَتَا التَّوْهُ مَوْثِقَهُمْ فَلَتَا اللهُ عَلَى مَا نَقُولُ وَكِيْلُ ٥

٢٠- وَ قَالَ لِيَهِي لَا تَنْخُلُوا مِنْ بَأْرِبِ وَاحِدٍ وَادْخُلُوا مِنْ اَبُوارِبِ مُتَفَرِقَةٍ

1727. Two meanings are possible,—either or perhaps both. 'What we have brought now is nothing compared to what we shall get if we humour the whim of the Egyptian Wazir. And, moreover, Egypt seems to have plenty of grain stored up. What is a camel-load to her Wazir to give away?'

1728. The appeal to the family's needs in the time of famine at length made Jacob relent, but he exacted a solemn promise from the brothers, under the most religious sanctions, that they would bring Benjamin back to him, unless they were themselves prevented, as the Insurance Policies say, "by an act of God," so that they became really powerless. To that promise Jacob called God to witness.

- 1729. This is more than a formula. God is invoked as present and witnessing the bargain, and to Him both parties make over the affair to arrange and fulfil.

1730. The Commentators refer to a Jewish or Eastern custom or superstition which forbade members of a numerous family to go together in a mass for fear of "the evil eye". But apart from East or West, or custom or superstition, it would be ridiculous for any large family of ten or eleven to parade together in a procession among strangers. But there was even a better reason in this particular case, which made Jacob's advice sound, and Jacob was, as stated in the next verse, a man of knowledge and experience. Here were eleven strangers dressed alike, in a dress not of the country, talking a strange language, coming in a time of stress, on an errand for which they had no credentials. Would they not attract undue attention and suspicion if they went together? Would they not be taken for spies?—or for men bent on some mischief, theft, or organised crime? Such a suspicion is referred to in verse 73 below. By entering separately they would attract little attention. Jacob very wisely tells them to take all human precautions. But like a man of God he warns them that human precautions would be no good if they neglect or run counter to far weightier matters—God's Will and Law. Above all, they must try to understand and obey this, and their trust should be on God rather than on human usages, institutions, or precautions, however good and reasonable these might be.

I can profit you aught Against God (with my advice): None can command except God: On Him do I put my trust: And let all that trust Put their trust on Him."

68. And when they entered
In the manner their father
Had enjoined, it did not
Profit them in the least
Against (the Plan of) God: 1781
It was but a necessity
Of Jacob's soul, which he 1782
Discharged. For he was,
By Our instruction, full
Of knowledge (and experience):
But most men know not. 1788

وَمَا الْعُنْ عَنَكُمْ مِنَ اللهِ مِنْ شَيْءٍ اللهِ مِنْ شَيْءٍ اللهِ مِنْ اللهِ مِنْ شَيْءٍ اللهِ اللهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلَيْهُ وَوَكَّلْتُ وَعَلَيْهِ فَلَيْهُ وَكُلْتُ وَعَلَيْهِ فَلَيْتُوكُمْ اللهِ مِنْ اللهِ مِنْ شَيْءٍ مَا كَانَ يُغْفِي عَنْهُمْ مِنَ اللهِ مِنْ شَيْءٍ مَا كَانَ يُغْفِي عَنْهُمْ مِنَ اللهِ مِنْ شَيْءٍ فَا كَانَ يُغْفِي عَنْهُمْ مِنَ اللهِ مِنْ شَيْءٍ فَا كَانَ يُغْفِي عَنْهُمْ مِنَ اللهِ مِنْ شَيْءٍ اللهَ عَنْهُمْ مِنَ اللهِ مِنْ شَيْءٍ اللهَ عَنْهُمُ مِنَ اللهِ مِنْ شَيْءٍ اللهِ مِنْ شَيْءٍ اللهِ مِنْ شَيْءٍ اللهِ مِنْ شَيْءٍ اللهِ مِنْ اللهِ مِنْ شَيْءٍ اللهِ مِنْ شَيْءٍ اللهِ مِنْ شَيْءٍ اللهِ مِنْ اللهِ مِنْ شَيْءٍ اللهِ مِنْ اللهِ مِنْ شَيْءٍ اللهِ مِنْ شَيْءٍ اللهِ مِنْ اللهِ مِنْ شَيْءٍ اللهِ مِنْ اللهِ مِنْ شَيْءٍ اللهِ مِنْ شَيْءٍ اللهِ مِنْ اللهِ مِنْ شَيْءٍ اللهِ مِنْ شَيْءٍ اللهِ مِنْ اللهِ مِنْ شَيْءٍ اللهِ مِنْ شَيْءٍ اللهِ مِنْ شَيْءٍ اللهِ مِنْ شَيْءٍ اللهِ مِنْ اللهِ مِنْ شَيْءٍ اللهِ مِنْ شَيْءٍ اللهِ مِنْ اللهِ مِنْ شَيْءٍ اللهِ مِنْ اللهِ مِنْ اللهِ مِنْ شَيْءٍ اللهِ مِنْ اللهِ مِنْ اللهِ مِنْ اللهُ مِنْ اللهِ مُنْ اللهِ اللهِ مِنْ اللهِ مِنْ اللهِ مِنْ اللهِ اللهِ مِنْ اللهِ مِنْ اللهِ مِنْ اللهِ اللهِ اللهِ اللهِ مِنْ اللهِ مِنْ اللهِ مِنْ اللهِ اللهِ اللهِ اللهِ مِنْ اللهِ مِنْ اللهِ مِنْ اللهِ 

C. 112.—When the brothers went back without Benjamin, (xii 69-93.) Jacob was overwhelmed with grief, but he bore
His affliction with patience and faith in God.
He refused to be comforted and sent his sons back
To Egypt. At last Joseph revealed himself,
Forgave them, and sent his shirt by them
To Jacob, to tell him the good news
That Joseph lived and did great work
In Egypt, and had sent for his whole family
To come and rejoice and live in the land
Of Egypt, and be a blessing to all.

<sup>1731.</sup> See the last verse and n. 1730. Though they scrupulously observed their father's injunctions to the letter, their hearts were not yet pure, and they got into trouble, as the later story will show. They had the hardihood to cast aspersions on Joseph, not knowing that they were in Joseph's power. And Joseph took a noble revenge by planning a reunion of the whole family and shaming the ten brothers into repentance. He was the instrument for the fulfilment of God's Plan.

<sup>1732.</sup> It is a necessity of a Prophet's soul that he should speak out and teach all that he knows, to the worthy and unworthy alike. This Jacob did to his unworthy sons, as well as to his worthy sons whom he loved best. It was not for him as a Prophet to guarantee any results. In this case he could not save his sons from getting into trouble merely because they followed the letter of his advice in a small matter. Apply this to the teaching of a greater than Jacob. Men who literally observe some small injunctions of the Holy Propher Muḥammad and neglect the greater principles which he taught, cannot blame him for their troubles and difficulties. If they examined the matter, they would find that they brought the troubles on themselves.

<sup>1733.</sup> The men of God are full of knowledge,—not as men, but as taught by the grace of God. For men, as such, are (as Carlyle said) mostly fools,—devoid of knowledge and understanding.

## SECTION 9.

- 69. Sow when they came
  Into Joseph's presence, 1784
  He received his (full) brother 1735
  To stay with him. He said
  (To him): "Behold! I am thy (own)
  Brother; so grieve not
  At aught of their doings." 1786
- 70. At length when he had furnished Them forth with provisions (Suitable) for them, he put The drinking cup into His brother's saddle-bag. Then shouted out a Crier:

  "O ye (in) the Caravan!
  Behold! ye are thieves,
  Without doubt!" 1787
- 71. They said, turning towards them: "What is it that ye miss?"
- 72. They said: "We miss
  The great beaker of the king;

٧٠- وَلَتَا دَخَلُوا عَلْ يُوسُفَ اَوْى النَه وَاخَاهُ عَالَ إِنِّ اَنَا اَخُوْكَ عَلَا تَبْعَتُمِسُ بِمَا كَانُوا يَعْمَلُونَ ○ ٤٠- فَلَكَا جَهَّزَهُمُ رَبِحَهَا زِهِمُ جُعَلَ السِقائية فِي رَحْلِ الْحِيْدِ جُعَلَ السِقائية فِي رَحْلِ الْحِيْدِ اَيْتُهَا الْعِيْرُ اِثْكُمْ لَسْرِفُونَ ○ اَيْتُهُا الْعِيْرُ اِثْكُمْ لَسْرِفُونَ ○

١٠-قَالُوۡا وَٱقۡبُلُوۡا عَلَيْهِمُ قَاذَا تَعۡقِبُوۡنُ وَن

٢٧- قَالُوُّا نَعْقِدُ صُوَاعَ الْمَلِكِ

- 1734. The ten brothers, with Benjamin, arrived in Egypt, and waited on the great Wazir. Joseph again received them hospitably, even more so than before, as they had complied with his request to bring Benjamin. No doubt many shrewd and probing questions were asked by Joseph, and no doubt it was clear that Benjamin was one apart from the other ten. Baidhāwi fills up the picture of the great feast for us. The guests were seated two by two. Benjamin was the old one, and Joseph courteously took him to his own table.
- 1735. After the feast the question of lodgings arose. They were to be accommodated two by two. Again Benjamin was the odd one. What more natural than that the Wazir should take him to himself? He thus got a chance of privacy with him. He disclosed his identity to him, charging him to keep it a secret, and to take no notice of any strange doings that might occur. He must have learnt from Benjamin about his father and about the inner doings of the family. He must get them all together into Egypt under his own eye. He had a plan, and he proceeded to put it into execution.
- 1736. The past tense of  $K\bar{a}n\bar{u}$ , combined with the agrist of  $Ya'mal\bar{u}n$ , signifies that the reference is to their brothers' doings, past, present, and future. Benjamin was not to mind what wrongs they had done in the past, or how they behaved in the present or the immediate future. Joseph had a plan that required Benjamin's silence in strange circumstances.
- 1737. Joseph's plan was to play a practical joke on them, which would achieve two objects. Immediately it would put them into some consternation, but nothing comparable to what he had suffered at their hands. When the plan was unravelled, it would make them thoroughly ashamed of themselves, and dramatically bring home their guilt to them. Secondly, it would give him an excuse to detain Benjamin and bring their aged father into Egypt. He contrived that a valuable drinking cup should be concealed in Benjamin's saddle-bag. When it was found after an ostentatious search, he would detain the supposed culprit, and attain his object, as the story relates further on.

For him who produces it, Is (the reward of)
A camel-load; I
Will be bound by it."

- 73. (The brothers) said: "By God! Well ye know that we Came not to make mischief In the land, and we are No thieves!" 1788
- 74. (The Egyptians) said: "What then Shall be the penalty of this, If ye are (proved) to have lied?" 1739
- 75. They said: "The penalty
  Should be that he
  In whose saddle-bag
  It is found, should be held
  (As bondman) to atone 1740
  For the (crime). Thus it is
  We punish the wrong-doers!" 1741
- 76. So he 1742 began (the search)
  With their baggage,

وَلِئَنْ جَآءَ بِهِ حِنْلُ بَعِيْرٍ وَانَا بِهِ زَعِيْمُ ۞

٣٥- قَالُوَا تَاللَّهِ لَقَلْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِكَ فِي الْاَرْضِ وَمَا كُتَا سُرِقِيْنَ ٥ ٣٠- قَالُوْا فَمَا جُزَا وُكَا اِنْ كُنْ تَثْمُ كُنْ بِيْنَ ٥ هُمْ- قَالُوْا جَزَا وُكُ مَنْ وُجِدَ فِي رَخْلِهِ فَهُوَجُزَا وَكُوْ كُنْ إِلَكَ نَجْزِى الظّلِمِيْنَ ٥ كُنْ إِلَكَ نَجْزِى الظّلِمِيْنَ ٥

٥٠ - فَبُكُ أَ بِأَوْعِيَةِ الْهُمُ

1738. As strangers in strange land, they were liable to be suspected as spies or men who meditated some unlawful design, or some crime, such as theft, which would be common in a season of scarcity. The brothers protested against the absurdity of such a suspicion after they had been entertained so royally by the Wazir.

1739. "That might be all very well," said the Egyptians, "but what if it is found by a search that you have in fact abused the Wazir's hospitality by stealing a valuable cup?"

1740. We must try to picture to ourselves the mentality of the ten. They understood each other perfectly, in their sins as well as in other things. For themselves, the search held out no fears. Besides they had had no opportunity of stealing. But what of that young fellow Benjamin? They were ready to believe anything against him, the more so as the Wazir's partiality for him had lent a keen edge to their jealousy. Judging by their own standards, they would not be surprised if he had stolen, seeing that he had had such opportunities—sitting at the High Table and staying with the Wazir. They felt very self-righteous at the same time that they indulged in the luxury of accusing in their thoughts the most innocent of men! Supposing he had stolen, here would be'a fine opportunity of getting rid of him. What about their solemn oath to their father? Oh! that was covered by the exception. He had done for himself. They had done all they could to protect him, but they were powerless. The old man could come and see for himself.

1741. This was their family custom. It was of course long anterior to the Mosaic Law, which laid down full restitution for theft, and if the culprit had nothing, he was to be sold for his theft (Exod. xxii. 3). But here the crime was more than theft. It was theft, lying, and the grossest abuse of confidence and hospitality. While the ten felt a secret satisfaction in suggesting the penalty, they were unconsciously carrying out Joseph's plan. Thus the vilest motives often help in carrying out the most beneficent plans.

1742. The pronoun "he" can only refer to Joseph. He may have been present all the time, or he may just have come up, as the supposed theft of the king's own cup (xii. 72 above) was a very serious and important affair, and the investigation required his personal supervision. All that his officers did by his orders was his own act As the lawyers say: Qui facit per alium, facit per se (whoever does anything through another, does it himself).

Before (he came to) the baggage <sup>1748</sup> Of his brother: at length He brought it <sup>1744</sup> out of his Brother's baggage. Thus did We Plan for Joseph. He could not Take his brother by the law Of the king except that God <sup>1745</sup> Willed it (so). We raise To degrees (of wisdom) whom <sup>1746</sup> We please: but over all Endued with knowledge is One, The All-Knowing.

77. They said: "If he steals,
There was a brother of his
Who did steal before (him)." 1747
But these things did Joseph
Keep locked in his heart,
Revealing not the secrets to them. 1448

قَبْلُ وِعَآءِ أَخِيهُ ثُمُّ الْسَتُخْرَجُهَا مِنْ قِعَآءِ أَخِيْهُ كَالْلِكُ كِنْ الْيُؤْسُفَّ مَا كَانَ لِيمَاءُ اللَّهُ مَا كَانَ يَشَاءُ اللَّهُ الْكُ آن يَشَاءُ اللَّهُ الْكُ آن يَشَاءُ اللَّهُ مَا خَالُوُ النَّ يَسْبَرِقْ فَقَلْ سَرَقَ آخِ عَادَ قَالُوُ النَّ يَسْبَرِقْ فَقَلْ سَرَقَ آخِ فَاسَرُهَا يُؤْسُفُ فِي نَقْسِهِ فَاسَرُهَا يُؤْسُفُ فِي نَقْسِهِ وَلَهُ يُبْدِهِ هَالْهُمُهُمْ

- 1743. The Arabic word here used is wid'un plural au'iya, which includes bags, lockers, boxes, or any receptacles in which things are stored. Notice the appropriateness of the words used. The cup was concessed in a saddle-bag (rahl), verse 70 above. When it comes to searching, they must search all the baggage of every description if the search was to be convincing and effective.
- 1744. It refers to the drinking cup, the siqāyat, which is a feminine noun: hence the feminine pronoun (hā) in Arabic.
- 1745. Let no one suppose that it was a vulgar or wicked trick, such as we sometimes hear of in police courts, when property is planted on innocent men to get them into trouble. On the contrary it was a device or stratagem whose purpose was to show up wickedness in its true colours, to give it a chance of repentance, to bring about forgiveness and reconciliation, to give solace to the aged father who had suffered so much, and above all, to further that larger plan for the instruction of the world, which is unfolded in Israel's religious history. Joseph was a man of God, but he could not have carried out this plan or taken the first step, of detaining his brother, except with the will and permission of God, Whose Plan is universal and for all His creatures.
- 1746. If we examine this world's affairs, there are all sorts of plans, and all degrees of folly and wisdom. The wicked ones plan; the foolish ones plan; the simple ones plan; then there are men who think themselves wise and are perhaps thought to be wise, but who are foolish, and they have their plans: and there are degrees of real and beneficent wisdom among men. God, the Universal Planner, is above all. Anything good in our wisdom is but a reflection of His wisdom, and His wisdom can even turn folly and wickedness to good.
- 1747. The hatred of the Ten for Joseph and Benjamin comes out again. They are not only ready to believe evil of Benjamin, but they carry their thoughts back to Joseph and call him a thief as well. They had injured Joseph; and by a false charge of this kind they salve their conscience. Little did they suspect that Joseph was before them under another guise, and their falsehood and treachery would soon be exposed.
- 1748. There were many secrets: (1) that he was Joseph himself; (2) that his brother Benjamin knew him; (3) that there was no guilt in Benjamin, but the whole practical joke was in furtherance of a great plan (see n. 1745 above); (4) that they were giving themselves away, and were unconsciously facilitating the plan, though their motives were not above board.

He (simply) said (to himself):
"Ye are the worse situated; 1749
And God knoweth best
The truth of what ye assert!".

- 78. They said: "O exalted one! 1750
  Behold! he has a father,
  Aged and venerable, (who will
  Grieve for him): so take
  One of us in his place;
  For we see that thou art
  (Gracious) in doing good."
- 79 He said: "God forbid
  That we take other than him
  With whom we found
  Our property: indeed
  (If we did so), we should
  Be acting wrongfully." 1731

SECTION 10.

80. Now when they saw
No hope of his (yielding),
They held a conference in private.
The leader among them said: 1752
"Know ye not that your father
Did take an oath from you
In God's name, and how,
Before this, ye did fail

قَالَ اَنْتُمُونَّاتُ مُكَانًا وَ اللهُ اَغْتُمُ اللهُ اَغْلَمُ بِمَاتَصِفُونَ ۞

٥- قَالُوا يَايُهُا الْعَزِيْرُ إِنَّ لَهُ آبًا شَيْئًا كِينَا لَهُ آبًا شَيْئًا كِينَا لَهُ آبًا شَيْئًا كِينَا كَيْمَا لَهُ أَنْ الْعَنْ إِنْ كَانَهُ أَنْ الْعُنْ إِنْ كَانَهُ أَنْ الْعُنْ إِنْ كَانَهُ أَنْ الْعُنْ إِنْ كَانَهُ أَنْ الْعُنْ إِنْ كَانَهُ أَنْ إِنْ كَانِيكَ مِنَ الْعُنْسِينِينَ ٥
 إِنَّا كَرْبِكَ مِنَ الْعُنْسِينِينَ ٥

٥٥- قَالَ مَعَادَ اللهِ آنَ تَأْخُنَ الآ مَنَ وَجُنْنَا مَتَاعَنَا عِنْنَهُ ﴿ اِتَا َإِذًا لَظٰلِمُونَ أَ

٠٠- فَلَتَااسٰتَنْشُنُوامِنْهُ خَلَصُوا هِجَيَّا ۗ قَالَ كَبِنُرُهُمْ مِ الدِّتِعْلَمُوَا اَنَّ الْمَاكُمْ قَدْ اَخَذَ عَلَيْكُمْ مَوْثِقًا مِّنَ اللهِ وَمِنْ قَبْلُ مَا فَرَّطْتُهُمُ

<sup>1749. &</sup>quot;Ah!" thought Joseph, "you think that Benjamin is safely out of the way, and that Joseph was got rid of long since! Would you be surprised to know that you have given yourselves away, that you are now in the power of Joseph, and that Joseph is the very instrument of your exposure and (let us hope) of your repentance?"

<sup>1750.</sup> I have translated the title of 'Azīz here as "the exalted one" when addressed to Joseph in order not to cause confusion with the other man, the 'Azīz to whom Zulaikhā was married and who is apparently no longer now in the land of the living. See xii. 30 above, and notes 1677 and 1714.

<sup>1751.</sup> There is a little sparring now between the Ten and Joseph. They are afraid of meeting their father's wrath, and he holds them strictly to the bargain which they had themselves suggested.

<sup>1752.</sup> Kabir may mean the eldest. But in xii. 78 above, Kabir is distinguished from Shaikh, and I have translated the one as "venerable" and the other as "aged". In xx. 71, Kabir obviously means "leader" or "chief", and has no reference to age. I therefore translate here by the word "leader", that brother among them who took the most active part in these transactions. His name is not given in the Qur-ān. The eldest brother was Reuben. But according to the biblical story the brother who had taken the most active part in this transaction was Judah, one of the elder brothers, being the fourth son, after Reuben, Simeon. and Levi, and of the same mother as these. It was Judah who stood surety to Jacob for Benjamin (Gen. xliii. 9) It is therefore natural that Judah should, as here, offer to stay behind.

In your duty with Joseph? Therefore will I not leave. This land until my father Permits me, or God 1738 Commands me; and He Is the best to command.

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- 81. "Turn ye back to your father, And say, 'O our father! Behold! thy son committed theft: We bear witness only to what We know, and we could not Well guard against the unseen! 1734
- 82. "' Ask at the town where
  We have been and the caravan
  In which we returned,
  And (you will find) we are
  Indeed telling the truth.'" 1735
- 83. Sacob said: "Nay, but ye Have yourselves contrived A story (good enough) for you. 1759 So patience is most fitting (For me). Maybe God will Bring them (back) all To me (in the end). 1757 For He is indeed full Of knowledge and wisdom."

نِی يُوْسُفَ فَكَنُ اَبْرُحَ الْاَرْضَ حَتَّیٰ يَاْذَنَ لِلَ اَلِیَ اَوْ يَخَکُمُواللّٰهُ لِلْ ۚ وَهُوَ خَنْرُ الْخَلِمِیْنَ ○

١٠- اِرْجِعُ وَالِلَ اَدِينَكُمُ فَقُوْلُوْ اِيَا بَانَآ إِنَّ اِنْ اَلِيَّا اِنَّ اِنْ اَلِيَّا اِنَّ اِنْ اَ اِبْنَكَ سَرَقَ ۚ وَمَا شَهِدُ نَا اللهِ بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَدْبِ حَفِظِيْنَ ۞

مهُ-وَسُئِلِ الْقَرْيَةُ الْآَثِيُ كُنْا فِيهُمَا وَ الْعِنْدَ الْبَنِيَ اَقْبُلْمَا فِيهَا مُهِ-قَالَ بَلْ سَوَّلَتْ لَكُمُّ اَنْفُسُكُمْ آمُرُا الْ فَصَبُورَ جَمِيْلٌ اللهِ عَسَى اللهُ اَنْ يَا تَتِينِي بِهِمْ جَمِيْعًا اللهِ هُو الْعَلِيْمُ الْعُكِلِيْمُ وَ إِنَّا اللهُ هُوَ الْعَلِيْمُ الْعَكِلِيْمُ الْعَلِيْمُ الْعَكِلِيْمُ وَ

- 1753. The pledge he had given was to his father, and in God's name. Therefore he was bound both to his father, and to God. He must await his father's orders and remain here as pledged, unless God opened out some other way. For example the Egyptian Wazir might relent: if so, he could go back with Benjamin to his father, and his pledge would be satisfied.
- 1754. 'He stole in secret and without our knowledge. How could we in the circumstances prevent it?' This may have been a good statement for the other nine brothers, but Judah was himself personally and specially pledged.
- 1755. To wouch for the truth of the story, the nine brothers are asked by Judah to appeal to their father to enquire at the place where they stayed and the caravan with which they came, and he would find that the facts were as they stated them. The nine brothers came back and told their father as they had been instructed by Judah.
- 1756. Jacob was absolutely stunned by the story. He knew his darling little Benjamin too well to believe that he had committed theft. He flatly refused to believe it, and called it a cock-and-bull story, which indeed it was, though not in the sense in which he reproached the nine brothers. With the eye of faith he saw clearly the innocence of Benjamin, though he did not see every detail of what had happened.
- 1757. With the eye of faith he clung to even a larger hope. Perhaps all three of his lost sons would come back,—Joseph, Benjamin, and Judah. His faith in God was unswerving, although alas! the present facts altogether unmanned him.

- 84. And he turned away from them,
  And said: "How great
  Is my grief for Joseph!"
  And his eyes became white 1758
  With sorrow, and he fell
  Into silent melancholy.
- 85. They said: "By God!
  (Never) wilt thou cease
  To remember Joseph
  Until thou reach the last
  Extremity of illness,
  Or until thou die!" 1759
- 86. He said: "I only complain 1780 Of my distraction and anguish To God, and I know from God 1761 That which ye know not...
- 87. "O my sons! go ye
  And enquire about Joseph
  And his brother, and never
  Give up hope of God's truly
  Soothing Mercy: 1792
  No one despairs of God's

٨٠- وَتُوَلِّى عَنْهُمْ وَقَالَ يَاسَفَى عَلَى يُوْسُفَ وَ الْبَيْطَنَّتُ عَيْنُهُ مِنَ الْحُزْنِ وَهُوَ كَظِيْمٌ ِ

هه-قَالُوُا تَاللهِ تَفْتَوُّا تَذَكُرُ يُوسُفَ حَتِّى تَكُوْنَ حَرِضًا اَوْتَكُوْنَ مِنَ الْهلِكِيْنَ ۞

٧٠- قَالَ إِنَّمَا ٓ اَشَكُوا بَيْنَ وَحُزْنَ َ إِلَى اللهِ وَاعْلَوُمِنَ اللهِ مَا لَا تَعْلَمُونَ ۞

٤٨- ينبنِى اذْهَبُوُا فَتَعَسَّسُوُامِنْ يُُوْسُفَ وَ اَخِيْهُ وَلَا تَأْيُنَسُوْامِنْ رُّوْج اللهِ إِنَّا لَا يَأْيُنُنُ مِنْ رُّوْج اللهِ

- 1753 The old father's grief is indescribable. Yet with what master-strokes it is described here! One sorrow brings up the memory of another and a greater one. 'Benjamin is now gone! Oh but Joseph! his pretty dream of boyhood! his greatness foretold! and now how dark was the world! If he could but weep! Tears might give relief, and his red and swollen eyes might yet regain their light!' But his grief was too deep for tears. His eyes lost their colour, and became a dull white. The light became a mere blur, a white glimmer. Darkness seemed to cover everything. So it was in the outside world. So was it in his mind. His grief was unshared, unexpressed, and uncomplaining. Who could share it? Who could understand it? He bore his sorrow in silence. Yet his faith was undimmed, and he trimmed the lamp of patience, that sovereign virtue for those who have faith.
- 1759 A speech full of jealousy, taunting malice, and lack of understanding,—one that would have driven mad any one less endowed with patience and wisdom than was Jacob the man of God. It shows that the sons were still unregenerate, though toe time of their repentance and reclamation was drawing nigh. The cruel heartlessness of their words is particularly out of place, as Jacob bore his sorrow in silence and complained to no mortal, but poured out his distraction and grief only to God, as stated in the next verse
- 1760 Jacob's plaint to God is about himself, not about God's doings. He bewails the distraction to his mind and his occasional breaking out of those bounds of patience which he had set for himself.
- 1761 He knew of God's merciful and beneficent dealings with man in a way his shallow sons did not. And his perfect faith in God also told him that all would be well. He never gave up hope for Joseph, as his directions in the next verse show. They may be supposed to have been spoken after a little silence of grief and thought. That silence I have indicated in punctuation by three dots.
- 1762 The word 19 rauh, not ruh, as some translators have mistakenly construed it Rauh includes the idea of a Mercy that stills or calms our distracted state, and is particularly appropriate here in the mouth of Jacob

Soothing Mercy, except Those who have no faith." 1768

- 88. Then, when they came
  (Back) into (Joseph's) presence They said: "O exalted one!
  Distress has seized us
  And our family: we have
  (Now) brought but scanty capital:
  So pay us full measure,
  (We pray thee), and treat it
  As charity to us: for God
  Doth reward the charitable."
- 89. He said: "Know ye
  How ye dealt with Joseph 1765
  And his brother, not knowing
  (What ye were doing)?"
- 90. They said: "Art thou indeed 1766 Joseph?" He said: "I am Joseph, and this is my brother: God has indeed been gracious

# إلَّا الْقَوْمُ الْكُفِي وُنَّ

مه-فَلَتَا دَخَلُواعَلَيْهِ

قَالُوا يَايَهُا الْعَزِيْرُ مَسَنَا

وَاهُلَنَا الشُّرُوحِئُنَا بِيضَاعَةٍ مُّزْجِلةٍ

فَاوُفِ لَنَا الْكَيْلَ وَتَصَرَّقَ عَلَيْنَا \*

إِنَّ اللّهَ يَجُزِى الْمُتَصَرِّقِيْنَ ۞

٩٥- قَالَ هَلْ عَلِمْتُمْ قَا نَعَلْتُمْ بِيُوسُفَ
 وَ آخِيْهِ إِذْ آنَتُمْ خِهِلُونَ ۞

٠٠- قَالُوَ اءَ إِنَّكَ لَانْتَ يُوسُفُ \* قَالَ آنَا يُوسُفُ وَهٰنَ آ آخِيْ قَنْ مَنَ اللهُ عَلَيْنَا \*

1763. Jacob ignores and forgives the sting and malice in the speech of his sons and like a true man of God, still wishes them well, gives them sound advice, and sends them on an errand which is to open their eyes to the wonderful ways of Providence as much as it will bring consolation to his own distressed soul. He asks them to go again in search of Joseph and Benjamin. Perhaps by now he had an idea that they might be together in Egypt. In any case their stock of grain is again low, and they must seek its replenishment in Egypt.

1764. The nine brothers come back to Egypt according to their father's direction. Their first care is to see the Wazir. They must tell him of all their father's distress and excite his pity, if perchance he might release Benjamin. They would describe the father's special mental distress as well as the distress which was the common lot of all in famine time. They had spent a great part of their capital and stock-in-trade. They would appeal to his charity. It might please so great a man, the absolute governor of a wealthy state. And they did so. Perhaps they mentioned their father's touching faith and that brought Joseph out of his shell, as in the next verse.

1765. Joseph now wants to reveal himself and touch their conscience. He had but to remind them of the true facts as to their treatment of their brother Joseph, whom they pretended to have lost. He had by now also learnt from Benjamin what slights and injustice he too had suffered at their hands after Joseph's protection had been removed from him in their home. Had not Joseph himself seen them but too prone to believe the worst of Benjamin and to say the worst of Joseph? But Joseph would be charitable,—not only in the sense which they meant when they asked for a charitable grant of grain, but in a higher sense. He would forgive them and put the most charitable construction on what they did,—that they knew not what they were doing!

1766. Their father's words, the way events were shaping themselves, Joseph's questionings, perhaps Benjamin's manner now,—not a slave kept in subjection but one in perfect love and understanding with this great Wazır,—perhaps also a recollection of Joseph's boyish dream,—all these things had prepared their minds and they ask the direct question, "Art thou Joseph?" They get the direct reply, "Yes I am Joseph; and if you have still any doubt of my identity, here is Benjamin: ask him. We have suffered much, but patience and right conduct are at last rewarded by God!"

To us (all): behold, he that is Righteous and patient,—never Will God suffer the reward To be lost, of those Who do right."

- 91. They said: "By God! Indeed Has God preferred thee Above us, and we certainly Have been guilty of sin!" 1767
- 92. He said: "This day
  Let no reproach be (cast) 1768
  On you: God will forgive you,
  And He is the Most Merciful
  Of those who show mercy!
- 93. "Go with this my shirt, 1769
  And cast it over the face
  Of my father: he will
  Come to see (clearly). Then come
  Ye (here) to me together
  With all your family."

إِنَّهُ مَنْ يُتَثِّقِ وَ يَضْدِرُ فَإِنَّ اللَّهَ لَا يُضِيُّعُ آجُرَ الْمُحْسِنِيُنَ ۞

١٠- قَالُوُّا تَاللهِ لَقَانَ أَثَرُكَ اللهُ عَلَيْنَا وَ إِنْ كُنَّا كَخْطِيْنَ○

٩٠- قَالَ لَا تَثْرِنْكِ عَلَيْكُمُ الْيُوْمُ ' يَغْفِرُ اللهُ لَكُمُّرُ وَهُو اَرْحَمُ الرِّحِمِيْنَ ۞ ٩٠- إِذْهَبُوْا بِقَمِيْحِيْ هٰنَ ا فَالْقُوُهُ عَلَى وَجُهِ إِنْ يَافِي بَصِيْرًا ' وَهُونِيْ بِاهْلِكُمُ اَجْمَعِيْنَ ۞

. U

C. 113.—Jacob was comforted with the news.

(xti. 94-101.) The whole family moved to Egypt,

Where Joseph received them with honour.

He forgave his brothers, thanked and praised

God, and lived and died a righteous man.

So the story shows how the Plan of God

Doth work without fail: it defeats

The wiles of the wicked, turns evil to good,

1767. The scales fall from the eyes of the brothers. We may suppose that they had joined Judah at this interview, and perhaps what Judah had seen when he was alone helped in the process of their enlightenment. They are convinced of sin out of their own mouths, and now there is no arriére pensée, no reserve thought, in their minds. They freely confess their wrong-doing, and the justice of Joseph's preferment.

1768. Joseph is most generous. He is glad that they have at last seen the significance of what happened. But he will not allow them at this great moment of reconciliation to dwell on their conduct with reproaches against themselves. There is more urgent work to do An aged and beloved father is eating out his heart in far Canaan in love and longing for his Joseph, and he must be told all immediately, and "comforted in body, mind, and estate," and so he tells the brothers to hurry back immediately with his shirt as a sign of recognition, as a proof of these wonderful happenings.

1769. It will be remembered that they had covered their crime by taking his shirt, putting on the stains of blood, and pretending that he had been killed by a wolf: see above, xii. 17-18. Now that they have confessed their crime and been forgiven, and they have joyful news to tell Jacob about Joseph, Joseph gives them another shirt of his to prove the truth of their story. It is a rich shirt, besitting a ruler of Egypt, to prove his good fortune, and yet perhaps its design and many colours (xii. 18, n. 1651) were reminiscent of the lost Joseph. The first shirt plunged Jacob into grief. This one will now restore him. See the verses following.

And ever leads those who are true To beautitudes undreamt of. So Did it happen in Mustafa's life. Will man not learn to rely on God As the only Reality, turning away From all that is fleeting or untrue?

## SECTION 11.

- 94. Their father said: "I do indeed Scent the presence of Joseph: 1770 Nay, think me not a dotard."
- 95. They 1771 said: "By God!
  Truly thou art in
  Thine old wandering mind."
- 96. Then when the bearer 1772
  Of the good news came,
  He cast (the shirt)
  Over his face, and he
  Forthwith 1778 regained clear sight. 1774
  He said: "Did I not say
  To you, 'I know from God
  That which ye know not?'" 1775

٩٠٠- وُ لَمُنَا فَصَلَتِ الْعِيْرُ قَالَ ٱبُوْهُمْ إِنِّى لَاچِلُ رِنْمَ يُوسُفَ لَوْلَا آنْ تُفَرِّلُ وْنِ

ه و- قَالُوا تَاللهِ إِنَّاكَ لَفِي ضَلَاكَ الْقَرِيمُ

و المنكآن جَآء الْبَشِبُرُ الْفَلُهُ عَلَى وَجُهِم الْمُلْائِكُ بَصِيْرًا اللَّهُ المُرْافُلُ الكُمُرُ الذِّي اعْلَمُ مِنَ اللهِ مَا لَا تَعْلَمُونَ اللهِ

- 1770. Literally, 'I feel the scent, or the air, or the atmosphere or the breath of Joseph'; for rih has all these significations. Or we might translate, 'I feel the presence of Joseph in the air'. When a long-lost friend is about to be found or heard of, many people have a sort of presentiment of it, which they call telepathy. In Jacob's case it was more definite. He had always had faith that Joseph was living and that his dream would be realised. Now that faith was proved true by his own sons, they had been undutiful, and hard, and ignorant, and circumstances had converged to prove it to them by ocular demonstration. Jacob's soul was more sensitive. No wonder he knew already before the news was actually brought to him.
- 1771. "They" must be the people around him, before the brothers actually arrived. These same brothers had sedulously cultivated the calumny that their father was an old dotard, and everybody around believed it, even after its authors had to give it up. Thus lies die hard, once they get a start.
- 1772. We may suppose this to have been Judah (see notes 1752 and 1753 above) who was pledged to his father for Benjamin, and who could now announce the good news not only of Benjamin but of Joseph. We can imagine him hurrying forward, to be the first to tell the news, though the plural pronoun for those whom Jacob addresses in this verse, and for those who reply in the next verse, shows that all the brothers practically arrived together.
  - 1773. The particle fa ("then") has here the force of "forthwith".
- 1774. Jacob's sight had grown dim; his eyes had become white with much sorrow for Joseph (see xil. 84 above). His mind had also become dark and distracted (xil. 85). Both his physical and mental vision now became clear and bright as before.
- 1775. He had said this (xii. 86) when everything was against him, and his sons were scoffers Now they themselves have come to say that his faith was justified and his vision was true.

- 97. They said: "O our father!
  Ask for us forgiveness
  For our sins, for we
  Were truly at fault."
- 98. He said: "Soon<sup>1776</sup> will I Ask my Lord for forgiveness For you: for He is indeed Oft-Forgiving, Most Merciful."
- 99. Then when they entered 1777
  The presence of Joseph,
  He provided a home
  For his parents with himself,
  And said: "Enter ye 1778
  Egypt (all) in safety
  If it please God."
- 100. And he raised his parents
  High on the throne (of dignity), 1779
  And they fell down in prostration,
  (All) before him. He said:
  "O my father! this is
  The fulfilment of my vision
  Of old! God hath made it
  Come true! He was indeed
  Good to me when He
  Took me out of prison

٥٠- قَالُوْا يَا بَانَا اسْتَغُفِرُ لِنَا ذُنُوْبِنَا ۗ إِنَّا كُنَّا خُولِينَ ۞

٩٠- قَالَ سَوْنَ اَسْتَغْفِرُ لَكُمْ رَبِّيْ
 إِنَّاءُ هُوَ الْحَفُورُ الرَّحِيْمُ ()

99-فَكُتُّا دُخَلُواْ عَلَى يُوسُفَ الْوَى الدِّيهِ اَبُويُهُ وَ قَالَ ادْخُلُوا مِصْرَ إِنْ شَاءُ اللَّهُ المِنِينَ ۞

٠٠٠- وَرَفِعُ آبُونِهِ عَلَى الْعَرُشِ زَخَرُّوْ الْهُ سُجَّكُ ا \* وَقَالَ يَابَتِ هٰذَا تَأْوِيْلُ رُءُيَاى مِنْ قَبُلُ ۚ قَلْ جَعَلَهَا رَبِّيُ حَقَّا \* وَقَلُ الْحُسَرَ، بِنَ إِذْ اَخُرَجِنِيْ مِنَ السِّجْنِ الْحُسَرَ، بِنَ إِذْ اَخُرَجِنِيْ مِنَ السِّجْنِ

1776. He fully intended to do this, but the most injured party was Joseph, and it was only fair that Joseph should be consulted. In fact Joseph had already forgiven his brothere all their past, and his father could confidently look forward to Joseph joining in the wish of the whole family to turn to God through their aged father Jacob in his prophetic office.

1777. At length the whole family arrived in Egypt and were reunited with Joseph. They were all entertained and provided with homes. But the parents were treated with special honour, as was becoming both to Joseph's character and ordinary family ethics. His mother Rachel had long been dead, but he had been brought up by his mother's sister Leah, whom his father had also married. Leah was now his mother They were lodged with Joseph himself.

1778. This is in Arabic in the plural, not in the dual number The welcome is for all to Egypt, and under the auspices of the Wazir of Egypt. They came, therefore, under God's will, to a double sense of security: Egypt was secure from the famine unlike the neighbouring countries; and they were to be cared for by the highest in the land.

1779. Certainly metaphorically: probably also literally. By Eastern custom the place of honour at a ceremonial reception is on a seat on a dais, with a special cushion of honour, such as is assigned to a bridegroom at his reception. To show his high respect for his parents, Joseph made them sit on a throne of dignity. On the other hand, his parents and his brothers,—all petformed the ceremony of prostration before Joseph in recognition of his supreme rank in Egypt under the Pharaoh. And thus was fulfilled the dream or vision of his youth (xii. 4 above, and n. 1633)

And brought you (all here) 1780
Out of the desert,
(Even) after Satan had sown
Enmity between me and my
brothers.

Verily my Lord understandeth Best the mysteries of all That He planneth to do. For verily He is full Of knowledge and wisdom.

Indeed bestowed on me
Some power, and taught me
Something of the interpretation Of dreams and events,—O Thou
Creator of the heavens And the earth! Thou art
My Protector in this world
And in the Hereafter.
Take Thou my soul (at death)
As one submitting to Thy Will
(As a Muslim), and unite me
With the righteous." 1788

وَجَآءُ بِكُوْ مِنَ الْبُدُو مِنْ بَعْدِ أَنْ تَرْزَعُ الشَّيْطِنُ بَيْنِي وَ بَيْنَ إِنْ ذَيْ لَطِيْفُ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيْمُ الْعَكِيْمُ وَ اللَّهُ هُوَ الْعَلِيْمُ الْعَكِيْمُ وَ مِنَ الْمُلُو وَ عَلَمْتَنِى مِنْ تَأْوِيْلِ مِنَ الْمُلُو وَ عَلَمْتَنِى مِنْ تَأْوِيْلِ مِنَ الْمُلُو وَ عَلَمْتَنِى مِنْ تَأْوِيْلِ الْرَحَادِيْنِ وَعَلَمْتَنِى مِنْ تَأْوِيْلِ الْرَحَادِيْنِ وَالْمُورِةِ وَالْمُورِةِ وَالْمُرْفِقِ وَالْمُورِةِ فَيْ مُشْدِياً وَالْمُورِةِ فَيْ مِنْ اللَّهُ فَيْهَا وَالْمُورِةِ وَالْمُرْفِقِ وَالْمُورِةِ فَيْنِ مِنْ اللَّهُ فَيْهَا وَالْمُورِةِ وَالْمُورِةِ وَالْمُورِقِ وَلَالْمُورِقِ وَالْمُورِقِ وَالْمُولِ وَالْمُورِقِ وَالْمُورِقِ وَالْمُولِولِي وَالْمُورِقِ وَالْمُولِولِي وَالْمُولِولِي وَالْمُولِولِي وَالْمُولِولِي وَالْمُولِي وَالْمُولِولِي وَالْمُولِي وَالْمُؤْلِقِي وَالْمُولِقِي وَالْمُولِي وَالْمُؤْلِقِي وَالْمُؤْلِقِي وَالْمُولِقِي وَالْمُؤْلِقِي وَالْمُؤْلِقِي وَلِي الْ

1780. Note how modest Joseph is throughout. The first things he thinks of among God's gracious favours to him are: (1) that 'e was brought out of prison and publicly proclaimed to be honest and virtuous; and (2) that his dear father was restored to him, as well as the brothers who had persecuted him all his life. He will say nothing against them personally. In his husn-i-sann (habit of interpreting everyone and everything in the most favourable and charitable light), he looks upon them as having been misled. It was Satan (the power of Evil) that set them against him. But now all is rectified by the grace of God, to Whom he renders due praise.

. Latif: see n. 2844 to xxii. 63; the fourth meaning mentioned there applies here, with echoes of the other meanings.

1781. Then he turns to God in prayer, and again his modesty is predominant. He held supreme power under the king, but he calls it "some power" or authority. His reading of events and dreams had saved millions of lives in the great Egyptian famine; yet he refers to it as "something of the interpretation of dreams and events." And he takes no credit to himself. "All this," he says, "was Thy gift, O God! For such things can only come from the Creator of the heavens and the earth."

1782. Power in the doing of things as well as power in intelligent forecasts and plans,—both must look to God: otherwise the deed and the plan would be futile.

1783. Joseph's prayer may be analysed thus: (1) I am nothing; all power and knowledge are Thine; (2) such things can only come from Thee, for Thou art the Creator of all; (3) none can protect me from danger and wrong, but only Thou; (4) Thy protection I need both in this world and the next; (5) may I till death remain constant to Thee; (6) may I yield up my soul to Thee in cheerful submission to Thy Will; (7) in this moment of union with my family after many partings let me think of the final union with the great spiritual family of the righteous. How marvellously apt to the occasion!

Of what happened unseen, 1784
Which We leveal by inspiration
Unto thee: nor wast thou 1876
(Present) with them when they
Concerted their plans together
In the process of weaving their
plots.

103. Yet no faith will

The greater part of mankind
Have, however ardently
Thou dost desire it. 1786

104. And no reward dost thou ask
Of them for this: it is
No less than a Message
For all creatures. 1757

SECTION 12.

105. And how many Signs
In the heavens and the earth

٠٠٠ ذلك مِنْ اَنْبَاۤ الْغَيْبُ نُوحِيْهِ الَيْكَ وَمَا كُنْتَ لَكَيْهِمْ إذْ اَجْمَعُوَّا اَمْرُهُمْ فَروَهُمْ يَمَكُرُوْنَ ٥

> ۰۰۰- وَ مَاۤ ٱڬٛتُۯُ النَّاسِ وَ لَوْ حَرْضَتَ بِمُؤْمِنِيْنَ ۞

٣٠٠- وَمُا تَنْعَلْهُمْ عَلَيْهِ مِنْ آخِرِ إِنْ هُوَالًا ذِكْرٌ لِلْعَلِمِيْنَ أَ

٥٠٠ وَ كَالِينَ مِنْ أَيَاةٍ فِي التَّمَاوِتِ وَالْرَبْضِ

1784. The story is finished. But is it a story? It is rather a recital of forces and motives, thoughts and feelings, complications and results, ordinarily not seen by men. However much they concert their plans and unite their forces, whatever dark plots they back with at their resources,—the plan of God works itresistibly, and sweeps away all their machinations. The good win through in the end, but not always as they planned, the evil are foiled, and often their very plots help the good. What did the brothers desire in trying to get rid of Joseph, and what actually happened? How did Zulaikhā form an image of her love, what false traps and sins did it not lead her into, and how, through it all, by her constancy and faith, did she see her way to a higher, nobler, and purer love? How wrong was it of the cup-bearer to forget Joseph, and yet how his very forgetfulness kept Joseph safe and undisturbed in prison until the day came when he should tackle the great problems of Pharaoh's kingdom? With every character in the story there are problems, and the whole is a beautifully balanced picture of the working of God's providence in man's chequered destiny.

1785 The holy Apostle was no actor in those scenes; yet by inspiration he was able to expound them in the divine light, as they had never been expounded before, whether in the Pentateuch or by any Seer before him. And allegorically they figured his own story,—how his own brethren sought to betray and kill him, how by God's providence he was not only saved but he won through, and how his own friends misconceived their love for him and had to be taught that true love which transcends sex and self. Of such a dream of love Plato had an inkling.

1786. In spite of such an exposition and such a convincing illustration, how few men really have true faith,—such a faith as Jacob had in the old story, or Muhammad the Chosen One had in the story which was actually unfolding itself on the world's stage when this Sūra was revealed, shortly before the Hijrat? Mustafā's ardent wish and faith was to save his people and all mankind from the graceless condition of want of faith. But his efforts were flouted, and he had to leave his home and suffer all kinds of persecution; but, like Joseph, and more than Joseph, he was marked out for great work, which he finally achieved.

1787 The divine Message was priceless; it was not for the Messenger's personal profit, nor did he ask of men any reward for bringing it for their benefit. It was for all creatures,—literally, for all the worlds, as explained in 1. 2, n. 20.



Do they pass by? Yet they Turn (their faces) away from them! 1788

- 106. And most of them
  Believe not in God
  Without associating (others
  As partners) with Him! 1789
- 107. Do they then feel secure
  From the coming against them
  Of the covering veil 1790
  Of the wrath of God,—
  Or of the coming against them
  Of the (final) Hour
  All of a sudden 1791
  While they perceive not?
- 108. Say thou: "This is my Way: I do invite unto God,—
  On evidence clear as
  The seeing with one's eyes,—1792

يُنُزُونَ عَلَيْهَا وَهُمْ عَنْهَا مُغْرِضُونَ

۱۰۱- وَمَا يُؤُمِنُ أَكْثَرُهُمُ بِاللّهِ إلّا وَهُمُ مُثْثِرِكُونَ ۞

> ٠٠- أَفَامِنُوَّا أَنُ تَاٰتِيهُمُ غَاشِيةٌ ثِنْ عَلَىٰ إِبِ اللهِ أَوْ تَاٰتِيهُهُمُ السَّاعَةُ بَغْتَةً وَهُمُولًا يَشْهُرُوْنَ ۞

٠١٠- قُلُ هٰذِهُ سَبِيْلِيَ ٱدْعُوَالِكَ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى بَصِيْرُةً

تتفالم

1788. Not only can we learn through Scripture of the working of God's providence in human history and the history of individual souls. His Signs are scattered literally throughout nature—throughout Creation—for all who have eyes to see. And yet man is so arrogant that he turns away his very eyes from them!

1789. Even if people profess a nominal faith in God, they corrupt it by believing in other things as if they were God's partners, or had some share in the shaping of the world's destinies! In some circles, it is idolatry, the worship of stocks and stones. In others, it is Christolatry and Mariolatry, or the deification of heroes and men of renown. In others it is the powers of Nature or of Life, or of the human intellect personified in Science or Art or invention, and this is the more common form of modern idolatry. Others again worship mystery, or imaginary powers of good or even evil: greed and fear are mixed up with these forms of worship. Islam calls us to worship the One True God, and Him only.

1790. Gdshiyat=covering veil, pall; used for the Judgment to come, which will be so dark and appalling as to hide up all other and petty things, and be the one great reality for the souls that were slaves to evil.

1791. The metaphor is changed, from intensity of darkness to suddenness of time. It will come before they are aware of it. Let them not feel any sense of safety in sin.

1792. Islam holds fast to the one central fact in the spiritual world,—the unity of God, and all Reality springing from Him and Him alone. There can be no one and nothing in competition with that one and only Reality. It is the essence of Truth. All other ideas or existences, including our perception of Self, are merely relative,—mere projections from the wonderful faculties which He has given to us. This is not, to us, mere hypothesis. It is in our immost experience. In the physical world, they say that seeing is believing. In our inner world this sense of God is as clear as sight in the physical world. Therefore, Musiafā and those who really follow him in the truest sense of the word, call all the world to see this Truth, feel this experience, follow this Way. They will never be distracted by metaphysical speculations, whose validity will always be doubtful, nor be deluded with phantoms which lead men astray.

I and whoever follows me. Glory to God! and never Will I join gods with God!"

- 109. Nor did We send before thee (As apostles) any but men, 1798 Whom We did inspire,—
  (Men) living in human habitations. Do they not travel
  Through the earth, and see What was the end
  Of those before them?
  But the home of the Hereafter 1794 Is best, for those who do right. Will ye not then understand?
- 110. (Respite will be granted)
  Until, when the apostles
  Give up hope (of their people)
  And (come to) think that they
  Were treated as liars, 1795
  There reaches them Our help.
  And those whom We will
  Are delivered into safety.
  But never will be warded off
  Our punishment from those
  Who are in sin.
- 111. There is, in their stories, 1706
  Instruction for men endued

أَنَا وَمَنِ النَّبَعَنِيُ وَسُبُطِنَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِيُنَ ۞ و٠١- وَمَا اَرْسَلْنَا مِنْ قَبْلِكَ الاَرِجَالاَ نُوْجِيَ الْكَهُ مَنِ الْمُلِ الْقُرْيِ اَنْكُمْ يَسِيُرُوا فِي الْاَرْضِ فَيَنْظُرُوا كَيْفَ اَنْكُمْ يَسِيُرُوا فِي الْارْضِ فَيَنْظُرُوا كَيْفَ اَنْكُمْ يَسِيُرُوا فِي الْاَرْضِ فَيَنْظُرُوا كَيْفَ الْاَرْمِينَ مِنْ قَبْلِهِمْ وَلَكَ الْاَرْمِرُ قِلَى عَلَيْ لِللَّالِي الْتَقَوَا الْمُعْلَوُولَ فَيَالِمُ فَيَا الْتَقَوَا الْمُؤْلِقِينَ الْكُلْ تَعْقِلُونَ ۞

١٠- حَتَّى إِذَا اسْتَدُئَسَ الرُّسُلُ فَطَنُّواً النَّهُمُ قَلَ كُن بُوا
 جَاءَهُمُ لَصُرُنَا \* فَجِنَى مَنْ تَشَاءُ \*
 وَلا يُرَدُ بأَسْنَا
 عَنِ الْقَوْمِ الْمُجْرِمِ يْنَ ۞

··· لَقَلُ كَأَنَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُدلِي

<sup>1793.</sup> It was men that God sent as His Messengers to explain Him to men. He did not send angels or gods. Into His chosen men He breathed His inspiration, so that they could see truer than other men. But they were men living with men,—in men's habitations in town or country; not recluses or cenobites, who had no personal experience of men's affairs and could not be teachers of men in the fullest sense. Their deeds tell their own tale.

<sup>1794.</sup> The righteous, the men of God, had, as in Joseph's history, some evidence of God's providence in this very world, with all its imperfections as reflecting our imperfections. But this world is of no real consequence to them. Their home is in the Hereafter. Joseph's earthly home was in Canaan but he attained his glory elsewhere; and his spiritual Home is in the great Society of the Righteous (iii, 39).

<sup>1795.</sup> Zannū (come to think): I construe the nominative of this verb to be "the apostles" in agreement with the best authorities. Kuzibū is the usual reading, though Kuzibū, the alternative reading, also rests on good authority. I construe the meaning to be: that God gives plenty of rope to the wicked (as in Joseph's story) until His own Messengers feel almost that it will be hopeless to preach to them and come to consider themselves branded as liars by an unbelieving world; that the breaking-point is then reached; that God's help then comes swiftly to His men, and they are delivered from persecution and danger, while the wrath of God overtakes sinners, and nothing can opinion.

<sup>1796.</sup> Their stories, i.e., the stories of apostles or of the wicked; for the two threads inter twine, as in Joseph's story.

With understanding. It is not A tale invented, but a confirmation Of what went before it,—1797 A detailed exposition Of all things, and a Guide And a Mercy to any such As believe.

الْالْبَابِ مَاكَانَ حَرِيْثَا يَّغْتَرَى وَلَكِنْ تَصْلِينَ الْدَى بَيْنَ يَكُنْ يَكُنْ يَكُنْ يَكُنْ يَكُنْ و وَتَغْضِيلُ كُلِّ شَيْءً وَتَغْضِيلُ كُلِّ شَيْءً فَيْ فَهُكَى وَرَحْمَةً لِقَوْمِ يُؤْمِ نُونَ فَنَ فَ



<sup>1797.</sup> A story like that of Joseph is not a purely imaginary fable. The People of the Book have it in their sacred literature. It is confirmed here in its main outline, but here there is a detailed spiritual exposition that will be found nowhere in earlier literature. The exposition covers all sides of human life. If properly understood it gives valuable lessons to guide our conduct,—an instance of God's grace and mercy to people who will go to Him in faith and put their affairs in His hands.

#### APPENDIX VI

Allegorical Interpretation of the Story of Joseph.

(Sūra xii.)

Spiritual things can only be understood by symbols taken from things which are familiar to us in this life. In a sense this fleeting life itself is a symbol. History is a symbol. The whole phenomenal world is a symbol. The reality lies behind it, like the real light behind the Cave, in Plato's Theory of Ideas. This is not to say that Islam agrees with the Vedantists in calling this whole visible world an illusion. It is an illusion to suppose that it is the only world. But it is equally an illusion to suppose that this world is of no consequence. It is of as much consequence as our thoughts, feelings, dreams, and Life. We have to make use of them, study and respect their laws, and obey the duties imposed on us by the spiritual part of us being entangled in their chain. But they are not eternal, and they will pass away. Our duty is to prepare ourselves for the truer life, the eternal life: we emancipate ourselves from them, not by fleeting them (for that is impossible), but by fulfilling our obligations in them, as an apprentice or probationer attains his real position by completing his apprenticeship or probation satisfactorily and so ceasing to be an apprentice or probationer.

From this point of view there is an allegorical meaning in all experience, history, and spiritual teaching. The temporary relationships, the fleeting events, our triumphs, defeats, and difficulties in this phenomenal world, are the bridges through which we pass to the higher world. Our temporal experiences are the foundation on which our greater and real Life is built up. This greater and real Life is not merely a thing of the future. It is within us all the time, if we only seek its truer light and try to fulfil our lower and temporal functions by the more stable principles with which it furnishes us.

The glimpses of the spiritual Joseph, as I understand them, in the Qur-ān, are afforded us "in order that we may learn wisdom" (xii. 2). Stories, events, visions, dreams, seem all to be assimilated under the Arabic word Aḥādth. The real ones among them (as opposed to futile fancies) have all an inner meaning. It is only given to a few choicer spirits to understand and expound them. Joseph was one of these choicer spirits. From his boyhood he had an inner vision which he treasured up in his mind. Its meaning—or full meaning—only dawned on him afterwards. When it did, he was able to fulfil his mission in life.

This mission had many aspects. His father Jacob was also a Seer or Prophet, but Joseph in his maturity surpassed him in rank, and Joseph's life and filial love were as it were necessary to his father to complete and crown the full achievement of his life. Then Joseph, among his ten half-brothers and one full brother, had a protective and guiding mission. To Beniamin, his one full brother, and the youngest in the family, he was almost like a father when Jacob reached old age and resigned the headship of the family. The other brothers reflect all the pettiness, wickedness, jealousy, spite, hatred, injustice, and lower propensities of human life, combined with the latent reasonableness and the capacity to repent and turn over a new leaf, which it was Joseph's mission to awaken at the expense of much suffering to himself. The

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ten brothers are shown to us collectively as acting as a human social group, with all their arrogance based on numbers and physical strength, and contempt of older and wiser experience. But we are also shown how the better side of human nature sometimes struggles to assert itself as against the baser and grosser standards of mass mentality, as when one of them advised them not to take Joseph's life (xii. 10), and again, later, when one of them felt ashamed to show himself before his father without Benjamin and offered to stay behind if perchance he could release Benjamin (xii, 78, 80). But it will be noticed that in both cases there was a good deal of alloy with the gold. The better nature of the individual has always a hard fight against the lower collective standards, which to unregenerate human nature seem to be the last word in morality, like the herd instinct in the lower animals. This is also shown in the actions and reactions between Zulaikhā and the Society women. Sometimes Zulaikhā was almost on the point of seeing the error of her ways, when her passion is inflamed and her higher nature suppressed by the bitter taste of what the world says and the discovery that those who cast first stone at a delinquent would be the first to take all the so-called enjoyment of the sin which they are so prompt to reprobate in others.

To the merchants who found and purchased Joseph, the handsome young slave of winning ways was indeed "a treasure" (xii. 19). They understood that treasure in a material and grasping commercial spirit, but no doubt the road journey from Canaan to the Egyptian capital showed them the divinely-inspired virtuous side of Joseph, and it is impossible to suppose that they had not much spiritual profit out of it. The 'Azīz of Egypt, the high official who bought him, expected much good out of him, wanted to treat him with honour, and adopt him as a son (xii. 21). He no doubt saw (if but vaguely) the moral and spiritual grandeur of Joseph, but his highest privilege (though he may not have known it) was that he was able to be the instrument by which Joseph was "established in the land" (xii. 21); and that through him the strange, romantic, wholly feminine character of Zulaikhā was brought into touch with her ideal, and through sorrow, suffering, sin, and repentance, was at last able to catch a glimpse of that heavenly love of which she had dreamed and which she had so much misunderstood under the stress of human passion. On Zulaikhā our romantic Sufi poetry has concentrated its attention in the story of Joseph, and of this we shall speak presently. In the 'Aziz's house Joseph attained his full manhood and endowment of Power and Knowledge from God (xii. 22). In her ardent way as a sinner Zulaikhā had a share in Joseph's development, for his virtue was tried through her beauty and passion and emerged triumphant.

The Society ladies who taunted Zulaikhā represent the prudish element in femininity. The contest between the jealous, prude and the frank, impulsive victim of ardent love is well-figured in the relations between the ladies and Zulaikhā right to the end. Calculating hypocrisy and intolerant slander are farther from true love than a misconceived desire in earthly love, and this point is well brought out in Joseph's story. The ladies, when they cut their fingers at Zulaikhā's feast, are the type of women who figuratively cut their souls in straining at a gnat and swallowing a camel.

Joseph's slavery and prison are the types of what a righteous man has to suffer through the sins and follies of others, in order (1) that he may bring some good to others, and (2) that he may develop his own character and high destiny. Without sorrow, suffering and striving—spiritual Jihád—even the best men cannot attain their full stature. Through them we are taught a true sense of values. The

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slave must work, must labour, not for himself, but for others. If he does it in the right spirit, he exposes the hollowness of idleness, the ridiculous position of arrogance, and the futility of power which permits injustice. The prisoner who being innocent is put into a human prison enlarges his own spiritual liberty and opportunity, and perhaps shows up by contrast the darker and more impenetrable prison in whose grip his unjust incarcerators are held. The test is whether the innocent man who is put into prison or subjection is able to hold up his head. If so, he is able to achieve Burns's ideal, "Preserve the dignity of man, with soul erect": for the Tawakkul of Islam will have made it a part of his nature to know for certain that "the Universal Plan will all protect."

The spiritual benefit which the two fellow-prisoners derived from Joseph's spiritual influence is explained in the notes to xii. 36-40. And then comes the period of Joseph's exaltation in worldly position, his strenuous administration of Egypt during fourteen eventful years, and perhaps to the end of his life, his opportunities to make the Pharaoh's power real and beneficent, instead of a mere simulacrum and a nerveless show, behind which lurked injustice and oppression. There is also the touching reunion of the family. The little artifice by which Joseph induces the brothers to confess their own hatred and spite (xii. 77) leads to their own self-exposure, preparatory to their repentance and forgiveness. On this and innumerable other points whole volumes could be written. But I will now pass on to Zulaikhā and her treatment in our mystic-romantic poetry, for it forms an interesting commentary on what Islam has understood from one episode in Joseph's career.

In almost all Islamic languages the romance of Yūsuf and Zulaikhā has justly attracted much attention in mystic poetry. Perhaps the order of the names should really be reversed and the romance should be called that of Zulaikhā and Yūsuf. In Persian the great Firdausi tried his hand at it. But the great masterpiece is that of Jāmī whose dates fall between A.H. 817 and 898, equivalent to A.D. 1414-1492. I consider it one of the masterpieces of the world's literature. There is a good German translation by Rosenzweig and an English translation by R. T. H. Griffith. The translation by A. Rogers is not so good. The Urdu translations which I have seen are not worth mention. The original Persian is so grand and instructive that it is a pity that our Islamic students do not study it with the attention which it deserves. I shall give a very brief account of the version as developed by Jāmī: where I quote in English verse, I shall use Griffith's version (of 1881).

According to Jāmi, Zulaikhā is a beautiful Princess, a daughter of a king of the West (Magrib). In her youth she dreamt a dream, in which she saw a handsome man, as noble and true as he was handsome, and she fell in love with him. So deep and constant was her love that she pined away for the love of the ideal man of her dream. She nursed her love and sorrow in secret, making only her nurse her confidante, in the hope that the nurse might by her secret arts procure a meeting with the dear love of her dreams. She had a second and a third dream, and in the third, she had the courage to ask the man in the vision his name and country. He did not tell her his name, but he said he was the Wazīr of Egypt.

Armed with this clue, Zulaikhā refused all offers of marriage from kings and princes, cherishing in her heart only the image of the man she had seen in her dream, who she had learnt was the Wazīr of Egypt. At length her father is induced to send a wise man to Egypt, to arrange the marriage with the Wazīr, though he could not understand why the Princess should have refused the offers of kings and princes from

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all over the world. The wise man interviews the Wazīr of Egypt, who is torn internally with many feelings. Here was a Princess who had refused the offers of great kings. His ambition was all aflame. How could he refuse? Yet he knew his own condition. He was a eunuch. How could he accept? He pleaded that the king of Egypt needed him so much that he could not be absent a single hour. But he would send 200 golden litters and 1000 slave-girls to wait on Zulaikhā and convey her with honour to Egypt. The agent of Zulaikhā's father knew that Zulaikhā's heart was so set upon the Wazīr of Egypt that it would be death to her if she could not get him. So he arranged the match and returned with what he supposed was good news. And Zulaikhā, too, was delighted. Her bliss knew no bounds. She now, she thought, had the prospect of union with the man of her dreams. Thus, moralises the Poet, our joys and sorrows come from dreams and fancies!

Great preparations were made for Zulaikhā's bridal procession to Egypt. Zulaikhā's litter was carved with aloe and sandalwood; its roof was resplendent with gems and gold like Jamshid's tent: its curtains were hung with gold brocade. And in it was Zulaikhā, radiant and happy that she was now going to meet the lord of her love, whom she knew from her dreams, and to whom she would now be united for ever. When they approached the Egyptian captial, the Wazīr came out to meet his bride with a splendid equipage. Zulaikhā was all eagerness to feast her eyes with a sight of her beloved. She peeped through a hole in her curtain, when lo! she was full of dismay. This Wazīr was not the man of her dreams!—not the man to whom she had plighted her troth, and to whom she would be faithful for life. She had in her dreams seen the image of Yūsuf, not of this 'Azīz. Never would she give her faith or her love or her virgin honour to another. She began to bemoan her fate "Nishāndām nakhl-i-khurmā, khār bar-dād (I planted a date-palm: what has come out but thorns?)" She was in utter despair. What was to be done? A voice came to her from the unseen world. It said: "True, this is not thy love! But thy desire for thy true love will be satisfied through him. Fear him not. The jewel of thy virgin honour is safe with him. If a great sleeve is shown, but there is no hand within, what is there to hold a dagger?" Zulaikhā had, of her own deliberate choice, had this marriage arranged. She must wed the eunuch. Whatever her grief, she must not complain. She went through the brilliant ceremony. But her heart was empty. It was given to the man of her dreams! And it would never be another's! And so she spent her days in outward splendour and inward grief, pining away in love unsatisfied.

At this time, perhaps, she had a glimpse of that true love in which self is blotted out. In her despair, in her anguish, she could see things which were later obscured to her in her pride and in the allurements of her sense. She poured out her soul in music. She had faith. "Surely," she thought, "thou gavest me no lying vision! Why didst thou call thyself Wazīr of Egypt? And I left my home and country to be with thee, to be thine! I know I shall win thee in the end! When that happy day comes, I shall be not I, but thou! May I see thee soon!"

"I shall roll up the carpet of life when I see
Thy dear face again, and shall cease to be;
For self will be lost in that rapture, and all
The threads of my thought from my hand will fall;
Not Me wilt thou find, for this Self will have fled;
Thou wilt be my soul in mine own soul's stead.

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All thought of Self will be swept from my mind, And Thee, only Thee, in my place shall it find; More precious than heaven, than earth more dear, Myself were forgotten if Thou wert near."

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She waited in faith and longing. At length came news of a great sensation in the market. A foreign merchant was bringing, they said, a slave the like of whom had never been seen, whether for looks, or wit, or integrity, or purity of word and mind. It was no slave, but a sun of splendour, a moon of goodness, a king in the realm of love! The caravan had yet barely entered the city. But the king heard of it, and ordered the Wazīr (Zulaikhā's nominal husband) to go and see and bring this new prodigy into the king's presence. When the Wazīr came to the caravan and saw Yūsuf, he found his beauty was even greater than rumour had described. He bowed down, with feelings akin to worship. But Yūsuf gently raised him and taught him the Gospel of Unity,—that worship was due to God alone. When the merchant was told of the king's order he pleaded delay on the ground that they were travelstained and unfit to appear before the king until they had washed in the Nile and made themselves presentable.

Meanwhile the fame of Yūsuf's beauty, goodness, purity, and truth spread like wild fire. Each one-man or woman-who possessed-or thought he or she possessed—any of these qualities even in a minute degree, grew jealous that another a stranger and a slave—should draw away all hearts. To the merchant, the value of his "treasure" went up the more it was talked about. The king might perhaps pay the whole revenue of Egypt to purchase him. But there was one to whom Yūsuf's beauty was worth more than all the revenues of Egypt and who could outbid the king himself. This was Zulaikhā, the lovely Princess of the West, whose jewels were worth the revenues of twenty kingdoms, but who took no pleasure in them in pining for the love of her dreams. She, too, heard of this wonderful prodigy, and came to have a peep at it through the curtains of her litter. Behold! when she saw Yūsuf, it was the very face she had seen in her dreams,—for which she had left home and people and country, and for which she had been praying and pining these many years! She had no doubt about it whatever. She had found her love! But to see is not to attain. The whole rabble saw Yūsuf, and he was to be presented to the king. She told her husband to present a humble petition to the king. The king knew that he, the Wazīr, had no son and could have none. The king knew the services which he as Wazīr had rendered to the king, his dynasty, and his country. Would the king permit him to bid for this wondrous slave with the Wazīr's own money? If so, the king would get the slave just the same, but would afford his Wazīr the happiness of having a wonderful son in his house to carry on his name! The king saw Yūsuf and accorded the Wazīr the very reasonable request which he had made. Perhaps, though the poet does not say so, the king wondered whether the Wazīr would be able to put up the whole of the money, and may have intended benevolently to supplement the good Wazīr's resources, should the need arise.

Then came a strange scene typical of Vanity Fair. Yūsuf was put up to auction. Every petty individual thought he or she could purchase Yūsuf! One old woman had nothing but a little yarn she had spun. "Enough," she thought, "to give me the honour of standing in the market and boosting for ever that I had bid for Yūsuf." Some came from motives of curiosity: some from motives of jealousy.

Why should the world go mad after a beauty or a virtue of a kind different from what they themselves possessed, however homely? Some came with pride of purse. "A thousand gold pieces!" they shouted as if to stifle all competition. The bid went on to a hundred times as much. Nor did it stop there. "Of fragrant musk I will give to the full weight of Yūsuf!" said one who had travelled to the uttermost ends of the earth in search of costly perfumes. "No good!" said another: "I offer the same weight of the most costly rubies and diamonds!" Poor deluded mortals! "The heaven's glorious sun" was "not to be deep searched with saucy look!" The Wazīr's resources—and indeed the kingdom's revenues,—had been exceeded many times already in the bidding. But Zulaikhā, the Princess of the West, had untold wealth in her casket of gems. Yūsuf was more than life itself to her. She bade the Wazir double the highest bid. This was conclusive. Yūsuf went to the Wazīr. And poor Zulaikhā! She knew that Yūsuf was worth more than the price she had paid for him! Yet, in her feminine weakness, she thought Yūsuf had a price! She thought that her beauty, her birth, her constancy, her unflinching gift of her person to him, would weigh in the scale. Alas! even these things were not enough for Yūsuf. The sale in the phenomenal world was all illusory in the real world. As Zulaikhā had not yet learnt this, she had yet to pass through many trials, temptations, sins, and sorrows, before her grosser self could be purged out and she could be fit to receive Yusuf. Meanwhile, he who could talk to the lowest in prison on equal terms, was unattainable to Zuleikhā. The dust of his feet had made the merchant who had looked after him fabulously wealthy, but Yūsuf was still to be the prey to many prying glances, the mark of many poisoned arrows, the quarry of many cunning traps. But his soul was spotless, and his manhood remained unsullied.

At this point, about the middle of the story, we are introduced by the poet to a mysterious figure, the lovely Bāzīga, who is in some respects a foil to Zulaikhā. Bāzīga's speech is the key to the whole allegory. She is a princess of the 'Ād race, a people of Arabian antiquity referred to in many places in the Qur-ān and described in n. 1040 to vii. 65. She had heard of Yūsuf, and had also come with great wealth to bid for him. She had had an interview and talk with Yūsuf, and he had turned her attention from himself to the Great Creator, and given her the precious Message of Unity and Truth. 'This world of visible beauty,' he had said, 'is but the screen of the invisible and ineffable beauty within. Any beauty or goodness that you see here is but a reflection or image of the perfect, real, and eternal Beauty, Goodness, and Truth, which you should seek.' Convinced by his teaching, she resigns all folly, and bursts into a splendid rhapsody, concluding with these words:—

"Mine eyes have been touched by the Truth's pure ray,
And the dream of folly has passed away.

Mine eyes thou hast opened—God bless thee for it!—
And mine heart to the Soul of the soul thou hast knit!

From a fond strange love thou hast turned my feet,
The Lord of all creatures to know and meet;
If I bore a tongue in each single hair,
Each and all should thy praises declare!"

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She resigned her wealth and her pomp, attended to the needy, and spent her days in prayer and praise on the banks of the Nile.

Zulaikha is not of that temperament, and she reaches Truth and Peace by a different and much more thorny path. She is still in the grip of the beauty of sense. She burns with the flame of animal love, and tempts Yūsuf. He is above any passion inconsistent with truth and fidelity, but his heart is sore distressed to think that he should bring sorrow on those who loved him. His father loved him, and that caused his brothers the pain of jealousy and his father himself the pain of separation. He would gladly serve her and the Wazīr in all that was reasonable. But why seek to go beyond, on the road to evil? Zulaikha placed all sorts of temptations in his way, but he stood firm as a rock. At length she trapped him into a garden house and made overtures to him. But he fled. She pursued, and in the struggle, tore his shirt at the back. He made good his escape. Outside the house he met the Wazīr, but he was too kindly and forbearing, too solicitous of Zulai<u>kh</u>ā's honour to betray her or say anything of what had happened. Nor did the Wazīr press him, but taking his hand in his own, entered the house with him. Zulaikhā, seeing them thus enter, linked in mutual confidence, had a cruel and baseless suspicion—that she had been humiliated and betrayed by Yūsuf. Her guilty conscience and injured pride spurred her on to impulsive lies and false accusations. Then was Yūsuf compelled, in a few simple words, to tell so much of the truth as would save the Wazīr from committing an act of injustice—an act inconsistent with his high office. The condition of the shirt decided the matter: the Wazīr asked Zulaikhā to seek God's pardon and charged Yūsuf to say nothing more of this affair, lest the Wazīr's own position should be compromised.

Yūsuf had no need of the Wazīr's words to make him discreet. But, says the poet, it suits not love to seek a corner of safety. Zulaikhā, roused by anger and revenge, threw prudence to the winds. Her conduct accused, rather than excused. her. Tongues wagged. Society exaggerated, or distorted, the voice of rumour, itself fed on exaggeration and distortion. Society pointed the finger of scorn at her. Good, bad, or hypocritical, the ladies all reviled her. 'Shameless woman, to throw herself on her slave! And he to scorn her! What was Egypt coming to! If she had had their spirit or their charm, who could have resisted it?' Stung by their insolence, Zulaikhā determined to have her revenge on the ladies. She invited them to a sumptuous banquet. At dessert, just as they were about to cut their oranges with their knives, Yusuf was admitted to the assembly. The very sight of him dazzled the ladies. 'He is no man, but a noble angel!' they cried. In their extreme emotion they cut their fingers. Zulaikhā was more than justified in their eyes. But they had their own lower motives. Each lady thought in her heart that she could win his love where Zulaikhā had failed. Jealousy further inflamed Zulaikhā's passion. They advised her to soften the steel in the fire, to soften Yūsuf's heart in prison. Yūsuf was now beset with the persecution, not of one woman, but of many women, and he himself prayed for safety in prison. Many motives on the part of various people thus combined to send him to prison. They are analysed in my note 1684 to xii. 35. So to prison Yūsuf went, with all marks of disgrace and ignominy.

To the men in prison Yūsuf's advent was a blessing, for he taught them the Truth and showed them the Light. Such men as Yūsuf, says the poet, turn a hell into Paradise. To Zulaikhā's heart came new sorrow, new penitence, new tortures of conscience. Her heart was in prison with the prisoner. Her health gave way. In torturing and killing her false Self, she began almost to regain her true Self.

Meanwhile Yūsuf's goodness of heart made him a king among his fellow-prisoners. If any were ill, he tended them; if there was anything on their mind he sympathised with them and consoled them. They had unbounded faith in him, and they gladly took his teaching and profited by it. Two of them took their dreams to him and he interpreted them correctly. One of them was restored to the king's favour. When the king in his turn dreamed a dream, this man remembered Yūsuf and obtained the interpretation of the king's dream through him. Yūsuf was released from prison, raised to high honour, and given full authority in the land. The old Wazīr, Zulaikhā's husband, was dead, and Yūsuf was charged with the arrangements for meeting the great famine that was prognosticated. This part of the story is touched upon but lightly by the poet, as his theme is the love of Zulaikhā.

She, a widow, bereft of youth, honour, beauty, resources, health, even eyesight, yet cherishes the memory of Yūsuf and waters it with her tears. He is now far above her in worldly station, as he always was above her in spiritual worth. Her humbled pride opens her spiritual eyes. She cries to him in her agony, and he listens. He knows the true from the false, and he is just. The woman whom he repelled when she was in the bloom of health, youth, and beauty, when she was rich, proud and high in rank—now that she is meek, lowly, and sincere, finds favour in his sight. At his prayer her health, youth, and beauty are restored, and they are married in pure and true love. Even so, their love was not perfect until they united their hearts in pure worship to God.

The core of the allegory is in its definition of love,—the true and the eternal as distinguished from the false and the ephemeral. Life is subject to many changes, and so is what is ordinarily called Love among men.

"One is cast down to the earth, and one
Is lifted on high like the glorious sun.
Blessed is he who has wit to learn
How the favour of fortune may change and turn,
Whose head is not raised in his high estate,
Nor his heart in misfortune made desolate."

False love is only a toy for self-indulgence. Self, not the Other, is the governing motive.

"When love is not perfect, with one sole thought—Himself—is the heart of the lover fraught.

He looks on his love as a charming toy.

The spring and source of his selfish joy.

One rose he would pluck from his love, and leave
A hundred thorns her lone heart to grieve."

Just as, in human affairs, there is true and false love, so in our inner and higher life, there is a divine love that transcends all human love. This is the contrast between 'ishq haqiqi and the 'ishq majāzi.

"How blest is he who can close his eye
And let the vain pageants of life pass by!—
Untouched by the magic of earth can keep
His soul awake while the senses sleep;
Scorn the false and the fleeting that meets the view,
And see what is hidden and firm and true!"

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To the meek and lowly, who seek God's love in sincerity and are willing to sacrifice all that the external world holds dear, God grants His love in abundant measure. For every sin, followed by repentance and right will, there is forgiveness; but for persistent pride and hardness of heart there is nothing but the abyss.

This allegory has sometimes been compared to that of Cupid and Psyche in western literature. It goes back to Greek and Roman times Cupid (or Eros) is Love (masculine): Psyche (feminine) is the human soul. The Platonic and Neoplatonic philosophy built up a doctrine of the human soul, caught in the snare of matter and sensuality, which must be raised up to its pristine purity by Love. The most picturesque form in which the allegory was worked up was by Apuleius (born about 125 AD.). It forms an episode in his Latin work The Metamorphoses or The Golden Ass. Here Psyche is the human soul whom Cupid (Love) carries off to a secluded spot. She is charged to check her curiosity and enjoy her bliss. Venus (earthly love) is jealous and makes Psyche break Love's condition, whereupon Love leaves her, and she falls into servitude to Venus (carnal love). After many adventures she is restored again by Cupid (true love) and they are reunited. The allegory has attracted many modern writers, including Robert Bridges (who has translated it) and Walter Pater who has adapted it in his Marius the Epicurean. William Morris has also introduced it in his Earthly Paradise. Among French writers whom it has attracted may be mentioned La Fontaine the fabulist, and Moliére the dramatist. But the theme of that allegory is not as wide as the theme of the allegory of Yūsuf and Zulaikhā.



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#### INTRODUDTION TO SURA XIII (Ra'd).

The chronological place of this Sūra and the general argument of Sūras x. to xv. has been described in the Introduction to S. x.

The special argument of this Sūra deals with that aspect of God's revelation of Himself to man and His dealings with him, which is concerned with certain contrasts which are here pointed out. There is the revelation to the Prophets, which comes in spoken words adapted to the language of the various men and groups of men to whom it comes; and there is the parallel revelation or Signs in the constant laws of external nature, on this earth and in the visible heavens. There is the contrast between recurring life and death already in the external world: why should men disbelieve in the life after death? They mock at the idea of punishment because it is deferred: but can they not see God's power and glory in thunder and the forces of nature? All creation praises Him: it is the good that endures and the evil that is swept away like froth or scum. Not only in miracles but in the normal working of the world, are shown God's power and mercy. What is Punishment in this world, compared to that in the life to come? Even here there are Signs of the working of His law: plot or plan as men will, it is God's Will that must prevail. This is illustrated in Joseph's story in the preceding Sūra.

Summary.—The Book of Revelation is true, and is confirmed by the Signs to be seen in visible nature. God who created such mighty forces in outer nature can raise up man again after death. God's knowledge is all-compassing: so are His power and goodness (xiii. 1-18, and C. 114).

The righteous seek the pleasure of God and find peace; the evil ones break His Law, cavil and dispute, and reject faith; the wrath of God will take them unawares, but in His own good time (xiii. 19-31, and C. 115).

So was it with apostles before they were mocked, but the mockers were destroyed, while the righteous rejoiced and were established (xiii. 32-43, and C. 116.)

C. 114.—God's Truth comes to man in revelation

(xiii. 1-18) And in nature. How noble are His works!

How sublime His government of the world!

They all declare forth His glory!

Yet man must strangely resist Faith,

And ask to see the Signs of His power

Rather than the Signs of His Mercy!

Doth not His knowledge search through

The most hidden things? Are not

Lightning and Thunder the Signs of His Might

As well as of His Mercy? He alone

Is Worthy of praise, and His Truth

Will stand when all vanities pass

Away like scum on the torrent of Time.

Sūra XIII.

Ra'd, or Thunder.

In the name of God, Most Gracious,
Most Merciful.

- 1. Signs (or Verses)<sup>1799</sup>
  The Signs (or Verses)<sup>1799</sup>
  Of the Book: that which
  Hath been revealed unto thee
  From thy Lord is the Truth;
  But most men believe not.
- 2. God is He Who raised
  The heavens without any pillars 1800
  That ye can see; is firmly
  Established on the throne
  (of Authority); 1801
  He has subjected the sun
  And the moon (to His Law)!
  Each one runs (its course)
  For a term appointed.
  He doth regulate all affairs, 1802
  Explaining the Signs in detail,



1798. For A.L.M., see ii. l, n. 25. For A.L.R., see Introduction to S. x. For abbreviated Letters generally see Appendix I. Here there seems to be a combination of the groups A.L.M. and A.L.R. We consider here not only the beginning (A.), the middle (L.), and the end (M.), of man's spiritual history, but also the immediate future of the interior of our organisation, such as it appeared to our Ummat towards the close of the Meccan period. But in trying to understand mystic symbolism, we must not be dogmatic. The befitting attitude is to say: God knows best.

1799. Cf. x. 1, n. 1382.

1800. Should we construe the clause "that ye can see" to refer to "pillars" or "to the heavens"? Either is admissible, but I prefer the former. The heavens are supported on no pillars that we can see. What we see is the blue vault of heaven, but there are invisible forces or conditions created by God, which should impress us with His power and glory.

1801. Cf. x. 3, and n. 1336 We must not think that anything came into being by itself or carries out its functions by itself. God is the active Force through which everything has its life and being and through which everything is maintained and supported, even though fixed laws are established for its regulation and government. The "term appointed" limits the direction of their functioning: its ultimate return is to God, as its beginning proceeded from God.

1862. Cf. x. 31, n. 1425 Where the laws of nature are fixed, and everything runs according to its appointed course, the government and regulation behind it is still that of God. Where there is limited free-will as in man, yet the ultimate source of man's faculties is God. God cares for His creatures. He does not, as in the idea of polytheistic Greece, sit apart on Olympus, careless of His creatures.

That ye may believe with certainty. In the meeting with your Lord. 1808

- 3. And it is He Who spread out The earth, and set thereon Mountains standing firm, And (flowing) rivers: and fruit Of every kind He made In pairs, two and two: 1804 He draweth the Night as a veil 1805 O'er the Day. Behold, verily In these things there are Signs For those who consider!
- 4. And in the earth are tracts
  (Diverse though) neighbouring,
  And gardens of vines
  And fields sown with corn,
  And palm trees—growing 1806
  Out of single roots or otherwise:
  Watered with the same water,
  Yet some of them We make
  More excellent than others to eat. 1807
  Behold, verily in these things

لَعُلَّكُمْ بِلِقَاءِ رُبِّكُمُ نُؤُقِنُونَ ٥

م. وَهُوَ الَّذِي مَثَ الْاَرْضَ وَجَعَلَ فِيهَا رَوَاسِي وَ اَنْهِرًا وَمِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِيهَا زَوُجَيْنِ وَمِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِيهَا زَوُجَيْنِ الثَّيْنِ يُغُشِى الْيُلَ التَّهَارُ \* إِنَّ فِي ذَٰلِكَ لَاٰمِتٍ لِقَوْمِ يَتَعَكَّرُونَ ٥

٥- وَ فِي الْاَرْضِ قِطَعُ مُّ تَجُولِكُ وَجَنَّكُمِنَ أَعُنَابٍ وَ زَرْعُ وَ تَجْنِلُ صِنُوانُ وَ عَنُيرُ صِنُوانِ شِنْعَى بِمَاءٍ وَاحِرِتَ شَفْضَ بِمَاءٍ وَاحِرِتَ وَنْفَضِّلُ بَعْضَهَاعَلَى بَعْضٍ فِي الْأَكُلِّ

1803. One manifestation of His caring for His creatures, even where a limited amount of free-will is granted for their development, is that He is careful to explain His Signs both in nature and in express and detailed revelation through His Messengers, lest man should have any doubts whether he has to return ultimarely to his Lord and account for all his actions during the "term appointed," when he was given some initiative by way of trial and preparation. If man attends carefully to the Signs, he should have no doubt whatever.

1804. I think that this refers to sex in plants, and I see M. P. has translated accordingly. Plants like animals have their reproductive apparatus,—male stamens and female pistils. In most cases the same flower combines both stamens and pistils, but in some cases these organs are specialised in separate flowers, and in some cases, even in separate trees. The date-palm of Arabia and the Papaiya of India, are instances of fruit trees which are uni-sexual.

1805. Cf. vii. 54 and n. 1032. The whole passage there may be compared with the whole passage here. Both their similarity and their variation show how closely reasoned each argument is, with expressions exactly appropriate to each occasion.

1806. Does "growing out of single roots or otherwise" qualify "palm trees" or "vines" and "corn" as well? The former construction is adopted by the classical Commentators: in which case the reference is to the fact either that two or more palm trees occasionally grow out of a single root, or that palm trees grow sometimes as odd trees and sometimes in great thick clusters. If the latter construction is adopted, the reference would be to the fact that date-palms (and palms generally) and some other plants arise out of a single tap-root, while the majority of trees arise out of a net-work of roots that spread out extensively. Here is adaptation to soil and water conditions,—another Sign or wonder of Creation.

1807. The date-palm, the crops of food-grains, and the grape-vine are all fed by the same kind of water: yet how different the harvests which they yield! And that applies to all vegetation. The fruit or eatable produce may vary in shape, size, colour, flavour, etc., in endless variety.

There are Signs for those Who understand!

- (At their want of faith),
  Strange is their saying:
  "When we are (actually) dust, 1808
  Shall we indeed then be
  In a creation renewed?" They are
  Those who deny their Lord! They
  Are those round whose necks
  Will be yokes (of servitude): 1809
  They will be Companions
  Of the Fire, who dwell therein
  (For aye)!
- 6. They ask thee to hasten on
  The evil in preference to the
  good: 1810
  Yet have come to pass,
  Before them, (many) exemplary
  Punishments! But verily
  Thy Lord is full of forgiveness
  For mankind for their wrong-doing.
  And verily thy Lord
  Is (also) strict in punishment.
- 7. Ind the Unbelievers say:
  "Why is not a Sign sent down
  To him from his Lord?" 1511
  But thou art truly

إِنَّ فِي ذَالِكَ لَا يَتٍ لِقَوْمٍ يَعْقِلُونَ

٥-وَإِنَ تَعْجِبُ فَعِجَبُ قَوْلَهُمْ عَاِذَا كُنْا تُكْرِبًا عَرَانَا لَفِئ حَلْق جَدِيْدٍ هُ وُلْعِكَ الَّذِيْنَ كَفَرُوْا بِرَيِّهِمْ وَاُولَوْكَ الْاَغْلِلُ فِيَ اَعْمَاقِهُمْ وَاُولَوْكَ تَصْعَالُونَا لِهُمْ فِيهَا خَلِلُ وَنَ ۞َ

لا وَيَسُنَعُجُلُونَكَ بِالسَّيِّبِعُةِ قَبْلَ الْحُسَنَةِ وَقَلُ حَلَتُ مِنْ قَبْلِهِ مُ الْمَثُلْثُ وَ إِنَّ رَبِّكَ لَنُ وْ مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِمُ ' وَ إِنَّ رَبِّكَ لَشُرِ يُكُ الْجِقَابِ ۞

٤ ـ وَيَقُوْلُ (الْمَانِينَ كَفَهُ وَالْوَلَا الْزُلِكَ عَلَيْهِ ايُهَ مِّنْ رَبِّهُ النَّهَا النَّكَ النَّكَ

- 1808. After seeing the Signs in nature and the Signs in revelation, it is indeed strange that people should deny their Creator. But if they admit the Signs of the Creator, Who works marvels before their very eyes every day, why should they doubt that when they are reduced to dust, they can be raised up again? If one creation is possible, what difficulty can there be in accepting a renewed creation? It becomes then a question of an obstinate and rebellious will, for which the punishment is described.
- 1809. Aglal. yokes (of servitude): Cf. vii. 157 and n. 1128. The punishment may be conceived of in two stages: immediately, yokes of servitude to superstition, falsehood, etc., as against the freedom in Faith; and finally, the Fire which burns the very soul.
- 1810. The Unbelievers by way of a taunt say: "If there is a punishment, let us see it come down now." The answer to it is threefold. (1) Why do you want to see the punishment rather than the mercy of God? Which is better? (2) Have you not heard in history of terrible punishments for evil? And have you not before your very eyes seen examples of wickedness brought to book? (3) God works not only in justice and punishment, but also in mercy and forgiveness, and mercy and forgiveness come first.
- 1811. After all the Signs that have just been mentioned it is mere fractiousness to say, "Bring down a Sign." Mustafa brought Signs and credentials as other Prophets did, and, like them, refused to satisfy mere idle curiosity.

A warner, and to every people A guide. 1812

## SECTION 2.

- 8. God doth know what
  Every female (womb) doth bear, 1818
  By how much the wombs
  Fall short (of their time
  Or number) or do exceed.
  Every single thing is before
  His sight, in (due) proportion.
- He knoweth the Unseen And that which is open: He is the Great, The most High. 1814
- 10. It is the same (to Him)
  Whether any of you
  Conceal his speech or
  Declare it openly;
  Whether he lie hid by night
  Or walk forth freely by day. 1816
- 11. For each (such person) 1816
  There are (angels) in succession,
  Before and behind him:
  They guard him by command

# ع مُنْذِرٌ وَلِكُلِ قَوْمِهَادٍ ٥

٥-اَللهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْتَىٰ وَمَا تَغِيْضُ الْاَنِحَامُ وَمَا تَأْوُدُا**دُ \*** وَكُلُّ شَىٰءٍ عِنْدَهُ بِمِقْدَادٍ○

9 على الفكيني والشهادة
 الكين النكائكال و

٠٠-سُوَآ ﴾ مِنْكُوْر هِمُنْ ٱسَرُّ الْقُوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَمُسْتَخْفِ بِالْيُلِ وَسَارِبٌ بِالنَّهَارِ

اا-لَهُ مُعِقِّبِكُ مِنْ بَيْنِ يَكُيْهِ وَمِنْ حَلْفِهِ يَخْفَظُوْنَهُ مِنْ اَفْرِاللّهِ

- 1812. The last sentence of this verse has usually been interpreted to mean that the Apostle's function was merely to warn, and that guidance was sent by God to every nation through its apostles. I think the following interpretation is equally possible: 'it is itself a Sign that Mustafa should warn and preach and produce the Qur-an, and the guidance which he brings in universal guidance, as from God.'
- 1813. The female womb is just an example, a type, of extreme secrecy. Not even the female herself knows what is in the womb,—whether it is a male young or a female young, whether it is one or more, whether it is to be born short of the standard time or to exceed the standard time. But the most hidden and apparently unknowable things are clear to God's knowledge: there is no mere chance: all things are regulated by God in just measure and proportion. The general proposition comes in the last sentence: "every single thing is before H1s sight, in (due) proportion."
  - 1814. A verse of matchless rhythm in Arabic.
- 1815. Our most hidden thoughts and motives are known to Him at all times.
- 1816. See last verse. Every person, whether he conceals or reveals his thoughts, whether he skulks in darkness or goes about by day, -all are under God's watch and ward. His grace encompasses everyone, and again and again protects him, if he will only take the protection, from harm and evil. If in his folly he thinks he can secretly take some pleasure or profit, he is wrong, for recording angels record all his thoughts and deeds.

Of God. Verily never
Will God change the condition
Of a people until they
Change it themselves
(With their own souls). 1817
But when (once) God willeth
A people's punishment,
There can be no
Turning it back, nor
Will they find, besides Him,
Any to protect.

- 12. It is He Who doth show you The lightning, by way
  Both of fear and of hope: 1518
  It is He Who doth raise up
  The clouds, heavy
  With (fertilising) rain!
- 13. Nay, thunder repeateth His praises, 1819
  And so do the angels, with awe: 1820
  He flingeth the loud-voiced
  Thunder-bolts, and therewith
  He striketh whomsoever He will...
  Yet these (are the men)
  Who (dare to) dispute
  About God, with the strength
  Of His power (supreme)! 1821

اَنَّ اللهُ لَا يُغَيِّرُ مَا بِقَوْمِ حَتَّى يُغَيِّرُوْا مَا بِاَنْفُسِهِمُ \* وَإِذَا اَرُادُ اللهُ بِقَوْمِسُوْءً ا فَلَا مَرَدً لَهُ \* وَمَا لَهُمْ مِنْ وَالِ ٥

> ۱۰-هُوَالَّانِى يُرِيِّكُوُ الْبَرْقَ خَوْفًا وَ طَمَعًا وَ يُنْشِئُ التَّكِابِ الشِّقَالَ ۚ

﴿ وَلِيُسَبِّحُ الرَّعُلُ مِحَمُّدِهِ وَالْمَلَوْكُةُ مِنْ خِيْفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِينِّبُ بِهَامَنْ يَثَنَاءٍ وَهُمْ يُجَادِلُونَ فِي اللَّهُ وَهُوشَرِيْلُ الْمِحَالِ ٥

1817. God is not intent on punishment. He created man virtuous and pure; He gave him intelligence and knowledge; He surrounded him with all sorts of instruments of His grace and mercy. If, in spite of all this, man distorts his own will and goes against God's Will, yet is God's forgiveness open to him if he will take it. It is only when he has made his own sight blind and changed his own nature or soul away from the beautiful mould in which God formed it, that God's Wrath will descend on him and the favourable position in which God placed him will be changed. When once the punishment comes, there is no turning it back. None of the things which he relied upon—other than God—can possibly protect him.

1818. Here then is the climax to the answer of the sarcastic challenge of the Unbelievers for punishment, in language of great sublimity. Why look to evil rather than to good?—to punishment rather than to mercy?—to the fear in the force and fire of the lightning rather than to the hope of good and abundant crops in the rain which will come behind the lightning clouds?

1819. Nay, thunder itself, which may frighten you, is but a tame and beneficent force before Him, declaring His praises, like the rest of creation. THUNDER thus aprly gives the name to this Sūra of contrasts, where what we may think terrible is shown to be really a submissive instrument of good in God's hands.

1820. And the angels, whom we think to be beautiful creatures of power and glory nearest to God, yet feel reverence and awe even as they praise His holy name.

1821. Who is puny man, to call God in question? Cf. some variations on this theme in the Book of Ich itself an Acris 1 coke a chart a 38 c 41

- 14. For Him (alone) is prayer
  In Truth: 1922 any others that they
  Call upon besides Him hear them
  No more than if they were
  To stretch forth their hands
  For water to reach their mouths
  But it reaches them not:
  For the prayer of those
  Without Faith is nothing
  But (futile) wandering
  (in the mind). 1823
- 15. Whatever beings 1824 there are
  In the heavens and the earth
  Do prostrate themselves to God 1925
  (Acknowledging subjection),—with
  good-will
  Or in spite of themselves:
  So do their shadows 1827
  In the mornings and evenings.

الله دُغُوةُ الْحُقِّ وَالْهَانِينَ يَهُ عُوْنَ مِنْ دُوْدِهِ لا يَسْتَجِيْبُوْنَ لَهُمْ بِشَيْءٍ اللا تَبْالِيطِ كَغَيْهِ إِلَى الْمَاءِ لِيَبْلُغُ فَاهُ وَمَا هُوَ بِبَالِغِهُ وَمَا هُوَ بِبَالِغِهُ وَمَا دُعَاءُ الْكَفِي أَنِينَ اللّا فِي صَلْلِ ٥ مَنْ فِي السَّمُونِ وَالْارْضِ مَنْ فِي السَّمُونِ وَالْارْضِ مَنْ فِي السَّمُونِ وَالْارْضِ مَنْ فِي السَّمُونِ وَالْارْضِ

1822. Ḥaqq=truth; right; what is due, befitting, proper. All these meanings are to be understood here. If we worship anything other than God (whether it is idols, stars, powers of nature, spirits, or deified men, or Self, or Power, or Wealth, Science or Art, Talent or Intellect), our worship is both foolish and futile.

- 1823. Without Faith, it is obvious that prayer or worship has no meaning whatever. It is but an aberration of the mind. But there is a deeper meaning. You may have false faith, as in superstitions or in worshipping things other than God, as explained in the last note. In that case, too, you are pursuing mere phantoms of the mind. When you come to examine it, it is mere imbecility or futility. Worship and prayer are justified only to the One True God.
- 1824. There is much mystic meaning here, and indeed in the whole of this highly poetical Sūra. Notice that the original of what I have translated "whatever being" is the personal pronoun man, not mā. This then refers to beings with a personality, e.g., angels, spirits, human beings, and possibly other things of objective (not necessarily material) existence, as contrasted with their Shadows or Simulacra or Appearances, or Phantasms, mentioned at the end of the verse. Both these Beings and their Shadows are subject to the Will of God. See notes 1825 and 1827.
- 1825. "Prostrate themselves": the posture means that they recognise their subjection to God's Will and Law, whether they wish it or not.
- 1826. "In spite of themselves": Satan and the Spirits of Evil. They would like to get away from the control of the All-good God, but they cannot, and they have to acknowledge His supremacy and lordship over them.
- 1827. Even the Shadows—creations of the Imagination, or projections from other things and dependent on the other things for their existence, as shadows are to substance—even such shadows are subject to God's Laws and Will, and cannot arise or have any effect on our minds except by His permission. The Shadows are longest and therefore most prominent when the sun is level, and tend to disappear as the sun approaches the zenith. But even when they are longest and most prominent, they are still subject to God's Will and Law. The sun itself in this connection has a mystic meaning, referring to Intelligence, true Insight, the divine Light.

16. Say: "Who is the Lord and Sustainer 1828

Of the heavens and the earth?" Say: "(It is) God." Say: "Do ye then take (For worship) protectors other Than Him, such as have No power either for good Or for harm to themselves?" 1820 Say: "Are the blind equal With those who see? Or the depths of darkness Equal with Light?" Or do they assign to God 1830 Partners who have created (Anything) as He has created, So that the creation seemed To them similar? Say: "God is the Creator Of all things: He is The One, the Supreme and Irresistible."

17. He sends down water 1881
From the skies, and the channels
Flow, each according to its measure:
But the torrent bears away
The foam that mounts up
To the surface. Even so,

٣- قُلْ مَنْ رَبُ التَّمُوتِ وَالْاَرْضِ ثُلِ اللهُ وَلَا اللهُ ا

<sup>1828.</sup> The meaning of "Rabb" is explained in n. 20, to i. 2.

<sup>1829.</sup> Cf. v. 79.

<sup>1830.</sup> This verse may be analysed into six parts, each two parts going together like question and answer. Each except the fifth part is introduced by the word "Say", which is equivalent in old Arabic to inverted commas. The fifth part, "or do they assign.....similar?" is not introduced by "Say", because it is in the indirect form.

<sup>(1)</sup> Who is the Lord and Sustainer of the Worlds? It is God. (2) And yet you worship other gods? No, no one can be equal to Him, any more than darkness is equal to light. (3) Your other gods have created nothing by which you can be misled. No indeed; He is the only Creator, the One and Supreme.

<sup>1831.</sup> This verse is full of parables. (1) It is God Who sends rain and He sends it to all See how it flows in different channels according to their capacities. Some are sluggish; some have a swift current, some form great rivers and irrigate wide tracts of country; some are clear crystal streams, perhaps in hilly tracts, with beds of clean pebbles which you can see through the water. Some produce delicious edible fish: and some are infested by crocodiles or injurious monsters. And there are degrees and degrees among brooks, streams, lakes, rivers, and seas. So with the rain of God's mercy and the knowledge and wisdom and guidance which He sends. All can receive it. Different ones will respond according to their capacities. (2) In the physical world, water is pure and beneficial. But froth and scum will gather according to local conditions. As the floods will carry off the scum and purify the water, so will the flood of God's spiritual mercy carry away our spiritual scum and purify the water. (3) The froth may make a great show on the surface, but it will not last. So will there be frothy knowledge, which will disappear, but God's Truth will endure.

Form that (ore) which they heat In the fire, to make ornaments Or utensils therewith,
There is a scum likewise.
Thus doth God (by parables)
Show forth Truth and Vanity.
For the scum disappears
Like froth cast out;
While that which is for the good Of mankind remains
On the earth. Thus doth God Set forth parables.

18. For those who respond
To their Lord, are (all)
Good things. But those
Who respond not to Him,
Even if they had all
That is in the heavens
And on earth, and as much more,
(In vain) would they offer it 1988
For ransom. For them
Will the reckoning be terrible:
Their abode will be Hell,—
What a bed of misery!

وَمِتَا يُوْقِلُ وَنَ عَلَيْهِ فِى النَّارِ الْبَعِكَآءَ حِلْيَةِ أَوْ مَتَاءِ رَبَكُ مِّفُلُهُ \* كَنْ الْكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ \* فَامِتَا الرَّبُلُ فَيَنْ هَبُ جُفَآءً \* وَامِتًا مَا يَنْفَعُ النَّاسَ فَيَعَكُثُ فِى الْاَرْضِ \* كِنْ الْكَ يَضْرِبُ اللَّهُ الْاَمْنَالُ ٥

ما- لِلْذِلْنِ اسْتَجَابُوالِرَبِّهِ مُ الْحُسُنَى وَالْذِلْنِ الْمُ الْمُسْتَجَابُوالِرَبِّهِ مُ الْحُسُنَى وَ وَالْذِلْنِ لَنَ لَوْ يَسْتَجَابُوالَهُ لَوْ اَنَّ لَهُ مُ مِمَا لَا فَتَكَ وَالِهِ مَعَا لَا فَتَكَ وَالِهِ مُ وَمِنْكُ لَهُ مُعَا لَا فَتَكَ وَالْحِسَابِ فَ وَمَا وَهُمُ جَهَلَكُمُ وَيِثْنَى الْمِهَادُ ثَ

C. 115.—The seeing and the blind are not alike:

(xiii. 19-31.) Nor are those blessed with Faith and those without.

The former seek God, and attain
Peace and blessedness in their hearts,
And a final Home of rest: the latter
Are in a state of curse, and their End
Is terrible. If God in His wisdom
Postpones retribution, it is for a time.
His promise never fails: it will come
To pass in His own good time.
In all things it is for Him to command.

Section 3.

19. Is then one who doth know That that which hath been

وا أفكن يعلمُ إنكا

1832. In continuation of the last note, the fourth parable is that of metal ores: (4) the ore is full of baser admixture, but the fire will separate the gold from the dross for ornaments, or (5) some metal of household utility, with which you make everyday utensils, which the fire will separate from admixtures which you do not want. So the fire of God's test, either by adversity or by affluence, will search out the true metal in us and reject the dross. It will show us what is valuable or what is useful, from all sorts of scum and vanity which we collect and miscall knowledge.

Revealed unto thee From thy Lord is the Truth, Like one who is blind? 1984 It is those who are Endued with understanding That receive admonition;—

- 20. Those who fulfil the Covenant Of God and fail not In their plighted word;
- 21. Those who join together
  Those things which God
  Hath commanded to be joined, 1885
  Hold their Lord in awe,
  And fear the terrible reckoning;
- 22. Those who patiently persevere,
  Seeking the countenance of their
  Lord;
  Establish regular prayers; spend,
  Out of (the gifts) We have bestowed
  For their sustenance, secretly
  And openly; and turn off Evil
  With good: for such there is
  The final attainment
  Of the (Eternal) Home,—1896
- 23. Gardens of perpetual bliss:
  They shall enter there,
  As well as the righteous
  Among their fathers, their spouses,

أُنْزِلِيَ الَيْكَ مِنْ رَبِكَ الْجَقُ كُنُّنُ هُوَ أَعْلَى \* إِنْمَا يَتَذَكُرُ أُولُوا الْآلْبَابِ ٥

٣٠- الَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللهِ وَلَا يَنْقُضُونَ الْمِيْثَاقَ مُ

٢٠- وَ الَّذِيْنَ يَصِلُوْنَ مَاۤ اَمُرَ اللَّهُ بِهَۤ اَنُ يُوْصَلُ وَ يَخْشُوْنَ رَبَّيْهُ مُروَيْخَا فَوْنَ سُوْءَ الْحِسَابِ ڽ

٢٠- وَالَّذِيْنَ صَبُرُوا الْبَتِغَاءُ وَجُهِ رَبِّرِمُ وَاَنَامُواْ الصَّلُوةَ وَاَنْفَقُواْ مِتَّا رَزَقَنَّهُمُ سِمَّا وَعَلَائِيهَ وَيَنْ رَءُونَ بِالْحُسَنَةِ السَّيِّعَةَ أُولَائِكَ لَهُمُ عُقْبَى الرَّارِ فَ

٣٧- جَنْتُ عَلَيْ يَلْخُلُونَهَا وَمَنْ صَلَحَ مِنْ أَبَا يِهِمْ وَ أَذْوَا حِنْهِمْ

1834. In this section the contrast between Faith and Righteousness on the one hand and Infidelity and Evil on the other is set out. The righteous man is known as one who (1) receives admonition; (2) is true to his covenants; (3) follows the universal Religion of Faith and Practice joined ogether; (4) is patient and persevering in seeking God; and in practical matters he is known to be (5) regular in prayer; (6) generous in true charity, whether open or secret; and (7) not revengeful, but anxious to turn off evil with good, thus breaking the chain of evil which tends to perpetuate itself.

1835. That is, join faith with practice, love of God with love of man, and respect for all Prophets alike, i.e., follow the universal Religion, and not odd bits of it.

<sup>1836.</sup> Their journey in this life was at best a sojourn. The final Bliss is their eternal Home, which is further prefigured in the two following verses.

And their offspring: 1887
And angels shall enter unto them
From every gate
(with the salutation):

- 24. "Peace unto you for that ye Persevered in patience! Now How excellent is the final Home!"
- 25. But those who break
  The Covenant of God, after
  Having plighted their word thereto,
  And cut asunder those things 1888
  Which God has Commanded
  To be joined, and work mischief
  In the land;—on them
  Is the curse; for them
  Is the terrible Home! 1889
- 26. Sod doth enlarge, or grant
  By (strict) measure the
  Sustenance 1840
  (Which He giveth) to whomso
  He pleaseth. (The worldly) rejoice
  In the life of this world:
  But the life of this world
  Is but little comfort
  In the Hereafter. 1841

1837. The relationships of this life are temporal, but love in righteousness is eternal. In the eternal Gardens of Bliss the righteous will be reunited with all those near and dear ones whom they loved, provided only that they were righteous also; for in eternity nothing else counts. Blood-relationships and marriage relationships create certain physical bonds in this life, which may lead to much good, and possibly also to evil. All that is physical to evil will go. But the good will come forth with a new meaning in the final Reckoning. Thus ancestors and descendants, husbands and wives, brothers and sisters (for Zurriyāt includes them), whose love was pure and sanctified, will find new bliss in the perfecting of their love and will see a new and mystic meaning in the old and ephemeral bonds. Can we wonder at Jacob's reunion with Joseph, or that of Moses with Aaron, or of Muḥammad Musṭafā with the Lady Khadija? In fact all the Righteous will be reunited in the Hereafter (xii. 101).

- 1838. This is the opposite of the things explained in xiii. 21 above, n. 1835.
- 1839. This is in contrast to the state of the blessed, described in xiii. 22-24 above. The Curse is the opposite of the Bliss, and the Terrible Home is the opposite of the Eternal Home, the Gardens of perpetual bliss.
- 1840. God, the Sustainer and Cherisher of all His creatures, gives sustenance to all,—the sustenance including all means for their physical, moral, intellectual and spiritual growth and development according to their needs and capacities. To some He grants it in abundance; to others He gives it in strict measure. No one can question Him, for His Will is supreme, and it is the measure of all good.
- 1841. Cf. ix. 38. The meaning here may also be: This present life is just a furniture, a convenience, a stepping stone, a probation, for the life to come. In itself it is less important than the Hereafter.

#### SECTION 4.

- Is not a Sign sent down
  To him from his Lord?" 1842
  Say: "Truly God leaveth,
  To stray, whom He will;
  But He guideth to Himself
  Those who turn to Him
  In penitence,—
- 28. "Those who believe, and whose hearts
  Find satisfaction in the remembrance
  Of God: for without doubt
  In the remembrance of God
  Do hearts find satisfaction. 1948.
- 29. "For those who believe And work righteousness, Is (every) blessedness, And a beautiful place Of (final) return."
- 30. Thus have We sent thee
  Amongst a People before whom
  (Long since) have (other) Peoples
  (Gone and) passed away;
  In order that thou mightest
  Rehearse unto them what We
  Send down unto thee by inspiration;

٢٠- وَيَقُوْلُ الَّذِيْنُ كُفُرُوْا وُلِا أُنْزِلَ عَلَيْهِ إِينَةً مِّنْ رَبِهِ فُلُ إِنَّ الله يُضِلُّ مَنْ يَشَاءُ وَيَهُرُنُ الله يُضِلُّ مَنْ يَشَاءُ وَيَهُرُنُ الله يُغِمَنُ أَنَابَ شَّ

٢٨- ٱلذنين المئوا وتظلمون فكو بهئو
 بذكر اللوثظلمون الفلوث ألك المؤثث المفلوث

٢٩-ٱلَّذِيْنَ امَنُوْا وَعَمِلُواالصَّلِحْتِ طُوْلِى لَهُمُورَحُسُنُ مَاٰلٍ ○

٣-كَنْ إِكَ ٱرْسَلْنَكَ فِنَ ٱمَّةٍ قُلْ خَلَفُ مِنْ قَبْلِهَا ٓ ٱمَــَرُّ لِتَتْنُلُواْ عَلَيْهِمُ الذِي َ ٱوْحَيْنَا ۤ إِلَيْكَ

- 1842. The question is repeated from xiii. 7 above: for the line of reasoning there suggested in answer is now completed, and another line of reasoning is now taken up. God provides every guidance for those who turn to Him in penitence, but He will leave those to wander astray who deliberately close their eyes and their hearts to His grace and the comfort that comes from remembering Him and celebrating His praises.
- 1843. The Sign or Miracle is not something external: it is something internal, something in your mind, heart, and soul. It depends on your inner spiritual experience. If you turn to God, that light, that experience, will come. If you do not, God will not force you.
- 1844. "Blessedness":  $T\bar{u}b\bar{a}$ : an internal state of satisfaction, an inward joy which is difficult to describe in words, but which reflects itself in the life of the good man, through good and ill fortune, through good report and evil. And then, there is always the final goal to which his eyes are turned, the beautiful Home of rest in the Hereafter, after this life's struggles are over. That goal is God Himself.
- 1845. Our Prophet came later in time than other Prophets, to complete their Message and universalise Religion. And certainly it is after his age that the process of the unification of the world began. That process is not complete yet, but is proceeding apace.

Yet do they reject (Him), The Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust, And to him do I turn!" 1846

31. If there were a Qur-an
With which mountains were

moved, Or the earth were cloven asunder, Or the dead were made to speak, (This would be the one!) But, truly, the Command is With God in all things! 1847 Do not the Believers know, That, had God (so) willed, He could have guided All mankind (to the Right)?

But the Unbelievers,—never Will disaster cease to seize Them for their (ill) deeds, Or to settle close to their homes, Until the promise of God Come to pass, for, verily, God will not fail In His promise. 1848

وَهُمْ لِيَكُفُّ وَنَ بِالرَّحُلِنِ \*
قُلْ هُوَ رَبِّى لَا الْهَ الْاهُو \*
عَلَيْهِ تَوَكَّلْتُ وَ الْهُ الْاهُو مَتَابِ وَ

هَلَيْهِ تَوَكَّلْتُ وَ الْهُ الْاهُونِ مِتَابِ وَ

هُو تُكِلِّمَ بِهِ الْهُونِ \*

اَوْ تُكِلِّمَ بِهِ الْهُونِ \*

اَوْ تُكِلِّمَ بِهِ الْهُونِ \*

اَوْ يُشَا وَ اللهُ لَهُ لَهُ لَى النّاسَ جَمِيْعًا \*

اَنَ لَوْ يَشَا وَ اللهُ لَهُ لَهُ لَى النّاسَ جَمِيْعًا \*

وَلَا يَزَالُ الرَّنِيْنَ كَفَهُ وَا تَصِيْبُهُ مُو النّاسَ جَمِيْعًا \*

وَلَا يَزَالُ الرَّنِيْنَ كَفَهُ وَا تَصِيْبُهُ مُو اللّهُ لَلْهُ لَهُ لَكُ كَالِي اللّهُ لَا يُعْلِقُ الْمِيْعَادُ فَا اللّهُ لَا يُغْلِفُ الْمِيْعَادُ فَى اللّهِ لَا يُغْلِفُ الْمِيْعَادُ فَى اللّهِ لَا يُغْلِفُ الْمِيْعَادُ فَى اللّهُ لَا يُغْلِفُ الْمِيْعَادُ فَى اللّهِ لَا يُغْلِفُ الْمِيْعَادُ فَى اللّهُ لَا يُغْلِفُ الْمِيْعَادُ فَى الْمِيْعَادُ فَى اللّهِ لَا يُغْلِفُ الْمِيْعَادُ فَى الْمِيْعَادُ فَى اللّهُ لَا يُغْلِفُ الْمِيْعَادُ فَى الْمِيْعَادُ فَى الْمِيْعَادُ فَى الْمِيْعَادُ فَى الْمِيْعَادُ فَى الْمُؤْلِفُ الْمُؤْلِقُ اللّهُ لَا يُغْلِفُ الْمِيْعَادُ فَى الْمِيْعَادُ فَى الْمِيْعَادُ فَى اللّهُ لَا يُغْلِفُ الْمِيْعَادُ فَى الْمِيْعَادُ فَى الْمُؤْلِقُ اللّهُ اللّهُ لَا يُغْلِفُ الْمِيْعِالُولُ اللّهُ اللّهُ اللّهُ لَا يُغْلِفُ الْمِيْعَادُ فَى الْمِيْعَادُ فَى الْمُؤْلِقُ اللّهُ اللّهُ لَا يُغْلِفُ الْمِيْعَادُ فَى الْمُؤْلِقُ الْمُؤْلُولُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُؤْلِقُولُ اللّهُ الْمُؤْلِقُ اللّهُ اللّهُ الْمُؤْلِقُ الْمُؤْلِقُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللْمُؤْلِقُ الللّهُ الْمُؤْلِقُولُولُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُؤْلِقُ اللّهُ الْمُؤْلِقُ الللّهُ اللّهُ الْمُؤْلِقُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّه

C. 116—The mockery of God's apostles is an old game
(xiii. 32-43) Of the world. But God's Truth will come
To its own in good time. The End
Of the righteous is their Home of Bliss,
And they rejoice in the revelations
They receive. The Messengers of God
Take their due share in the life
Of the world; they win through by God's grace
Against all the plots of the world.
Their witness is from God, through His revelation.

1846. Faith tells us that no amount of opposition from Unbelievers can ever stop God's Plan.

1847. Everything is possible and in God's power. His Plan is beneficent and all-embracing. But it is not for His creatures to dictate to Him, or demand what He should do, or how He should do it. The Command is with God in all things. The Believers know His omnipotence, and they also know that He will order His world for the best.

1848. Let not the Unbelievers think that if they seem to prosper for a time, that is the end of the matter. They are warned about three things. (1) Their ill deeds must carry evil consequences for them all the time, though they may not perceive them for a certain time. (2) Their homes, their places of resort, the circles in which they move, will also be haunted by their ill deeds and their consequences. For evil makes a complex of its environment. The walls of Jericho, when they fall must bring down all Jericho in its ruins. (3) The ultimate Disaster, the final Reckoning, must come, for God never fails in His promise. True values must eventually be restored: the good to the good, and the evil to the evil.

The Commentators draw illustrations from the life of the Apostle, his exile from Mecca, and his restoration. A similar miracle works in all history. But the Command is with God.

# SECTION 5.

32. Wocked were (many)
apostles 1849

Before thee: but I granted
Respite to the Unbelievers,
And finally I punished them:
Then how (terrible) was My
requital! 1850

- 33. Is then He Who standeth Over every soul (and knoweth) All that it doth, (Like any others)? And yet They ascribe partners to God. Say: "But name them! 1851 Is it that ve will Inform Him of something He knoweth not on earth, Or is it (just) a show Of words?" Nay! to those Who believe not, their pretence 1852 Seems pleasing, but they are Kept back (thereby) from the Path. And those whom God leaves To stray, no one can guide.
- 34. For them is a Penalty
  In the life of this world, 1858
  But harder, truly, is the Penalty
  Of the Hereafter: and defender
  Have they none against God.
- 35. The parable of the Garden
  Which the righteous are
  promised!—

٣٠٠ - وَكُوْنُ السُّتُهُ رِئَى بِرُسُلِ مِّنْ قَبْلِكَ فَامُلْيَتُ لِلَّنِ يُنَ كَفَرُ وَا ثُمُّ آخَنُ ثُهُمُّ قَلَيْفَ كَانَ عِقَابِ ٥

٣٣- اَفْكُنُ هُو كَآئِهُ عَلَىٰ كُلِّ نَفْسٍ مِكَا كَسَبُكُ ۚ وَجَعَلُوا لِلهِ شُرَكَآءَ ۚ قُلْ سَتُوْهُمۡ رُ اَمۡ ثِنْبِوُنَهُ بِمَالا يَعْلَمُ فِى اَلْاَشِ اَمۡ بِظُاهِم مِّنَ الْقُوٰلِ ۚ اَمۡ بِظُاهِم مِّنَ الْقَوْلِ ۚ بَلْ زُبِّنَ لِلّذِيْنَ كَفَرُوا مَكْوُهُمُ وَصُنُ يُّضَلِلِ اللهُ فَكَالَكَ مِنْ هَادٍ ۞ وَمَنْ يُّضَلِلِ اللهُ فَكَالَكَ مِنْ هَادٍ ۞

٣- لَهُمْ عَنَابُ فِي الْحَلِوةِ الدُّنْ يُكَا وَلَعَنَابُ الْإِخْرَةِ اَشُقُّ \* وَ مَا لَهُمْ مِنَ اللهِ مِنْ وَاتٍ ٥ هـ مَثَالُ الْهُ مُنْ اللهِ مِنْ وَاتٍ ٥ هـ مَثَالُ الْهُ مُنَا اللهِ اللهِ مِنْ وَاتٍ ٥

<sup>1849.</sup> Cf. vi. 10.

<sup>1850.</sup> The punishment was in many cases deferred. But when it did come, how terrible and exemplary it was!

<sup>1851.</sup> Cf. xii. 40. 'You have but to name your false gods, and you will see that they are nothin but names There is no reality behind them, whereas God is the One great Reality. He penetrates everything through and through and knows all things. Do you dare to tell Him of something on earth that He does not know? Or is it just a trick or a show of words?'

<sup>1852.</sup> All pretences and fancies seem attractive to their inventors, but alas! they are a great obstruction to the Path of Religion and Truth. However, if, by their contumacy, they have cut themselves off from God's grace, who can guide them or reclaim them their errors?

<sup>1853.</sup> The consequences of sin may be felt in this life itself, but they are nothing compared to the final penalties in the life to come.

Beneath it flow rivers: Perpetual is the enjoyment

thereof 1854

And the shade therein: 1855
Such is the End
Of the Righteous; and the End
Of Unbelievers is the Fire. 1856

36. Those to whom We have
Given the Book 1957 rejoice
At what hath been revealed
Unto thee: but there are
Among the clans 1858 those who

reject

A part thereof. Say:
"I am commanded to worship
God, and not to join partners
With Him. Unto Him
Do I call, and
Unto Him is my return."

37. Thus have We revealed it

To be a judgment of authority 1859

1854. For the comprehensive meaning of the root akala (literally "to eat"), see v. 69, n. 776. In its derived meaning it means fruit and enjoyment of all kinds, spiritual as well as other. The joys of heaven are not like the joys of the earth, which fade away or cloy. The joys of heaven are pure, lasting, and without any of the drawbacks which we associate with the joys of the sense.

1855. Zillun: literally shade; hence, shelter, protection, security. All these meanings are implied. Shade is one of the delights of a garden. Cf. iv. 57, and n. 579.

1856. In this, as in other places, the Fire is contrasted with the Garden, as Misery is contrasted with Bliss. We can also imagine other incidents in contrast with those of the Garden; e.g., with the Fire will be drought, aridity, thirst, instead of beautiful rivers; pain and suffering, instead of perpetual delight; no protection against the fierceness of the heat, as contrasted with the cool shades ever deepening as you proceed in the Garden.

1857. The Book: in a general sense, Revelation. "Those to whom the Book hath been given" are both (1) the People of the Book of previous revelations, who study the new Revelation in Arabic without prejudice and find in it confirmation of what their ancestors had received; and (2) the Muslims who receive the Qur-ān with such spiritual joy.

1858. Aḥzāb (plural of ḥizb) = parties, sects, troops, clans. The reference may be to the clans mentioned in xxx. 20 and 22 (that whole Sūra is called Aḥzāb). But we can understand it in a perfectly general seens. Among all sections of the people there are persons who would receive a portion of God's Turth but reject whatever does not suit them or fall in with their selfish aims or vain desires. The proper answer to them is: Surely, God's command is universal,—to worship and serve Him and refuse to bend the knee to any other; the man of God finds his staff and support in it; but he must invite all to share in its blessings; it came from God, and to God shall we all return.

1859. The Qur-an is in Arabic; therefore the Arabs, among whom it was promulgated, could have no difficulty in understanding its precepts and using it in judging of right and wrong in all their affairs. But it is also universal; therefore no one should give preference to his own vain fancies against this authoritative declaration.

In Arabic. Wert thou to follow Their (vain) desires after the knowledge Which hath reached thee, Then wouldst thou find Neither protector nor defender Against God.

### Section 6.

- 38. We did send apostles
  Before thee, and appointed
  For them wives and children 1861
  And it was never the part
  Of an apostle to bring a Sign
  Except as God permitted 1862
  (Or commanded). For each period
  Is a Book (revealed). 1868
- 39. God doth blot out
  Or confirm what He pleaseth:
  With Him is
  The Mother of the Book. 1854
- 40. Whether We shall show thee (Within thy life-time)
  Part of what We promised them Or take to ourselves thy soul

عَرَبِيًّا ۗ وَلَيِنِ البَّعَتَ اَهُوَاءَهُ مُ بَعْدُ مَا جَاءُكُ مِنَ الْعِلْمِ ٌ مَالُكَ مِنَ اللّهِ مِنْ قَلِيّ وَلَا وَاقٍ ۚ

٥٠- وَلَقَانُ اَرْسُلْنَا رُسُلُو مِنْ قَبْلِكَ وَ حَمْلُنَا لَهُمْ وَانْ وَالْجَاقُ ذُرِّتِكَةً \* .
 وَمَا كَانَ لِرَسُولِ اَنْ يَازِي بِالْهَةٍ وَمَا كَانَ لِرَسُولِ اَنْ يَازِي بِالْهَةٍ لِللّهِ مِنْ اللّهِ \* .
 الحُلِّ اَجُلِ رَبْنَاكِ ۞ لِكُلِّ اَجَلِ رَبْنَاكِ ۞ .
 وَعِنْ لَا يَهُ اللّهُ مَا يَشَاءُ وَيُشْمِتُ \* .
 وَعِنْ لَا أَمُّ اللّهُ مَا يَشَاءُ وَيُشْمِتُ \*
 وَعِنْ لَا أَمُّ اللّهُ مَا يَشَاءُ وَيُشْمِتُ \*

٨- وَ إِنْ مِمَا نُرِيَتُكَ بَعْضَ الَّذِي نَعِدُهُمُ الْأَرِي نَعِدُهُمُ الْأَرِي نَعِدُهُمُ الْأَنِ

1860. Cf. ii. 120. The variation is in the single word "Wāq" here in place of "Naṣīr" in ii. 120. In each case the apt word is chosen not only for the rhythm in its own passage but for the general meaning in the Argument.

1861. All the apostles of whom we have any detailed knowledge, except one, had wives and children. The exception is Jesus the son of Mary. But his life was incomplete; his ministry barely lasted three years; his mission was limited; and he was not called upon to deal with the many-sided problems that arise in a highly organised society or State. We pay equal respect to him, because he was God's Messenger; but that is not to say that his Message covers the same universal ground as that of Mastafā. There is no reproach for a normal human being if he lives a normal human life; there is glory if he beautifies and sets a nobler example of virtue than other men, as did Mustafā.

1862. No apostle performed any Miracle or showed forth any "Signs," except as God willed. God's Will (Mashiyat) is an all-wise, universal Plan, which is not formed for the benefit of one tribe or millat or of one age or country (see also next verse). The greatest Miracle in history was and is the Qur-ān. We can apprehend its beauty and grandeur to-day as much as did the people of Mustafā's day,—even more, as our collective knowledge of nature and of God's creation has increased.

1863. Kitāb: I have translated "a Book (revealed)"; but it can also mean "a Law decreed" or "a Decree established." Ultimately the meaning is the same; for each age, according to God's wisdom, His Message is renewed.

1864. Umm-ul-Kitāb: Mother of the Book: the original foundation of all revelation; the Essence of God's Will and Law. Cf. iii. 7, and n. 347.

(Before it is all accomplished)—Thy duty is to make (The Message) reach them: It is Our part
To call them to account.

- 41. See they not that We
  Gradually reduce the land
  (In their control) from its
  Outlying borders 1865? (Where) God
  Commands, there is none
  To put back His command:
  And He is Swift
  In calling to account.
- 42. Those before them did (also)
  Devise plots; but in all things
  The master-planning is God's. 1866
  He knoweth the doings
  Of every soul: and soon
  Will the Unbelievers know
  Who gets home in the End.
- 43. The Unbelievers say: "No apostle 1967
  Art thou." Say: "Enough
  For a witness between me
  And you is God, and such
  As have knowledge of the Book." 1868

ئَاتُمُا عَلَيْكَ الْبَالْغُ وَعَكَيْنَا الْحِسَابُ ۞

اوَلَوْ يَرُوْا أَنَّا نَا نِي الْأَرْضَ
 نَنْقُصُهَا مِنْ اَطْرَافِهَا ثَا نَا فَكُمْ الْمُعَقِبَ لِحُكْمِه ثَالِمُ اللَّهُ يَخَكُمُ لَامُعَقِبَ لِحُكْمِه ثَالِمُ الْمُحَلِّم أَلِي وَهُو سَرِيْعُ الْحِسَابِ وَ

مَهُ-وَقَنَ مَكُوالَّذِيْنَ مِنْ قَبْلِهِمْ فَلِلْهِ الْمَكُوْ جَوِينُعًا \* يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسِ وَسَيَعْلَمُ الْكُفِّرُلِمَنْ عُقْبَى الرَّارِ مَهُ-وَيَقُوْلُ الرِّيْنَ كَفَرُوْا لَسْتَ مُرْسَلًا \* قُلْ كَفَى بِاللهِ شَهِيْنًا ابَيْنِي وَبَيْنَكُمُ \* وَمَنْ عِنْدَهُ عِلْمُ الْكِتْبِ أَ

1865. In the Apostle's ministry at Mecca, the most stiff-necked opposition came from the seat and centre of power in Mecca. The humbler people—the fringe of Meccan society—came in readily, as also did some tribes round about Mecca. After the Hijrat there was a hard struggle between Mecca and Medina, and at last the bloodless conquest of Mecca in A.H. 8 made the Pagan structure finally collapse, though it had already been sapped to its foundations. So, generally, Truth finds easiest entrance through the humble and lowly, and not in the beginning at the head-quarters of power, but in the fulness of time it makes its way everywhere with irresistible force.

1866. Cf. iii. 54 and n. 393.

1867. The enemies of Islam have to acknowledge that Mustafa was a great and noble character, but they deny his apostleship. He could point to his credentials from God in the work which he achieved, and the Qur-an which he brought.

1868 That is, those who have knowledge of revelation generally will recognise God's revelation in the holy Qur-ān. An alternative reading is "min'indi-hi", which is written the same in Arabic, with only three vowel points different. If we adopt that, the last clause will be: "and from Him is (all) knowledge of the Book": i.e., 'as all knowledge of the Book comes from God, the Qur-ān also bears witness to me,'

# INTRODUCTION TO SURA XIV (Ibrāhim).

For the chronology and the general argument of this Sūra in the series Sūras x. to xv., see Introduction to S. x.

The special subject-matter of this Sūra is a continuation of the concluding portion of the last Sūra, which explained how God's revelation gains ground in spite of selfish men's opposition. Here illustrations are given from the story of Moses and Abraham, and Abraham's Prayer for Mecca forms the core of the Sūra.

Summary.—Revelation leads man from darkness to light. It comes to each nation in its own language and for its own special circumstances. So was it with Moses and other apostles. There was a conflict of evil with good, but evil was destroyed. Parable of the Goodly Tree (xiv. 1-27, and C. 117).

Why will not men receive God's grace? Why will they choose to go astray? Abraham prayed to be saved from infidelity, himself and his posterity, and he prayed for Mecca, the city of the new revelation through Arabia. Good and Evil will find their proper retribution, and God's Plan of Unity will prevail (xiv. 28-52, and C. 118).

C. 117.—Revelation leads mankind from the depths

(xiv. 1-27.) Of darkness into light. It comes
To every age and nation in its own
Language. So was it before; so is it
Always. The apostles were doubted,
Insulted, threatened, and persecuted,
But their trust was sure in God.
It is Evil that will be wiped out.
God's Truth is as a goodly tree,
Firmly established on its roots,
Stretching its branches high and wide,
And bearing good fruit at all times.

Sura XIV.

Ibrāhim, or Abraham.

In the name of God, Most Gracious Most Merciful.

- 1. A.B. 1869 A Book
  Which We have revealed
  Unto thee, in order that
  Thou mightest lead mankind
  Out of the depths of darkness
  Into light—by the leave 1870
  Of their Lord—to the Way
  Of (Him) the Exalted in power,
  Worthy of all praise!—1871
- 2. Of God, to Whom do belong
  All things in the heavens
  And on earth!
  But alas for the Unbelievers 1872
  For a terrible penalty
  (Their Unfaith will bring them)!—
- 3. Those who love the life 1878
  Of this world more than
  The Hereafter, who hinder (men)
  From the Path of God
  And seek therein something crooked:
  They are astray
  By a long distance.



١- النَّرَ كِتُبُ اَنُزَلْنَهُ الْكِكُ لِتُخْرِجُ النَّاسَ مِنَ الظُّلُمٰتِ إِلَى النُّوْرِهُ مِنَ الظُّلُمٰتِ إِلَى النُّوْرِهُ مِلْذِنِ رَبِّهِمُ إِلَى صِمَاطِ الْعَزِيْزِ الْحَمِيْدِ فَ

۲-الله الآن ی
 النه التموت و ما فی الازش و که نیا ی التموت و ما فی الازش و که نیا ی التهونی و که نیا ی نیا ی نیا ی که نیا

٣-الَّذُنْ يْنَ يَسْتَعِبُّوْنَ الْحَيْوةَ الدُّنْ يَاعَلَى الْحَيْوةَ الدُّنْ يَاعَلَى اللهِ الْإِخْرَةِ وَيَصُدُّ وْنَ عَنْ سَبِيْلِ اللهِ وَيَبْغُوْنَهَا عِوْجًا \*
 أولَّغِفَ يَفَ ضَلْلٍ بَعِيْدٍ ٥

1869. For these Mystic Letters see Introduction to S. x.

1870. It is insisted on that every apostle speaks not from himself but from God. His leading into the light is but by the grace and mercy of God, not by any power of his own, or by any merit of those who hear him.

1871. In this and the next verse where the sentence is completed, three qualities of God are mentioned, viz, (1) His exalted position above all Creation; (2) His goodness, which entitles Him, and Him alone, to Praise; and (3) His Power in all heavens and earth. Thus He stands in no need of man's worship; His goodness is all for the good of man (and His creatures); and His control over His creatures is complete; so He can carry out His Will and Plan.

1872. See the last note. That being the case, in what a sad plight are those who reject the Faith and Grace offered to them, and draw down on themselves all the terrible consequences of that rejection,—the Wrath to come!

1873. The Unbelievers are here characterised in three ways: (1) they love this ephemeral life and its vanities more than the true Life which goes into the Hereafter; (2 they not only harm themselves but mislead others; (3) their own crooked minds search for something crooked in God's straight Path (Cf. vii. 45). But in doing so, they go farther and farther from Truth.

- 4. The sent not an apostle
  Except (to teach) in the language 3874
  Of his (own) people, in order
  To make (things) clear to them.
  Now God leaves straying
  Those whom He pleases
  And guides whom He pleases: 1873
  And He is Exalted in Power,
  Full of Wisdom.
- 5. We sent Moses with Our Signs (And the command). "Bring out Thy people from the depths Of darkness into light, And teach them to remember The Days of God." 1576 Verily In this there are Signs For such as are firmly patient And constant,—grateful and appreciative. 1877
- 6. Remember! Moses said To his people: "Call to mind The favour of God to you When He delivered you 1878

٣- وَكُأَ آرْسَلْنَا مِنْ رُسُوْلِ الْآرِ بِلِسَانِ قَوْمِ إِلَيْكِينَ لَهُمُّرُ اللهِ بِلِسَانِ قَوْمِ إِلَيْكِينَ لَهُمُّرُ اللهُ مَنْ يَشَاءُ وَ يَهْرِينَ مَنْ يَشَاءُ وَهُوَ الْعَزِيْرُ الْعَكِيْدُ

۵-وَلَقَکْ اَرْسَلْنَا مُوْسَى بِالْنِتِنَا اَنْ اَخْرِجْ قَوْمَكَ مِنَ الظُّلْمَٰتِ إِلَى النُّوُثِ وَ ذَكِرُهُمْ مِ بِاللِّهِ اللهِ ثُ اِنَّ فِى ذَلِكَ لَا لِمْتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۞ لِكُلِّ صَبَّارٍ شَكُورٍ ۞

٢- وَإِذْ قَالَ مُؤسَى لِقَوْمِهِ
 الله عَلَيْكُمْ إِذْ ٱلْجَاكُمْ

1874. If the object of a Message is to make things clear, it must be delivered in the language current among the people to whom the apostle is sent. Through them it can reach all mankind. There is even a wider meaning for "language." It is not merely a question of alphabets, letters, or words. Each age or people—or world in a psychological sense—casts its thoughts in a certain mould or form. God's Message—being universal—can be expressed in all moulds and forms, and is equally valid and necessary for all grades of humanity, and must therefore be explained to each according to his or her capacity or receptivity. In this respect the Qur-ān is marvellous. It is for the simplest as well as the most advanced.

1875. "Whom He pleases": the usual expression for Mashiyat, the universal Will and Plan, which is all-wise and on the highest plane of goodness and righteousness.

1876. "The Day of God": the days when God's mercy was specially shown to them. Every day and every hour and minute, God's grace flows to us abundantly, but there are special events in personal or national history which may be commemorated as Red-letter Days. Those to the Israelites were set out in great detail in ii. 30-61 and in other places.

1877. Şabbār is the intensive form, and includes all the ideas implied in Şabr (ii. 45 and n. 61, and ii. 153 n. 157) in an intensive degree. Shakūr and Shākir have in them the idea of appreciation, recognition, gratitude as shown in deeds of goodness and righteousness. Both terms are applied to God as well as to men. A slight distinction in shades of meaning may be noted. Shaūkr implies that the appreciation is even for the smallest favours and response on the other side; it is a mental attitude independent of specific facts. Shākir implies bigger and more specific things.

1878. Cf. ii. 49. The reference back to Israel and Moses serves a double purpose—as an appeal to the People of the Book, and as a reminder to the Quraish of the favour now conferred on them by the coming among them of a greater Prophet than Moses.

From the People of Pharaoh:
They set you hard tasks
And punishments, slaughtered
Your sons, and let your women-folk
Live: therein was
A tremendous trial from your Lord."

### Section 2.

- 7. Ind remember! your Lord Caused to be declared (publicly): "If ye are grateful, I will Add more (favours) unto you; But if ye show ingratitude, 1879 Truly my punishment Is terrible indeed."
- 8. And Moses said: "If ye Show ingratitude, 1880 ye and all On earth together,—yet Is God Free of all wants, 1981 Worthy of all praise.
- 9. Sas not the story
  Reached you, (O people!), of those
  Who (went) before you?—
  Of the People of Noah,
  And 'Ad, and Thamud?—
  And of those who (came)
  After them? None knows them
  But God. To them came

مِّنُ الِ فِرْعَوْنَ يَسُوْمُوْنَكُمُّ شُوْءَ الْعَنَ اب وَيُنَ بِمُعُونَ ابْنَاءَ كُمْ وَيَسْتَخَيُّوْنَ نِسَاءً كُمْ وَ فِنْ ذَلِكُمْ بِلَاءِ مِنْ دَتِكُمْ عَظِيْدٌ حَ

٤- وَ اَذْ ثَادَّنَ رُبُكُمْ لَئِنْ شَكُرْتُمْ لَكِرْنِيْ لَكُمْ وَ لَكِنْ كَفَرْتُمْ اَنَ عَنَ إِنِي لَشَي اِنْ تَكُفَّ وَ اَنَ عَنَ إِنِي لَشَي اِنْ تَكُفَّ وَ اَنَ عَنَ الْمِنَ الْمَالِيَ اللَّهُ وَمَنْ فِي الْاَرْضِ جَوِينْ عَالَا مَنْ اللَّهُ لَعَنْ مَنْ فِي الْاَرْضِ جَوِينْ عَالَا مَنْ اللَّهُ لَعَنْ مَنْ فِي الْاَرْضِ جَوِينْ وَ اللَّهُ وَاللَّهُ وَلَهُ وَاللَّهُ وَالْعُوالِمُوالِمُوالِمُوالِمُوالِمُوالِمُوالِمُوالِمُوالِمُواللَّهُ وَاللَّهُ وَاللَّه

1879. The various shades of meaning in Shakara are explained in n. 1877 above. Kafara implies: (1) to reject Faith, as in iii. 6 and n. 30; (2) to be ungrateful for mercies and favours received, as here; (3) to resist God or Faith, as in iii. 13; (4) to deny (the Sign of God), as in iii. 21, or deny the mission of apostles, as in xiv. 9. Kāfir in the most general sense may be translated "Unbeliever".

1880. Ingratitude not only in feeling or words, but in disobedience, and wilful rejection and rebellion. If the whole of you band together against God, you do not detract from God's power one atom, because God does not depend upon you for anything, and His goodness and righteousness and praiseworthiness cannot be called in question by your contumacy.

1881. Cf. in Milton's sonnet On his Blindness: "God doth not need either man's work or His own gifts!"

1882. Even the names of all the Prophets are not known to men, much less the details of their story. If some "news" of them (for the word translated "story" may also be translated "news") reaches us, it is to give us spiritual instruction for our own lives.

Apostles with Clear (Signs);
But they put their hands 1883
Up to their mouths, and said:
"We do deny (the mission)
On which ye have been sent,
And we are really
In suspicious (disquieting) doubt 1884
As to that to which
Ye invite us."

- 10. Their apostles said: "Is there A doubt about God,
  The Creator of the heavens And the earth? It is He 1885
  Who invites you, in order
  That He may forgive you
  Your sins and give you
  Respite for a term appointed!"
  They said: "Ah! ye are
  No more than human,
  Like ourselves! Ye wish
  To turn us away from
  The (gods) our fathers
  Used to worship: then
  Bring us some clear authority." 1886
- 11. Their apostles said to them:
  "True, we are human
  Like yourselves, but God
  Doth grant His grace

جَآءَ تَهُمُ رُسُلُهُ مَ بِالْبَيِّنْتِ
فَرَدُّ وَ الْبَيْنَتِ
فَرَدُّ وَ الْبَيْنِ يَهُمُ فِنَ اَفْوَاهِ هِمْ وَ قَالُوَّا إِنَّا كَفَرُنَا بِمَا الرُسِلُتُمُ بِهِ وَإِنَّا لَفِى شَكِّ وَمَا تَنْ عُوْنَنَا الْفِيهِ مُرْبَيٍ ٥ لَفِى شَكِّ وَمَا تَنْ عُوْنَنَا الْفِيهِ مُرْبَيٍ ٥

#

ii-قَالَتْ لَهُمُرُوسُلُهُمُ إِنْ تَحْنُ إِلَا بَشَرُ مِّثْلُكُمْ وَ لَكِنَ اللّهَ يَمُنُّ عَلَى

1883. That is, either that the Unbelievers metaphorically put their hands up to the mouths of the Prophets to try to prevent them from proclaiming their Message, or that the Unbelievers put up their fingers to their own mouths, as much as to say "Don't listen to them," or bite their own fingers in token of incontinent rage. Whatever construction we adopt, the meaning is that they were intolerant of their apostles, even as the Quraish were intolerant of Mustafā and did all they could to suppress God's Truth.

1894. Cf. xi. 62. The distinction between Shakk and raib may be noted. Shakk is intellectual doubt, a doubt as to fact: is it so or is it not? Raib is something more than intellectual doubt; a suspicion that there is fraud or deception; something that upsets your moral belief, and causes a disquiet in your soul. In lii. 30, it is used as equivalent to "calamity" or "disaster", some punishment or evil. Both kinds of doubts and suspicions are hinted at against men of God.

1885. The apostles (generally) clear both kinds of doubt, "You cannot doubt the existence of God! Behold His works! We are not speaking for ourselves or deceiving you. We speak according to the Message of inspiration from God." Notice that the doubters had said to the Prophets, "Ye invite us." The Prophets say: "It is God Who invites you, and He does it to save you by His grace, and give you plenty of time (but not indefinite time) for penitence and amendment."

1886. Infidelity is illogical and argues in a circle. If the apostle speaks of God, the Unbeliever says: "You are only a man!" "But I speak from God!" "Oh well! our ancestral ways of worship are good enough for us!" "What if they are wrong?" "What authority have you for saying so?" "The highest authority, that from God!" And so we come back full circle! Then the wicked rely on violence, but it recoils on them, and they perish.

To such of His servants
As He pleases. It is not
For us to bring you
An authority except as God
Permits. And on God
Let all men of faith
Put their trust.

12. "No reason have we why
We should not put our trust
On God. Indeed He
Has guided us to the Ways
We (follow). We shall certainly
Bear with patience all
The hurt you may cause us.
For those who put their trust
Should put their trust on God."

# SECTION 3.

- To their apostles: "Be sure We shall drive you out Of our land, or ye shall Return to our religion." But their Lord inspired (This Message) to them: "Verily We shall cause The wrong-doers to perish!
- 14. "And verily We shall
  Cause you to abide
  In the land, and succeed them.
  This for such as fear 1888
  The Time when they stand
  Before My tribunal,—such
  As fear the Punishment
  denounced."

مَنْ يَشَاءُ مِنْ عِبَادِهُ وَمَا كَانَ يَشَاءُ مِنْ عِبَادِهُ وَمَا كَانَ لَنَاآنُ ثَانِيكُمْ بِعُلْطِن وَمَا كَانَ لَنَاآنُ ثَانِيكُمْ بِعُلْظِن وَعَلَى اللّهِ فَلَيْتُوكُلِ الْمُؤْمِنُونَ ٥ ١١- وَمَا لَنَا الرَّنَ تَوَكِّلِ الْمُؤْمِنُونَ فَنَ وَقَانَ هَالِمَنَا الرَّنَ عَلَى مَا اَذَيْتُمُونَا وَلَيْصُورَتَ عَلَى مِا اَذَيْتُمُونَا وَكَنَصُورَتَ عَلَى مِا اَذَيْتُمُونَا وَكَنَصُورَتَ عَلَى مِا اَذَيْتُمُونَا وَكَنَصُورَتَ عَلَى مِا المُنْتَوكِلُونَ وَقَلَى اللّهِ فَلَيْتَوكِلِ الْمُتَوكِلُونَ وَعَلَى اللهِ فَلَيْتَوكِلِ الْمُتَوكِلُونَ وَعَلَى اللّهِ فَلَيْتَوكِلِ الْمُتَوكِلُونَ وَعَلَى اللّهِ فَلَيْتَوكِلِ الْمُتَوكِلُونَ وَعَلَى اللّهِ فَلَيْتَوكِلِ الْمُتَوكِلُونَ وَعَلَى اللّهِ فَلَيْتَوكِلُ الْمُتَوكِلُونَ وَمَا اللّهِ فَلَيْتَوكُولُ الْمُتَوكِلُونَ وَعَلَى اللّهِ فَلَيْتَوكُولُ اللّهِ فَلَيْتَوكُولُ اللّهُ اللّهُ فَا لَهُ اللّهُ فَاللّهُ اللّهُ فَالِنْ اللّهُ فَلَيْتُولُ اللّهُ اللّهُ اللّهُ فَالِيْتُولُونَ وَاللّهُ اللّهُ اللّهُ اللّهُ فَلَيْتُولُونَ وَاللّهُ اللّهُ الل

٣٠- وَ قَالَ الَّذِنْ نَنَ كَفَرُ وَالرُسُلِهِ مَ
 المُغْرِجَنَّكُ مُ مِّنَ اَدْضِنَا اللَّهُ عُودُنَّ فِى مِلْتِنَا اللَّهُ عُودُنَّ فِى مِلْتِنَا اللَّهِ عُودُنَّ فِى مِلْتِنَا اللَّهِ عُودُنَّ اللَّهُ عُمْ لَئُهُ لِلصَّكَ نَّ الظّلِمِ نَنِي فَى اللَّهُ عُمْ اللَّهُ اللَّلْمُ اللَّهُ اللللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه

1887. The arguments in a circle were explained in the last note. But Infidelity look upon argument merely as an amusement. Its chief weapon is physical force. As its only belief is in materialism, it thinks that threats of force will put down the righteous. It offers the choice between exile and violence against conformity to its own standards of evil, which it thinks to be good. But Faith is not to be cowed down by Force. Its source of strength is God, and it receives the assurance that violence will perish ultimately by violence, and that Faith and Good must stand and be established. In fact the good must inherit the earth and the evil ones be blotted out.

1888. "Fear" means here "have present before their minds something which should cause them fear, so that they should shape their conduct in order to avoid the ill consequences of wickedness."

- 15. But they sought victory and decision decision (There and then), and frustration Was the lot of every Powerful obstinate transgressor. 1890
- 16. In front of such a one
  Is Hell, and he is given,
  For drink, boiling fetid water.
- 17. In gulps will he sip it,
  But never will he be near
  Swallowing it down his throat:
  Death will come to him
  From every quarter, yet
  Will he not die: and
  In front of him will be
  A chastisement unrelenting. 1891
- 18. The parable of those who Reject their Lord is that Their works are as ashes, 1902 On which the wind blows Furiously on a tempestuous day: No power have they over Aught that they have earned: That is the straying Far, far (from the goal).

ا و اَسْتَفْتُكُوْا وَخَابَ كُلُّ جَبَّارِعَنِيْنِ ٥

١١- قِنْ وَرَآئِهِ جَمَعَتُمُ وَيُسْفَى مِنْ كَآءِ

٥- يَتَجَرَّعُهُ وَلَا يُكَادُ يُسِيغُهُ

١- يَتَجَرَّعُهُ وَلَا يُكَادُ يُسِيغُهُ

وَ يَأْتِيهِ الْمُوتُ مِنْ كُلِّ مَكَانٍ

وَ مِنْ وَرَآئِهُ عَنَاكِ عَلِيظًا

٥ مِنْ وَرَآئِهُ عَنَاكِ عَلِيظًا

٨- مَثُلُ الدِّنِينَ كَفَرُ وَا بِرَيِّمُ اعْمَالُهُمُ

اشْتَكُ تُ بِهِ الرِّيْحُ فِي يَوْمِ عَاصِفٍ

لَا يَقْهِ رُونَ مِمَا كَسَبُوا عَلَى شَيْءٍ

ذلك يُقْهِ رُونَ مِمَا كَسَبُوا عَلَى شَيْءٍ

ذلك يُقْهِ رُونَ مِمَا كَسَبُوا عَلَى شَيْءٍ

1889. Cf viii 19 I have assumed that "they" in this verse is the same as "them" in the preteding verse, ie, the ungodly. Hoping for victory they forced a decision, and they got it—against themselves. Or they challenged a punishment, and it came in good time. Some Commentators construe "they" here to mean "the apostles" in that case the verse would mean. "The Apostles prayed for a victory and decision, and the ungodly were frustrated in their efforts to suppress the Truth."

1890. Cf. x1 59.

1891. A graphic and deterrent picture, from the preaching of the earlier Prophets, of unrelieved horror of the torments of Hell. The door of escape by annihilation is also closed to them

1892. Note the fulness of the parable The works of the ungodly are in themselves light and unsubstantial like ashes they are the useless rubbish that remains out of the faculties and opportunities which they have misused by burning them up Further, the ashes are blown about hither and thither by the wind: the ungodly have no compass, direction, or purpose that can stand. The wind, too, which blows on them is no ordinary wind, nor the day on which they seek to enjoy the fruits of their labours an ordinary tranquil day a furious gale is blowing, for such is the Wrath of God They have neither internal peace nor external gain. In the scattering of the ashes they lose control even of such things as they might have earned but for their misdeeds. Their whole nature is contaminated. All their wishes go astray. They are carried so far, far away from what was in their minds. What did they aim at, and what did they achieve?

- 19. Seest thou not that God
  Created the heavens and the earth
  In Truth? 1943 If He so will,
  He can remove you
  And put (in your place)
  A new Creation?
- 20. Nor is that for God Any great matter. 1994
- 21. They will all be marshalled Before God together: then Will the weak say to those 1903 Who were arrogant, "For us, We but followed you; can ye Then avail us at all Against the Wrath of God?" They will reply, "If we Had received the guidance 1896 Of God, we should have Given it to you: to us It makes no difference (now) Whether we rage, or bear (These torments) with patience: For ourselves there is no way Of escape."

### Section 4.

When the matter is decided: 1897
"It was God Who gave you
A promise of Truth: I too
Promised, but I failed
In my promise to you.

٩- ٱلَمْرِتُرُ أَنَّ اللهُ خَلَقَ السَّمَاوٰتِ وَالْاَرْضَ
 بِالْحَقِّ إِنْ يَشَا يُنْ هِنِكُمْرُ
 وَ يَانَّتِ رِحَالِق جَرِيْدٍ ٥

٢٠ - وَمَا ذَلِكَ عَلَى اللَّهِ يِعَزِيْزِ٥

الم- وَبُرُزُوْا لِلْهِ جَمِيعًا فَقَالَ الصَّعَفَوُّا لِلَّذِينَ اسْتَكُبُرُوْا اللَّهُ مُنَّا لَكُوْ تَبُعًا فَهَلُ اَنْتُو مُغَنُونَ عَنَا مِنْ عَنَا مِنْ عَنَا مِن الله مِنْ شَيَّا الله مِنْ شَيْءً فَالُوْا لَوْ هَا مِنَا اللهُ لَهَا رَبْنَكُورُ سُوَاءَ عَلَيْنَا آجَزِعْنَا آمُرصَبُرُنَا فَيْ مَا لَنَا مِنْ تَجِيْصٍ أَ

٢٢-وَقَالَ الشَّيْطُنُ لَتَا فَضِى الْاَمْرُ إِنَّ اللهَ وَعَلَكُمْ وَعْدَ الْحُقِّ وَوَعَلْ ثُكُمْ فَاحْلَفْتُكُمْ (

1893. Haqq: Truth, Right, Righteousness, True proportions, Reality. God's creation is not to be trifled with. It is built on righteousness, and those who do not obey its laws must give place to others who do. This warning is repeated again and again in history and in revelation. Cf. vi. 73.

1894. 'Azīz: great, mighty, excellent, powerful, rare, precious.

1895. When the time for judgment comes, there are two kinds of disillusionment waiting for the ungodly. (1) Those who were misled and failed to see that each soul bears its own personal responsibility (ii. 134) and cannot shift it on to others, will turn to those who misled them, in the hope that they might intercede for them or do something to help them. They receive a plain answer as in the latter part of this verse. (2) Those who relied on Satan, the Power of Evil His answer (in xiv 22 below) is frank, cynical and brutal,

1896. Those whose power or specious intelligence or influence misled them—such as false priests or leaders—will find themselves in a parlous state. How can they help others? They themselves failed to profit from God's guidance, and they can with some justice retort that they put them in the wrong path as they followed it themselves!

1897. After the Judgment, Evil declares itself in its true colours. Frankly it says: 'I deceived you. The promise of God was true, but you believed me rather than God. I had no power to force you. I had but to call you and you came running after me. You must blame yourselves. Did you think I was equal with God? I know too well that I was not and never could be. If you did wrong, you must suffer the Penalty.'

I had no authority over you Except to call you, but ye Listened to me: then Reproach not me, but reproach Your own souls. I cannot listen To your cries, nor can ye Listen to mine. I reject Your former act in associating Me with God. For wrong-doers there must be A grievous Penalty."

- 23. Aut those who believe
  And work righteousness
  Will be admitted to Gardens
  Beneath which rivers flow,—
  To dwell therein for aye
  With the leave of their Lord.
  Their greeting therein
  Will be: "Peace!" 1899
- 24. Seest thou not how
  God sets forth a parable?—
  A goodly Word 1500
  Like a goodly tree,
  Whose root is firmly fixed,
  And its branches (reach)
  To the heavens,—
- 25. It brings forth its fruit 1901 At all times, by the leave

٢٢- اَلَوْ تَرَكَيْفَ ضَرَبَ اللهُ مَثَلًا
 كَلِمَةٌ طِيبَةٌ كَشَبَعُرَةٍ طَيبَةٍ
 اَصْلُهَا ثَالِتٌ وَ فَزِعُهَا فِي السَّمَاءِ ٥

٢٥-تُؤْرِنَ ٱكْلُهَا كُلُّ حِيْنٍ بِإِذْنِ

<sup>1898.</sup> See the last note An alternative interpretation of this sentence may be. "I had already beforehand rebelled against God with Whom ye associated me"

<sup>1899.</sup> How this contrasts with the misery and the mutual self-recriminations of the ungodly!

<sup>1900. &</sup>quot;Goodly word" is usually interpreted as the Divine Word, the Divine Message, the True Religion. It may also be interpreted in a more general sense as a word of truth, a word of goodness or kindness, which follows from a true appreciation of Religion. For Religion includes our duty to God and our duty to man The "evil word" is opposite to this false religion, blasphemy, false speech, or preaching or teaching unkindness and wrong-doing. The Word, in mystic language, is the root of the Deed, and is identified with the Deed

<sup>1901</sup> The goodly tree is known for (1) its beauty it gives pleasure to all who see it, (2) its stability, it remains firm and unshaken in storms, because its roots are firmly fixed in the earth, (3) its wide compass, its branches reach high, and it catches all the sunshine from heaven, and gives shade to countless birds in its branches and men and animals beneath it, and (4) its abundant fruit, which it yields at all times. So is the Good Word. It is as beautiful as it is true. It abides in all the changes and chances of this life, and even beyond (see verse 27 below): it is never shaken by sorrow or what seems to us calamity; its roots are deep down in the bed-rock facts of life. Its reach is universal, above, around, below it is illuminated by the divine light from heaven, and its consolation reaches countless beings of all grades of life. Its fruit—the enjoyment of its blessings—is not confined to one season or one set of circumstances; furthermore, the fortunate man who is the vehicle of that word has no self-pride, he attributes all its goodness, and his act in spreading it, to the Will and Leave of God. Cf. the New Testament Parable of the Sower (Matt. iv. 14-20) or of the Mustard-seed (Matt. iv. 30-32). In this Parable of the Qur-ān there are fewer words and more spiritual meaning, and the emphasis is on more essential things.

Of its Lord. So God sets forth parables For men, in order that They may receive admonition.

- 26. And the parable
  Of an evil Word
  Is that of an evil tree:
  It is torn up by the root
  From the surface of the earth:
  It has no stability. 1902
- 27. God will establish in strength
  Those who believe, with the Word
  That stands firm, in this world
  And in the Hereafter; but God
  Will leave, to stray, those
  Who do wrong: God doeth
  What He willeth. 1903

رَبِّهَا ۚ وَيَضْرِبُ اللهُ الْأَمْثَالَ لِلتَّاسِ لَعَلَّهُمْ يَتَلَكَّرُ وْنَ ○

٢٧- وَمَثَلُ كَالِمَةٍ خَبِيْثَةَ وَكَثَبُحُرَةٍ خَبِيُثَةٍ اجْتُثَثَّتُ مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قرّارٍ ٥

٥٠- يُثِبّتُ اللهُ الذّن إن المَنْوا بِالْقَوْلِ
 الثّابِتِ فِي الْحَيْوةِ الدُّنْيَا وَفِي الْاٰخِرةِ \*
 و يُضِلُ اللهُ الطّليمينَ \*
 و يَفْعَلُ اللهُ مَا يَشَاءُ أَ

Ę

C. 118.—But the evil not only choose evil

(xiv. 28-52.) For themselves but mislead others

To perdition. The godly should learn
From the Signs of God all around them,
And be on their guard against all
That is false. So Abraham prayed
Not only for his posterity, but for all:
For he foresaw the universality
Of God's Message in Islam.
That leads to the mystic doctrine
Of Oneness, which will be seen
In its fulness on the Great Day
When a new Earth and a new Heaven
Will proclaim the end of Evil
And the adjustment of all this life's accounts.

<sup>1902.</sup> The evil tree is the opposite of the goodly tree. The parallelism of contrast can be followed out in all the details of the last note.

<sup>1903.</sup> His Will and Plan may be above comprehension, but will prevail over all things. It is not like the will of man, who may plan good things but is not necessarily able to carry them out.

### SECTION 5.

- 28. sast thou not turned
  Thy vision to those who 1904
  Have changed the favour of God
  Into blasphemy and caused
  Their people to descend
  To the House of Perdition?—
- 29. Into Hell! They will burn Therein,—an evil place To stay in!
- 30. And they set up (idols)
  As equal to God, to mislead
  (Men) from the Path! Say:
  "Enjoy (your brief power)!
  But verily ye are making
  Straightway for Hell!"
- 31. Speak to My servants
  Who have believed, 1005
  That they may establish
  Regular prayers, and spend
  (In charity) out of the Sustenance 1806

٢٠-اَلَمْ تَكُر إِلَى الْكَرِيْنَ
 بَكَ لُوْا نِعْمَتُ اللهِ كُفْمًا
 وَاحَلُوْا قَوْمَهُمْ دَارَ الْبَوَارِ ٥

٢٩- جَمَّاتُمْ يَضْلُونَهُا "
 وبِثْسُ الْقَرَارُ ۞
 ٣- وَجَعَلُوْا لِللهِ اَنْكَادًا لِيُضِلُّوُا
 عَنْ سَبِيْلِهِ \* قُلْ تَمَتَّعُوْا
 وَإِنَّ مَصِائِرُ — عُمْرُ إِلَى النَّارِ ۞

س-قُلْ لِعِبَادِى الَّذِيْنَ اَمَنُوْا يُقِيْمُوا الصَّلُوةَ وَيُنْفِقُوُا مِتَا

1904. There is a particular and a general meaning. The particular meaning is understood to be a reference to the Meccan Pagans who turned the House of God into a place for the worship of horrible idols and the practice of unseemly rites and cults. There is no real difficulty in accepting this as part of a late Meccan Sūra even without supposing it to be a prophecy. The Meccan Pagans had turned Religion into a blasphemous superstition, and were misguiding their people, persecuting the true Messenger of God and all who followed his teaching. Their cup of iniquity seemed about full, and they seemed to be heading to perdition, as later events indeed showed to be the case.

The general meaning is also clear. Selfish men, when they seize power, want worship for themselves or their Phantasies, in derogation of the true God. Power, which should have been an instrument of good, becomes in their hands an instrument of evil. They and their people rush headlong to perdition. "These be thy gods, O Israel!" has been a a cry repeated again and again in history, in the face, or at the back, of men of God.

1905. Putting ourselves back in the position in which the Muslim community found themselves in Mecca just before the Hijrat, we can imagine how much encouragement and consolation they needed from the preaching, the Faith, and the steadfast character of Mustafā Intolerant persecution was the order of the day, neither the life nor the property or reputation of the Muslims was safe. They are asked to find strength and tranquillity in prayer and in helping each other according to their needs and resources.

1906. Here, as elsewhere, "Sustenance" is to be taken in the literal as well as the metaphorical sense. There were many among the Muslims who were poor, or slaves, or depressed, because they were deprived of the means of livelihood on account of their Faith. They were to be fed, clothed, and sheltered, by those who had means. There were those who were ignorant and needed spiritual sustenance: they were to be taught and strengthened by those to whom God had given knowledge and firmness of character. Charity was to be ordinarily secret, so as to cut out all show or parade, and perhaps also lest the enemy should dry up those sources by unprincipled violence; but there must be much that had to be open and organised, so that all the needy could know where to go to be relieved.

We have given them, Secretly and openly, before The coming of a Day In which there will be Neither mutual bargaining 1907 Nor befriending.

- 32. It is God Who hath created
  The heavens and the earth
  And sendeth down rain
  From the skies, and with it
  Bringeth out fruits wherewith
  To feed you; it is He
  Who hath made the ships subject
  To you, that they may sail
  Through the sea by His Command;
  And the rivers (also)
  Hath He made subject to you. 1908
- 33. And He hath made subject
  To you the sun and the moon, not both diligently pursuing
  Their courses; and the Night
  And the Day hath He (also)
  Made subject to you.

رَنَ قُنْهُمُ سِرًّا وَعَلَانِيَهُ مِّنْ قَبُلِ اَنْ يَالِنَ يَوْهُ لَا بَيْعُ فِيْهِ وَلَا خِللُّ ٥

٣٠- أَلِلهُ الَّذِئ حَلَقَ السَّمَاوِ وَالْاَرْضَ وَانْزُلُ مِنَ السَّمَاءِ مَاءً فَاخْرَجَ بِهِ مِنَ الشَّمَاتِ رِبُّ قَا لَكُمُّ فَسَّخُرُكُمُ الْفُلْكَ لِبَجْرِي فِي الْبَحْرِ بِإَصْرِهِ وَسَخُّرُ لَكُمُ الْاَنْهَارُ فَ سَحْدُرُ لَكُمُ الْاَنْهَارُ فَالنَّارُ وَ الشَّمْسُ وَالْقَهُرُ فَالنَّارُ فَالنَّارُ فَ وَسَخَّرُ لَكُمُ الْنِلَ وَالنَّارُ فَ وَسَخِّرُ لَكُمُ الْنِلَ وَالنَّارُ فَ

1907. The great Day of Reckoning would be one on which all values would be changed. Wealth, as understood in this world, would no longer count. Should we not therefore use any wealth we have in this life, to give here and receive there? Bai' includes all bargaining,—barter, purchase and sale, etc. In this world, where wealth has some value, let us spend it and get for ourselves "treasures in heaven". In the next life each man will stand on his merits and personal responsibility. One man cannot help another. Let us here help each other to become true and righteous, so that our personal account may be favourable there.

1908. We must realise that behind all our strength, skill, and intelligence there is the power and goodness of God, Who gave us all these things. Man can understand and control the forces of nature so as to bring them to his own service: he can only do so, because (1) he has got these gifts from God, and (2) God has fixed definite laws in nature, of which he can take advantage by God's command and permission. He has been made Vicegerent on earth (ii. 30): God commanded the highest creatures to bow down to Adam (ii. 34). Man, by God's command, can use rain to produce food for himself; make ships to sail the seas; use rivers as highways, and cut canals for traffic and irrigation. Not only this, but even the heavenly bodies can (by God's command) contribute to his needs (see next verse).

1909. The sun gives out heat, which is the source of all life and energy on this planet, and produces the seasons of the year, by utilising which man can supply his needs, not only material, but immaterial in the shape of light, health, and other blessings. The sun and the moon together produce tides, and are responsible for atmospheric changes which are of the highest importance in the life of man. The succession of Day and Night is due to the apparent daily course of the sun through the skies; and the cool light of the moon performs other services different from those of warm daylight. Because there are laws here, which man can understand and calculate, he can use all such things for his own service, and in that sense the heavenly bodies are themselves made subject to him by God's command.

34. And He giveth you
Of all that ye ask for. 1010
But if ye count the favours
Of God, never will ye
Be able to number them.
Verily, man is given up
To injustice and ingratitude. 1011

# SECTION 6.

- 35. Remember Abraham said: 1912
  "O my Lord! make this city
  One of peace and security:
  And preserve me and my sons
  From worshipping idols. 1318
- 36. "O my Lord! they have indeed Led astray many among mankind; He then who follows my (ways) Is of me, and he that Disobeys me,—but Thou Art indeed Oft-Forgiving, Most Merciful.
- 37. "O our Lord! I have made Some of my offspring to dwell In a valley without cultivation, 1914 By Thy Sacred House;

٣٣- وَالنَّكُوُ مِنْ كُلِّ مَا سَا لَثُمُونُهُ \* وَإِنْ تَعُدُّ وَانِعْمَتَ اللهِ لَا تَخْصُوٰهَا \* إِنَّ الْإِشْكَانَ لَظُلُونُمٌ كَفَارٌ ثَ

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٥٣- وَإِذْ قَالَ إِبْرُهِيْمُ رَبِ الْجَعَلُ هَانَا الْبُكُنَ أَمِنَا وَ الْجُعُنُ مِنْ وَالْجَعْبُ مِنْ الْبُكُلُ أَمِنَا وَ الْجَعْبُ الْمُكُنَّ الْمُكَنَّ الْمُكْنَا مُنْ وَبَعْبُ الْاَصْنَامُ وَ مَنْ الْبُكُنِ الْمُكُنَّ صَعْبُ الْمُكُنَّ صَعْبُ الْكَاسِ فَكُنُ تَبِعَنِي وَالْكَامِ مِنْ الْكَاسِ فَكُنُ تَبِعَنِي وَالْكَامِ مِنْ اللَّكَامِ وَمَنْ عَصَالِيْ الْمُكَنِّ وَمِنْ وَمِنْ وَمِنْ وَمَنْ عَصَالِيْ وَمِنْ وَاللَّهُ وَمِنْ وَمُنْ وَمِنْ وَمِنْ وَمِنْ وَمُنْ وَمِنْ وَالْمُونُ وَمِنْ وَمُنْ وَمِنْ وَمِنْ وَمُنْ وَمِنْ وَالْمُوافِقُونُ وَالْمُوافِقُولِ وَمِنْ وَمِنْ وَمِنْ وَالْمُوافِ

<sup>1910.</sup> Sincere and true prayer in faith is answered by God. This He gives us everything which a wise and benevolent Providence can give.

<sup>1911.</sup> I have tried to render the intensive forms of the Arabic by what I consider their near equivalents here the phrase "given up to injustice and ingratitude" suggests habitual ignoring of just values and ingratitude for the innumerable gifts and favours which God has showered on mankind

This Prayer of Abraham, the True in Faith, the progenitor of the Semitic peoples and the Prototype of their Religion, is introduced in this place, to illustrate the points referred to in the preceding section, xiv 31-34, viz, how the new Revelation through the Ka'ba bears out the universal Revelation of Prayer and Charity, Love of God and man, Recognition of God's handiwork in nature, and Insistence on man's turning away from false worship and ingratitude to God. Notice the four divisions into which it falls. (1) verses 35-36 are spoken by Abraham as on his own behalf ("O my Lord!") (2) verses 37-38 are spoken on behalf of his progeny ("O our Lord!") but with special reference to the elder branch, the Children of Isma'il, (3) verses 39-40 are again a personal appeal, but both branches of his family, viz, the sons of Isma'il and Isaac, are expressly mentioned, (4) verse 41 is a Prayer for himself, his parents, and all Believers, typifying that in the universality of Islam all nations are to be blessed. Jerusalem, for the Mosaic Law and the Gospel of Jesus, was the centre and symbol for the Jewish race, though of course all God's Truth is universal, Mecca, the centre of the Arab race, was to throw off its tribal character and become universal, in spite of the Meccans themselves

<sup>1913.</sup> Cf. 11 125-129 Abraham (with Isma'ıl) built the Ka'ba, and Abraham asks a blessing on his handswork and forgiveness for such lapses into idolatry as both branches of his family might fall into

<sup>1914.</sup> The Meccan valley is enclosed by hills on all sides, unlike Medina, which has level cultivated plains. But just because of its natural isolation, it is fitted to be a centre for Prayer and Praise.

In order, O our Lord, that they May establish regular Prayer:
So fill the hearts of some
Among men with love towards
them,
And feed them with Fruits;
So that they may give thanks.

- 38. "O our Lord! truly Thou
  Dost know what we conceal
  And what we reveal:
  For nothing whatever is hidden
  From God, whether on earth
  Or in heaven. 1916
- 39. "Praise be to God, Who hath Granted unto me in old age Ismā'il and Isaac: for truly My Lord is He, the Hearer Of Prayer! 1917
- 40. "O my Lord! make me
  One who establishes regular Prayer,
  And also (raise such)
  Among my offspring 1918
  O our Lord!
  And accept Thou my Prayer.
- 41. "O our Lord! 1010 cover (us) 1020 With Thy Forgiveness—me,

رَبِنَا لِيُقِيْمُوا الصَّلَوةَ وَنَ النَّاسِ تَهْوِئَ وَالْبَهُونَ الْفَاسِ تَهْوِئَ وَالْبَهُمُ مِنَ الْفَكُوتِ لَعَلَّمُ مَنِكُونَ الْفَكُوتِ لَعَلَّمُ مَنِكُونَ الْفَكُوتِ لَعَلَّمُ مَنْ يَعْكُونَ الْفَكُونِ لَعَلَّمُ مَنَا الْفَكُونَ الْفَكُونَ الْفَكُونَ الْفَكُونَ الْفَكُونَ الْفَكُونَ الْفَكُونَ وَهَا يَعْفَى عَلَى اللهِ مِنْ شَيْءً فِي عَلَى اللهِ مِنْ شَيْءً اللهُ عَلَمُ وَهِبَ لِي عَلَى اللّهُ اللهُ عَلَمَ وَهِبَ لِي عَلَى اللّهُ اللهُ عَلَمُ وَالصَّلُوقِ السَّمُ عِينَ الْمُعَلِّمُ وَهُ مُقَلِّمُ اللهُ عَلَمُ وَالصَّلُوقِ وَمِنْ ذُرِيْتِ مِنْ فَي السَّحِينَ فَي مُقِيْمُ الصَّلُوقِ وَمِنْ ذُرِيْتِ مِنْ فَي أَلْهُ عَلَمُ وَالْصَلَاقِ وَمِنْ ذُرِيْتِ مِنْ فَي أَلْهُ عَلَمُ وَالسَّحِينَ وَهِ مِنْ ذُرِيْتِ مِنْ فَي أَلْمُ اللهُ عَلَمُ وَالْفَلُوقِ وَمِنْ ذُرِيْتِ مِنْ فَي أَلِي اللهُ عَلَمُ وَالْفَلُوقِ وَمِنْ ذُرِيْتِ مِنْ فَي أَلْهُ عَلَى اللّهُ عَلَمُ وَاللّهُ فَوْلُونَ وَمِنْ فَرَيْتِ مِنْ فَي أَلْهُ عَلَى اللّهُ اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللللّهُ عَلَى الللّهُ عَلَى اللللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ

<sup>1915.</sup> Cf. ii. 126, and n. 128. (The "Fruits" are there explained.) The righteous, though they have to have sustenance, both in a literal and figurative sense, require also the love and sympathy of their fellow-men.

<sup>1916.</sup> In Abraham's prophetic mind was the secret and open enmity or contempt which the Children of Israel were to have for the Children of Isma'ıl (Arabs). He prays to God that they may be united in Islam, as indeed they were, except a small remnant.

<sup>1917.</sup> Abraham was 100 years old when Isaac was born (Gen. xxi. 5); and as Ismā'il was 13 years old when Abraham was 99, (Gen. xxii. 24-25), Ismā'il was also a son of his father's old age, having been born when Abraham was 86 years old. The younger son's progeny developed the Faith of Israel and that of Christ; the elder son's progeny perfected the more universal Faith of Islam, the Faith of Abraham the True.

<sup>1918.</sup> Abraham prays for both branches of his family, having a wider vision than some of the later Children of Israel.

<sup>1919.</sup> Read again n. 1912 above. Having prayed for his progeny, Abraham now prays for God's grace on himself, his parents, and the whole Brotherhood of Faith, irrespective of family or race or time, to be perfected in the ideal of Islam.

<sup>1920.</sup> For the shades of meaning in the different words for Forgiveness see n. 110 to ii. 109.

My parents, 1921 and (all) Believers, On the Day that the Reckoning Will be established!" 1922

# SECTION 7.

- 42. Whink not that God
  Doth not heed the deeds
  Of those who do wrong.
  He but giveth them respite
  Against a Day when
  The eyes will fixedly stare
  In horror,—
- 43. They running forward
  With necks outstretched,
  Their heads uplifted, their gaze
  Returning not towards them,
  And their hearts a (gaping) void! 1928
- Of the Day when the Wrath
  Will reach them: then will
  The wrong-doers say: "Our Lord!
  Respite us (if only)
  For a short Term: we will
  Answer Thy Call, and follow
  The apostles!"
  "What! were ye not wont
  To swear aforetime that ye
  Should suffer no decline? 1724

وُ لِوَالِكَ مَّ وَلِلْمُؤْ مِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ خ

٣٠- وَلَا شَحْسَبَنَ اللّهُ عَافِلًا عُمَّايِعُمُلُ النَّلْلِمُوْنَ هُ النَّكَايُوَ خِّرُهُمُ لِيَوْمِ النَّكَايُوَ خِرُهُمُ لِيَوْمِ النَّكَايُونَ خِرُهُمُ لِيَهُمُ الْكَبْصَارُ فَ ٣٣- مُهُطِعِيْنَ مُقْنِعِيْ رُءُوسِهِمْ لاَيْنُونَكُ الْيَهِمْ طَرْفَهُمْ ' وَآفِي لَنُهُمْ هَوَا الآنَ

٣/٩- وَٱنْنِ رِ التَّاسَ يُوْمَ يَانِيْهُمُ الْعَذَاكِ فَيُقُوْلُ الَّذِيْنَ طَلَكُوْا رَبَّنَا آخِرْنَا الْلَ أَجُلِ قَرِيْبِ \* تُحِبُ دَعُوتَكَ وَكَثَّبِعِ الرُّسُلَ \* آوَلَهُ تَكُوْنُوَا ٱقْسَنْهُ تَمُومِّنْ قَبْلُ مَا لَكُمُ مِنْ زَوَالٍ ٥ مَا لَكُمُ مِنْ زَوَالٍ ٥

1922. At the final Reckoning all that may seem inequality or injustice in this world will be redressed. But the ments of the best of us will need God's Grace to establish us in that lasting Felicity which is promised to the righteous. And Abraham, as the father of Prophecy, prayed for all,—for the Universal Faith perfected in Islam.

1923. A picture of horror. The evil ones, when they realise the situation, will be dazed: their eyes will stare without expression, and never move back; their necks will be outstretched; their heads uplifted in terror of the Judgment from on High; and their hearts become empty of all hope or intelligence as the physical heart might become empty of blood when the circulation stops. In this state they will press forward to Judgment.

1924. Zawāl=decline from the zenith, as that of the sun; decline from the highest point reached by a heavenly body in its course through the sky. The ungodly are apt to think that their power will remain in the ascendant, on account of some material advantages given them temporarily by God, but they are constantly receiving warnings in history and revelation and from the example of others before them. There is a warning to the contemporary Pagan Meccans here; but the warning is perfectly general, and for all time.

<sup>1921.</sup> My parents. Abraham's father was an idolater (xliii, 26; vi. 74). Not only that, but he persecuted the Faith of Unity and threatened Abraham with stoning and exile (xix, 46); and he and his people cast him into the Fire to be burned (xxi 52, 68). Yet Abraham's heart was tender, and he prayed for forgiveness for his father because of a promise which he had made (ix. 114), though he renounced the land of his fathers (Chaldea).

- 45. "And ye dwelt in the dwellings
  Of men who wronged their own
  Souls; ye were clearly shown
  How We dealt with them;
  And We put forth (many) Parables
  In your behoof!"
- 46. Mighty indeed were the plots
  Which they made, but their plots
  Were (well) within the sight
  Of God, even though they were
  Such as to shake the hills!
- 47. Never think that God would fail
  His apostles in His promise:
  For God is Exalted in Power,—
  The Lord of Retribution.
- 48. One day the Earth will be Changed to a different Earth, And so will be the Heavens, 1925 And (men) will be marshalled Forth, before God, the One, The Irresistible;
- 49. And thou wilt see
  The Sinners that day
  Bound together in fetters;—1926
- 50. Their garments 1927 of liquid pitch, 1928

  And their faces covered with Fire;

ه٣٠ وَ سَكَنْتُمْ فِي مَسْكِنِ الّذِيْنَ ظَلَنُوا انْفُسُهُمْ وَتَبَكِّنَ لَكُمُّ كَيْثُ نَعَلْنَا بِهِـهَ وَضَرَبْنَا لَكُمُ الْاَمْثَالَ ۞

٢٨- وَ قَالُ مَكَارُ وَا مَكَارُ هُمْ وَعِنْ لَاللهِ مَكَارُ هُمْ وَعِنْ لَاللهِ مَكَارُ هُمْ وَعِنْ لَا اللهِ مَكَارُ هُمْ وَ عِنْ لَا اللهِ كَانَ مَكَارُ هُمْ وَ عِنْ لَا اللهِ عَلَيْ اللهُ عَنْ لِنَا اللهُ عَنْ لِنَا اللهُ عَنْ لِنَا اللهُ عَنْ إِنْ اللهُ عَنْ اللهُ عَنْ اللهُ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ اللهُ عَنْ اللهُ عَنْ اللهُ اللهُ عَنْ اللهُ عَنْ اللهُ اللهُ اللهُ عَنْ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَنْ اللهُ 
٨٠٠ ـ يؤمَّر تُبكُّلُ الْأَرْضُ غَيْرُ الْأَرْضِ وَالسَّمْوٰتُ وَ بَرُزُّوْا بِلَّهِ الْوَاحِدِ الْقَهَّارِ○ الْوَاحِدِ الْقَهَّارِ○

۲۹-وَتُرَى الْمُجُرِمِينَ يَوْمَئِنِ الْمُجُرِمِينَ يَوْمَئِنِ الْمُجُرِمِينَ يَوْمَئِنِ الْمُعَوَّزِينَ فَى الْاَصْفَادِ أَ
 ۵-سَرَائِيلُهُ مُرْمِّنْ قَطِرَانِ هُومُ مُرَائِيلُهُ مُرْمِنْ قَطِرَانِ وَيُؤْهُمُ النَّارُ أَ
 وُتَعُشٰى وُجُوهُ هُومُ النَّارُ أَ

1925. "A new earth and a new heaven" refers to (1) the entirely changed conditions at the end of things as we know them, so that we can only have the new world described to us by symbols and metaphors as in the following verses; and (2) to the spiritual world of changing values even as time goes on, so that the judgment on man begins gradually to take effect even while in externals he is in the phenomenal world, for in his inner being he is experiencing the effects, good or evil, of his conduct on earth. In the latter case, also, his mystic experience can only be described in symbols.

1926. The fetters will be their evil actions, thoughts, and motives, which they cannot shake off, as they could have shaken them off by repentance and amendment while there was yet time and opportunity to do so.

1927. Sirbāl; plural, Sarābīl: a garment or coat of mail, breast plate; something covering the most vital parts of the body, like the shirt or the Indian kurtā.

1928. Qaţirān: black pitch, a resinous substance exuding from certain kinds of trees like the terebinth or the pines, or distilled from wood or coal. It catches fire readily. Issuing from the upper garments (Sārābīl) the flames soon cover the face, the most expressive part of man's essence of being. The metaphor of fetters (n. 1926) is now changed to that of pitch, which darkens and sets on fire the soul of man.

- 51. That God may requite
  Each soul according
  To its deserts; 1020
  And verily God is Swift
  In calling to account. 1080
- 52. Pere is a Message for mankind:
  Let them take warning therefrom,
  And let them know that He
  Is (no other than) One God: 1981
  Let men of understanding
  Take heed.

اه-لِيجُزِيَ اللهُ كُلِّ نَفْسٍ مَّا كَسَبَتُ ﴿ إِنَّ اللهُ سَرِيْعُ الْحِسَابِ ۞

٥٥- هٰنَ ا بَلْغُ لِلتَّاسِ وَلِيُنْنَ رُوَا بِهُ وَلِيعُكُنُوَ ا اَنْهَا هُوَ الْكُ قَاحِدٌ وَلِيكَ كُنُ اُولُوا الْكَلْبَابِ أَ

عُ



<sup>1929.</sup> Its deserts: i.e., according to what it earned by its own acts, good or evil, in its life of probation.

<sup>1930.</sup> Swift in calling to account: We can understand this in two significations. (1) Let not the wicked think that because God, out of His infinite grace and mercy, grants respite, therefore the retribution will be slow in coming. When the time comes in accordance with God's Plan and Wisdom, the retribution will come so swiftly that the udgodly will be surprised and they will wish they could get more respite (xiv. 44). (2) On the great Day of Reckoning, let it not be supposed that, because there will be millions of souls to be judged, there will be any delay in judgment as in a human tribunal. It will be a new world and beyond the flight of Time. Or if a metaphor from time as we conceive it in this world can be taken, it will all be as it were in the twinkling of an eye (xvi. 77).

<sup>1931.</sup> Here is another aspect of the Truth of Unity. God being One, all justice is of one standard, for Truth is one, and we see it as one as soon as the scales of phenomenal diversity fall from our eyes. The one true Reality then emerges. Blessed are those who treasured this Truth in their souls already in their life of probation.

# INTRDUCTION TO SURA XV (Hirr).

This is the last of the six Sūras of the A. L. M series (x. to xv.). Its place in chronology is the late Meccan period, probably somewhere near the middle of that period. See Introduction to S. x., where will be found also an indication of the general subject-matter of the whole series in the gradation of Quranic teaching.

The special subject-matter of this Sūra is the protection of God's Revelation and God's Truth. Evil arose from Pride and the warping of man's will, but God's Mercy is the antidote, as was proved in the case of Abraham and Lot, and might have been proved by the people of the Aika and the Hijr if they had only attended to God's "Signs". The Qur-ān, beginning with the Seven Oft-repeated Verses, is the precious vehicle for the praises of God.

Summary.—God will guard His Revelation, in spite of the cavils of the Unbelievers; God is the source of all things; He knows His own people, whom He will gather to Himself (xv. 1-25 and C. 119).

How Evil arose through the pride of Iblis, to whom a respite was granted for a period; but neither fear nor evil will affect those who receive God's Message (xv. 26-50, and C. 120).

The Mercy of God to Abraham was conveyed by the same messengers that were sent to destroy the people of Lot for their unspeakable crimes; Evil brought its retribution also on the Companions of the Wood (Aika) and of the Rocky Tract Hijr (xv. 51-84, and C. 121).

The Qur-an and its Suras teach you to celebrate God's praises, learn humility in worship, and serve God all your life (xv. 85-99, and C. 122).

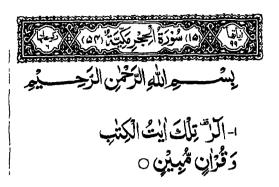
S. XV. 1. ]

Sūra XV.

Al-Hijr, or The Rocky Tract.

In the name of God, Most Gracious,
Most Merciful.

1. In Item 1982 These are
The Ayats 1988 of Revelation,—
13 Of a Qur-an
30 That makes things clear. 1934



C. 119.—God's Truth makes all things clear, and He

(xv. 1-25.) Will guard it. But His Signs are not

For those who mock. Who fails to see

The majesty, beauty, order, and harmony

Blazoned in His Creation, and His goodness

To all His creatures, in the heavens

And on earth? With Him are the sources

Of all things, and He doth freely give

His gifts in due measure. He holds

The keys of Life and Death, and He will remain

When all else passes away.

1932. For these mystic letters, see Introduction to Sura x

1933. Cf. x. 1, and n. 1382.

1934. Note how appropriately the different phrases in which the Qur-ān is characterised bring out its different aspects as a Revelation. Let us just consider the phrases used at the beginning of the six A. L. M. Sūras of which this is the last in order of arrangement. In x. 1 we read, "Ayats (or verses or Signs) of the Book of Wisdom", the theme being the wonders of God's Creation and its relation to His Revelation. In xi. 1 we read, "a Book, with verses basic or fundamental, further explained in detail": the theme is God's Justice and punishment, to preserve the fundamental scheme of His Laws. In xii. 1 we read, "The Symbols (or verses) of the Perspicuous Book": the wonderful unfolding of God's Plan is explained in Joseph's story. In xiii. 1 we read, "The Signs (or verses) of the Book": the contrast in the modes of God's Revelation and its reception by man are pointed out, but not illustrated by detailed examples as in Joseph's perspicuous story. In xiv. 1 we read, "A Book......revealed.....to be dead......out of .... darkness into light": the theme being Abraham's prayer for man to be rescued from the darkness of false worship into the light of Unity. Here, in xv. 1 we read, "Ayats (or verses) of Revelation,—of a Qur-ān that makes things clear (or perspicuous)": the theme being an explanation of evil, and how God's Truth is protected from it.

- gain and again will those Who disbelieve, wish that they Had bowed (to God's Will) In Islam. 1085
- 3. Leave them alone, to enjoy 1986 (The good things of this life) And to please themselves: Let (false) Hope amuse them: soon Will knowledge (undeceive them). 1987
- ever did We destroy A population that had not A term decreed and assigned Beforehand. 1988
- 5. Neither can a people anticipate Its Term, nor delay it. 1989
- 6. They say: "O thou to whom The Message is being revealed! Truly thou art mad

(or possessed) ! 1940

٢- رُكِماً يُوَدُّ النَّن يُن كَفَرُوْا

٥- وَمَا آهُلُكُنَا مِنْ قَرْبَةِ إِلَّهُ و لَهَا كِتَاكِ مَّعُلُوْمُ ۞

1935. The time must inevitably come when those who allow themselves to be deceived bû falsehood or deliberately break God's Law will find themselves in a terrible plight. They will then wish, ardently and again and again, that they had sought God's Will and walked in the light of Truth. That time may be early or late,—in this life, or at death, or at the Day of Judgment, but it must come. Man's own highest interest requires that he should awake to the Reality before it is too late for repentance.

1936. Literally, "to eat". Cf. v. 69 and n. 776.

1937. The foolish and the wicked set great store by the pleasures of this world. In their pride they think they have all knowledge. In the fulness of knowledge they will see how wrong they were. Meanwhile those who have received the Light should not for a single moment wonder at the apparent prosperity of the ungodly in this world. They should leave them alone, confident in the goodness and justice of God.

1938. Kitābun ma'lūm: literally, "a writing known". There are many shades of meaning implied. (1) For every people, as for every individual, there is a definite Term assigned: their faculty of choice gives them the opportunity of moulding their will according to God's Will, and thus identifying themselves with God's Universal Law. During that Term they will be given plenty of rope: after that Term is past, there will be no opportunity for repentance. (3) Neither the righteous nor the ungodly can hasten or delay the doom: God's Will must prevail, and He is All-Wise. (3) The destruction of a people is not an arbitrary punishment from God: the people bring it on themselves by their own choice; for the fixed Law or Decree of God is always made known to them beforehand, and in many ways.

1939. Cf. vii. 34. Also see the last note.

1940. Mustafā was accused by the ungodly of being mad or possessed, because he spoke of higher things than they knew, and acted from motives purer and nobler than they could understand. So, in a minor degree, is the lot of all the righteous in the presence of an ungodly world. Their motives, actions, words, hopes, and aspirations are unintelligible to their fellows, and they are accused of being mad or out of their senses. But they know that they are on the right path, and it is the ungodly who are really acting against their own best interests.

- 7. "Why bringest thou not Angels to us if it be That thou hast the Truth?" 1941
- 8. We send not the angels

  Down except for just cause: 1942

  If they came (to the ungodly),

  Behold! no respite would they

  have! 1918
- 9. We have, without doubt, Sent down the Message; And We will assuredly Guard it (from corruption). 1944
- 10. e did send apostles before thee Amongst the religious sects 2945 Of old:
- 11. But never came an apostle
  To them but they mocked him.
- 12. Even so do we let it creep
  Into the hearts of the sinners—1946
- 13. That they should not believe In the (Message); but the ways

٥- لؤما تأتيننا بالمتلعِكة إن كُنْت مِنَ الصّٰدِقِيْنُ ٥ ٨- مَا نُنَزِّلُ الْمَلَاعِكَةُ الْآدِبِالْحَقِّ وَمَا كَانُوَا إِذَا مُنْظِرِيْنَ ٥

> ٩-إِنَّا شَخْنُ نَرَّلْنَا الرِّكْرُ، وَإِنَّالَهُ لَحْفِظُوْنَ ۞

٠١- وَ لَقَدُ ٱرْسَلْنَا مِنْ قَبْلِكَ فِي شِيعِ الْاَوِّلِيْنَ ۞

۱۱- وَ مَا يَالْتِيهُ مُرْضِّنْ رُسُّوْلِ اِلَّا كَانُوْا بِهِ يَسْتَنَفَّ زِءُوْنَ ۞ ۱۲-كَالْكَ نَسْلُكُهُ فِى قُلُوْبِ الْجُرُونِينَ ﴾

١١-لايُؤْمِثُونَ بِهِ وَقَلَ

- 1941 Cf. vi. 8-9, and notes 840, 841. On the part of the unbelievers, this is a mere taunt. They neither believe in God nor in angels nor in revelation nor in any but material things. It is ridiculous to suppose that they could be taken seriously.
- 1942. Angels are not sent down to satisfy the whim or curios ty of the unbelievers. They are sent to bring inspiration to God's messengers and to execute God's decrees
- 1943 If the angels were to appear before the ungodly, it would mean that they came to execute just punishment, and then there would be no hope of respite possible for the ungodly.
- 1944. The purity of the text of the Qur-an through thirteen centuries and a half is a foretaste of the eternal care with which God's Truth is guarded through all ages. All corruptions, inventions, and accretions pass away, but God's pure and holy Truth will never suffer eclipse even though the whole world mocked at it and were bent on destroying it.
- 1945 Shiya'un, plural of Shi'atun = a sect, a religious division. Mankind sees fragments of Truth at a time, and is apt to fall into fragments and divisions. All true apostles of God come to reconcile these fragments or divisions, for they preach the true Gospel of Unity So came Mustafā to bring back to Unity the many jarring sects among the Jews, Christians, and Pagans. His mission was held up to ridicule, but so was the mission of his predecessors. Mockery itself should not discourage the preachers of Truth.
- 1946. If evil and disbelief exist in the world, we must not be impatient or lose our own faith We must recognise that if such things are permitted, they are part of the Universal Plan and purpose of God, Who is All-Wise and All-Good, but Whose wisdom and goodness we cannot fully fathom One consolation we have, and that is stated in the next verse and the next note.

Of the ancients have passed away. 1947

14. Neen if We opened out to them A gate from heaven, And they were to continue (All day) ascending therein,

7

15. They would only say:
"Our eyes have been intoxicated:
Nay, we have been bewitched
By sorcery."

### SECTION 2.

16. It is We Who have set out 1949
The Zodiacal Signs 1950 in the
heavens,
And made them fair-seeming
To (all) beholders;

17. And (moreover) We have guarded them 1951

خَلَتْ سُنَّةُ الْرَوَّلِيْنَ

ِ ١٦٠ - وَ لَوْ فَتَخْنَا عَلَيْهِمْ بِأَبَّا مِّنَ السَّمَآءِ فَظَلْوُ افِيْهِ يَعُمُ جُونَ ٥

> ها- كَقَالُوَّا إِنْهَا سُكِّرِثُ أَبْصَارُنَا بِلْ شَحْنُ قَوْمُ مِنْ عُوْرُوْنَ أَ

٣١- وَلَقُلُ جَعَلْنَا فِي السَّمَاءُ بُرُوجًا وَزَيَّتُهَا لِلنَّظِرِيْنَ ﴿

١٥- و حَفِظُنْهَا

1947. Sects, divisions, and systems invented by men tend to pass away, but God's pure Truth of Unity endures for ever. This we see in history when we study it on a large scale. Cf. the parable in xiv. 24-26. Khalat: I have translated it here in the same sense as in xiii. 30, x. 102, and other places. Some Commentators give it a slightly different shade of meaning. The other meaning is seen in xlviii. 23.

1948. Cf. vi 35. The spiritual kingdom is open to all to enter. But the entrance is not a mere matter of physical movement. It is a question of a total change of heart. Evil must cease to be evil, before it can see or enjoy Good. If we could suppose Evil, like Bottom the weaver, to be "translated" or in some way carried up to heaven, it would only think that the Truth was an illusion, and the reality was mere witchery. The taint is in its very nature, which must first be purified and rendered fit for the reception of light, truth, and bliss.

1949. Evil having been described, not as an external thing, but as a taint of the soul, we have in this section a glorious account of the purity and beauty of God's Creation. Evil is a blot on it, not a normal feature of it. Indeed, the normal feature is the guard which God has put on it, to protect it from evil.

astronomical knowledge is to find marvellous order, beauty, and harmony, on a scale of grandeur which we appreciate more and more as our knowledge increases. The first broad belt that we distinguish is the Zodiac, which marks the sun's path through the heavens year after year and the limit of the wanderings of the moon and the planets. We make twelve divisions of it and call them Signs of the Zodiac. Each marks the solar path through the heavens as we see it, month after month. We can thus mark off the seasons in our solar year, and express in definite laws the most important facts in meteorology, agriculture, seasonal winds, and tides. Then there are the mansions of the moon, the mapping out of the Constellations, and the other marvellous facts of the heavens, some of which affect our physical life on this earth. But the highest lessons we can draw from them are spiritual. The author of this wonderful Order and Beauty is One, and He alone is entitled to our worship.

1951. Taking the physical heavens, we can imagine the supreme melody or harmony—the Music of the Spheres—guarded from every disturbing force. If by any chance any rebellious force of evil seeks to obtain, by stealth, a sound of that harmony to which all who make themselves consonant are freely invited, it is pursued by a shooting star, for there can be no consonance

between evil and good.

From every evil spirit accursed: 1952

- 18. But any that gains a bearing 1958
  By stealth, is pursued
  By a flaming fire, bright (to see). 1954
- 19. Ind the earth We have spread out 1933
  (Like a carpet); set thereon Mountains firm and immovable; And produced therein all kinds Of things in due balance. 1936
- 20. And We have provided therein Means of subsistence,—for you And for those for whose sustenance Ye are not responsible. 1307
- 21. And there is not a thing
  But its (sources and) treasures 1958

مِنْ كَلِ شَيُظِنِ رُجِيُوْ ١٠- اِلْا مَنِ اسْتَرَقَ السَّمْعَ فَاتْبَعَهُ شِهَائِ مُهِيئِنُ ۞

۱۹-وَالْاَرْضَ مَکَ دُنْهَا وَالْقَیْنَا فِیهَا رُوَاسِیَ وَاکْبَتُنَا فِیهَا مِنْ کُلِّ شَیْءٍ مَّوْزُوْنٍ<sup>©</sup>

> ٠٠-وَجَعَلْنَالَكُمُّ فِيهُا مَعَايِشَ وَمَنُ لَنُسْتُمُولَهُ بِرَنِي قِيْنَ ۞

٢٠- وَإِنْ مِّنْ شَيْءٍ إِلَّاعِنْكَ نَا حَزَا ثِنْكُ

<sup>1952.</sup> Rafim: driven away with stones, rejected, accursed. Cf. iii. 36

<sup>1953.</sup> Spiritually speaking, order, beauty, harmony light, and truth are repugnant to evil It deliberately rejects them when offered freely as God's gifts. But its crooked nature loves to gain access by fraud or stealth. Its malevolent curiosity impels it to gain by stealth a sound of that harmony of which it is itself a negation. And its punishment is a flashing light, in itself most uncongenial to the powers of darkness, which are a negation of light. Notice that in the allegory the objective of Evil was to steal a hearing of Music its punishment is therefore different—a flaming light which it did not seek. For both celestial harmony and celestial light are repugnant to the spirit of evil.

<sup>1954</sup> A shooting star appears to be meant. Cf. xxxvii. 10.

<sup>1955.</sup> Majesty, order, beauty, and harmony are shown in all God's Creation, but especially in the heavens. Coming nearer to man. God's care for man and His goodness are shown (besides His other qualities) in His creation of the earth. In highly poetical language, the earth is described as spread out like a carpet, on which the eternal hills act as weights to keep it steady

<sup>1956.</sup> And every kind of thing is produced on the earth in due balance and measure. The mineral kingdom supports the vegetable, and they in their turn support the animal, and there is a link of mutual dependence between them Excess is eliminated. The waste of one is made the food of another, and vice versa. And this in an infinite chain of gradation and inter-dependence

<sup>1957.</sup> See last note 'We provide sustenance of every kind, physical, mental, spiritual, etc., for you, (i.e., for mankind). But We do more. We provide for everyone of Our creatures And there are those of which mankind is not even cognisant. We provide for them also There are those who may at first sight appear hostile to man, or whom man may consider hostile, such as wild and noxious animals. They are Our creatures, and We provide for them also, as they are Our creatures But there is due order and balance in the economy of Our universal Plan.'

<sup>1958</sup> Khazām. treasures, store-houses; places where valuable things are accumulated, from which supplies are distributed from time to time as need arises.

(Inexhaustible) are with Us; But We only send down Thereof in due and ascertainable measures. 1959

22. And We send the fecundating 1080 winds,
Then cause the rain to descend
From the sky, therewith providing
You with water (in abundance),
Though ye are not the guardians 1061
Of its stores.

Who give life, and Who give 1968
Death: it is We Who remain
Inheritors 1964
(After all else passes away).

وَمَا ثُنَزِلُهُ إِلَّا بِقَـٰ كَرِمُعُلُوْمٍ○

٢٠- وَ اَرْسَلْنَا الرِّيْحَ لَوَا قِحَ فَانْزُلْنَا مِنَ السَّكَاءُ مَاءً فَاسْقَيْنَكُمُونُهُ ۚ وَمَا آنُنْهُ لَكَ بِخِزِنِيْنَ ٥

> ٣٧- وَإِنَّالَنَكُ فُنُ ثُغِي وَنُمِينَتُ وَ يَخْنُ الْوُرِثُونَ ۞

<sup>1959.</sup> All the wonderful gifts and forces and energies which we see in the world around us have their sources and fountain-heads with God, the Creator and Sustainer of the Worlds. And what we see or perceive or imagine is just a small portion of what exists. That portion is sent out to us and to our world according to our needs or its needs from time to time as the occasion arises. It is strictly limited according to rule and plan. Its source is unlimited and inexhaustible. In the same way the forces which we see operating around us, in nature or in the spiritual world, according to laws which we can grasp and ascertain, are mere derived forces, in the 2nd, 3rd, or nth degree. Their source and ultimate fountain head is with God.

<sup>1960.</sup> Lawāqiḥ, plural of laqih, from laqaha, to impregnate or fecundate the female date-palm by putting the pollen of the male tree on to the ovaries of the female tree. The date-palm is uni-sexual. The wind performs this office for many flowers. Here, by a bold metaphor, its fecundating quality is transferred to the cloude, which by means of rain produce all kinds of fruit, grain, and vegetation. The clouds as vapour are manipulated by the winds, which set up atmospheric currents resulting in condensation and the descent of rain. Note the appropriateness of the little particle "then", showing the connection of winds with rain.

<sup>1961.</sup> Cf. the previous verse, and n. 1958. Man may store water in cisterns, tanks, lakes, and head-waters of canals. But he has no control over its original sources, which are the clouds, which by the help of the winds, act as the grand distributors of water over wide spaces of the world's surface.

<sup>1962.</sup> This verse must be understood as furnishing an example of illustration of what is said in the last verse

<sup>1963</sup> Note how the argument has mounted up from xv 16 onwards to xv 23—from things most remote from man to things touching his inmost being, and each of them in its own way is a wonderful instance of God's glory and goodness and the beauty, order, and harmony of His creation. First, the heavens, the zodiacal Signs, the stars, and the mysterious phenomena that we see above us, then the earth, and the perfect balance of life and forces therein, with man as an important factor, but not the only factor, then, the inexhaustible sources of energy, of which God alone is the fountain-head, but which come to us in measured proportions, as needed, and lastly, Life and Death itself, which will pass away, but God will remain. A noble passage, and a fine vindication of God's wisdom and providence in dealing with His creatures

<sup>1964</sup> Literally, "We are the Heirs, or Inheritors." Cf. 111. 180. "To God belongs the heritage of the heavens and the earth" See also the latter part of n. 988 to vi. 165

- 24. To Us are known those of you Who hasten forward, and those Who lag behind. 1963
- 25. Assuredly it is thy Lord
  Who will gather them together:
  For He is Perfect in Wisdom
  And Knowledge.

٣٧- وَلَقَالُ عَلِمُنَا الْمُسْتَقُدِ مِنْنَ مِنْكُمُ وَلَقَلُ عَلِمُنَا الْمُسْتَأْخِرِيْنَ ۞ ٢٥- وَ إِنَّ رَبِّكَ هُوَ يَخْشُرُهُمْ رُ إِنَّهُ حَكِيْمٌ عَلِيْمٌ أَ

C. 120.—Man's origin was from dust, lowly;
(xv, 26-50.) But his rank was raised above that
Of other creatures because God breathed
Into him His spirit. Jealousy and arrogance
Caused the fall of Iblīs, the power of Evil:
But no power has Evil o'er those sincere
Souls who worship God and seek His Way.
Many are the gates of Evil, but Peace
And dignified joy will be the goal
Of those whom the Grace of God has made His own.

### SECTION 3.

- 26. The created man from sounding clay, 1966
  From mud moulded into shape;
- 27. And the Jinn race, We had Created before, from the fire Of a scorching wind. 1907
- 28. Rehold! thy Lord said
  To the angels: "I am about
  To create man, from sounding clay,
  From mud moulded into shape;

٢٧- وَلَقَدُ خَلَقُنَا الْإِنْسَانَ مِنْ صَلْصَالِ مِّنْ حَمَا مَّسُنُوْنٍ ۚ ٢٠- وَالْجَاتَ خَلَقُنْهُ مِنْ فَبُلُ مِنْ تَارِالسَّمُوْمِ ٥ ٢٠- وَإِذْ قَالَ رَبُّكَ الْمَلَائِكَةِ إِنِّى خَالِقًىٰ بَشُرًا مِّنْ صَلْصَالِ مِّنْ حَمَا مَّسُنُوْنٍ

1965. Cf. ix. 100, where the Sabiqun may perhaps correspond to the Mustaqdimin here. In that case the two classes are those who are the first to accept Faith and do deeds of righteousness and those who come later, but are still numbered with the righteous. A second alternative meaning may be: "those who preceded you in point of time and those who come after you in point of time; they are all known to God, and He will gather them all together on the Day of Judgment."

1966. Şalşāl: dry clay which produces a sound, like pottery. Cf. lv. 14. Taking verses 26 and 29 together, I understand the meaning to be: that man's body was formed from wet clay moulded into shape and then dried until it could emit sound (perhaps referring to speech); that it was then further fashioned and completed; that into the animal form thus fashioned was breathed the spirit of God, which gave it a superiority over other Creation; and that the order for obeisance was then given.

1967. Cf. vi. 100, and n. 929. Hidden or invisible forces are aptly typified as arising "from the fire of scorching winds"

- 29. "When I have fashioned him
  (In due proportion) and breathed
  Into him of My spirit,
  Fall ye down in obeisance
  Unto him." 1968
- 30. So the angels prostrated themselves, All of them together:
- 31. Not so<sup>1960</sup> Iblis: 1970 he refused to be Among those who prostrated themselves. 1971
- 32. (God) said: "O Iblis!
  What is your reason
  For not being among those
  Who prostrated themselves?"
- 33. (Iblis) said: "I am not one
  To prostrate myself to man,
  Whom Thou didst create
  From sounding clay, from mud
  Moulded into shape."
- 34. (God) said: "Then get thee out From here; for thou art Rejected, accursed.
- 35. "And the Curse shall be On thee till the Day of Judgment." 1072

٢٩-فَإِذَا سَوَيْتُهُ وَنَفَخُتُ فِيهِ مِنْ رُّوْجِيْ فَقَعُوْا لَهُ سِعِرِيْنَ○ ٣-فَسُجُكِ الْمُلَوْكُةُ كُلُهُمْ أَجْمَعُوْنَ ﴿ ٣-فَسُجُكِ الْمُلَوْكَةُ كُلُهُمْ أَجْمَعُوْنَ ﴿

١٥- إلَّا إِبْلِيْسُ
 أَنَى آَنْ يُكُونُ مَعَ السَّحِرِيُنَ
 ١٥- قَالَ يَا إِبْلِيْسُ مَالَكَ
 ١٤ تَكُونَ مَعَ الشَّحِرِيْنَ

٣٣-قَالَ لَمُرَاكُنْ لِرَسُجُنَ لِبَشَيْرِ حَكَقُتُكُ مِنْ صَلْصَالِ مِّنْ حَمَا مُسُنْوْنٍ ۞ ٣٣-قَالَ فَاخُرْجُ مِنْهَا فَاتَكَ رَجِيُمُ ۞ هَا-قَانَ عَلَمُكَ الْكَعْنَةَ إِلَى نَوْمِالِدَيْنِ هَا-قَانَ عَلَمُكَ الْكَعْنَةَ إِلَى نَوْمِالِدَيْنِ

1963. Among other passages where the creation of Adam is referred to, cf. the following: ii 30-39; vii 11-25. Note that here the emphasis is on three points: (1) the breathing of God's spirit into man, i.e., the faculty of God-like knowledge and will, which, if rightly used, would give man superiority over other creatures; (2) the origin of evil in arrogance and jealousy on the part of Satan, who saw only the lower side of man (his clay) and failed to see the higher side, the faculty brought in by the spirit of God; (3) that this evil only touches those who yield to it, and has no power over God's sincere servants, purified by His grace (xv. 40, 42) Adam is not here mentioned by name, but only Man, whose symbol is Adam.

1969. Cf. n. 49 to ii. 34.

1970. Iblis: the name has in it the root-idea of desperateness or rebellion. Cf. n. 52 to ii. 36.

1971. Apparently Iblis's arrogance had two grounds: (1) that man was made of clay while he was made of fire; (2) that he did not wish to do what others did. Both grounds were false: (1) because man had the spirit of God breathed into him; (2) because contempt of the angels who obeyed God's word showed not Iblis's superiority but his inferiority. The word "bashar" for man (verse 33) suggests a gross physical body.

1972. Afte the Day of Judgment the whole constitution of the universe will be different. There will be a new world altogether, on a wholly different plane. (Cf. xxi. 104).

- 36. (Iblis) said: "O my Lord! Give me then respite 1973 Till the Day
  The (dead) are raised."
- 37. (God) said: "Respite Is granted thee—
- 38. "Till the Day
  Of the Time Appointed."
- 39. (Iblis) said: "O my Lord!
  Because Thou hast put me 1974
  In the wrong, I will
  Make (wrong) fair-seeming
  To them on the earth,
  And I will put them 1975
  All in the wrong,—
- 40. "Except Thy servants among them, Sincere and purified (By Thy grace)."
- 41. (God) said: "This (Way Of My sincere servants) is Indeed a Way that leads Straight to Me. 1976

٣٦- قَالَ رَبِّ فَأَنْظِرُ فَ إلى يَوْمِ يُبُعَثُونَ ۞

٣٠ - قَالَ فَإِنَّكَ مِنَ الْمُنْظِرِيْنَ ٥

٣٠ - إلى يُؤمِر الْوَقَتِ الْمُعْلُوْمِ

٣٩-قَالَ رُبِّ بِمَاۤاَغُوۡيٰتَـٰفِیُ اَوُّزَیِّـِنَیُّ لَهُمۡر فِی الْاَرْضِ وَلاُعۡوِیَـٰنَّهُمُ اَجۡمَعِیْنَ کْ

٣- إلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ٥

٣٠-قَالَ هٰذَا صِرَاطٌ عَلَىٰ مُسْتَقِيْمٌ ٥

1973. What was this respite? The curse on Iblis remained, i.e., he was deprived of God's grace and became in the spiritual world what an outlaw is in a political kingdom. An earthly kingdom may not be able to catch and destroy an outlaw. But God is Omnipotent, and such power as Iblis may have can only come through the respite granted by God. The respite then is what is expressed in xv. 39 below. In God's grant of limited free-will to man is implied the faculty of choosing between good and evil, and the faculty is exercised through the temptations and allurements put forward by Satan, "the open enemy" of man. This is for the period of man's probation on this earth. Even so, no temptations have power over the sincere worshippers of God, who are purified by His grace.

1974. Agwaitani: 'thrown me out of the way, put me in the wrong': Cf. vii 16. Satan as the Power of Evil cannot be straight or truthful even before God. By his own arrogance and rebellion he fell; he attributes this to God. Between God's righteous judgment and Satan's snares and temptations there cannot be the remotest comparison. Yet he presumes to put them on an equal footing. He is taking advantage of the respite.

1975. Iblis (the Rebellious) is powerless against God. He turns therefore against man and becomes Satan (the Enemy).

1976. To be sincere in the worship of God is to obtain purification from all stain of evil and exemption from all influence of evil. It changes the whole nature of man. After that, evil cannot touch him. Evil will acknowledge him to be beyond its power and will not even tempt him. Apart from such purified souls, everyone who worship God invites God's grace to protect him. But if he puts himself in the way of wrong and deliberately chooses evil, he must take the consequences. The blame is not even on Satan, the power of evil: it is on the sinner himself, who puts himself into his power; xiv. 22: xv. 42.

- 42. "For over My servants
  No authority shalt thou
  Have, except such as
  Put themselves in the wrong
  And follow thee."
- 43. And verily, Hell
  Is the promised abode
  For them all!
- 44. To it are seven Gates: 1977
  For each of those Gates
  Is a (special) class
  (Of sinners) assigned.

### Section 4.

- 45. The righteous (will be)
  Amid Gardens
  And fountains
  (Of clear-flowing water).
- 46. (Their greeting will be):
  "Enter ye here
  In Peace and Security."
- 47. And We shall remove
  From their hearts any
  Lurking sense of injury; 1978
  (They will be) brothers
  (Joyfully) facing each other
  On thrones (of dignity).
- 48. There no sense of fatigue Shall touch them,
  Nor shall they (ever)
  Be asked to leave.

٣٢- إِنَّ عِبَادِىٰ لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنُّ [الامرن اتَّبَعَكَ مِنَ الْعُويْنَ ۞

٣٣- وَ إِنَّ جَهَنَّمَ لَمُوْعِلُهُمْ اَجْمَعِيْنَ ۖ ٣٣- لَهَا سَبْعَةُ اَبُوابٍ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُوْمٌ ۚ

> ۵۷- اِنَّ الْمُتَّقِينَ فِي جَنْتِ وَّ عُيُوْنٍ ٥

٢٨- أَدُخُلُوْهَا بِسَلْمِ امِنِيْنَ

٣٠- وَنَزَعْنَا مَا فِي صُلُودِهِمَ مِنْ غِلِ إِخْوَانًا عَلَى سُرُدِ مُتَقْبِلِبُنَ

٨٠٠- الايكشهم فيهانصب
 ١٤٥٥ فيهانصب
 ١٤٥٥ في منها به في حيان ١٠٥٠

1977. Seven is a mystic number. The ways of sin are numerous, and if they are classified into seven, each of them points to a Gate that leads to Hell.

Apart from the literal meaning, which is itself based on metaphors, the whole of this section and indeed of this Sūra, is full of mystic meaning, which it is outside the power or scope or limits of a running Commentary to expound adequately.

1978. Cf. vii. 43, and n. 1021. The hearts and minds will be so purified that all past rancour, jealousy, or sense of injury will be obliterated. The true Brotherhood will be realised there, when each will have his own dignity; there will be no question of invidious comparisons; each will face the others with joy and confidence. There will be no sense of toil or fatigue, and the joy will last for ever.

- 49. Fell My servants 1979
  That I am indeed
  That Oft-Forgiving,
  Most Merciful;
- 50. And that My Penalty Will be indeed The most grievous Penalty.

٣٩- نَتِئَ عِبَادِئَ ٱنِّىٰ آنَا الْغَـ هُوْرُ التَّهِ حِيْمُ ٚ

·ه- وَ أَنَّ عَنَا بِي هُوَالْعَنَابُ الْكَلِيْمُ

C. 121.—God's Grace and Mercy are always
(xv. 51-84.) Firts, but His Justice and Wrath will seize
Those who defy His Law. Even when
The unspeakable crimes of the Cities
Of the Plain made their destruction
Inevitable, God's message of Mercy
To mankind was sent to Abraham
And of safety to Lot. The last remnants
Of sin will be cut off, and the Signs
And Tokens thereof are plain for all
To see. The proud Companions of the Wood
And the builders of Rocky Fortresses
Were all swept away because of their sins.

- 51. Fell them about
  The guests of Abraham. 1980
- 52. When they entered his presence And said, "Peace!"
  He said, "We feel
  Afraid of you!" 1981
- 53. They said: "Fear not! We give thee glad tidings

اله - وَنَبِّعُهُمُ عَنْ صَيْفِ اِبْرِهِيْمَ وَ اَلْمِهُمُ عَنْ صَيْفِ اِبْرِهِيْمَ وَ الْمُدَّالِةُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ اللْمُلِمُ اللَّهُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ الْ

1979. We must realise both sides of God's attributes: His mercy, grace, and forgiveness are unbounded; if we reject all this, His justice and punishment will also be beyond all that we can conceive.

1980. In illustration of the contrasts between Good and Evil, and the consequences that flow from them, we have now a reference to four incidents from the past, viz.: (1) an incident from the story of Abraham; (2) from that of Lot, nephew of Abraham, and the end of the Cities of the Plain, which he was sent to warn; (3) the People of the Wood; and (4) the People of the Rocky Tract (Hijr), after whom this Sūra is called. As usual, the recital of God's abounding grace comes first.

1981. For a full understanding of this reference to the angels who were Abraham's guests and came to announce the birth of a son to him in his old age, read xi. 69-73 and notes. The appearance of two strangers of uncommon appearance, who refused to partake of the host's sumptuous hospitality, made Abraham at first suspicious and afraid

Of a son endowed With wisdom." 1982

- 54. He said: "Do ye give me Glad tidings that old age Has seized me? Of what, Then, is your good news?"
- 55. They said: "We give thee Glad tidings in truth:
  Be not then in despair!"
- 56. He said: "And who Despairs of the mercy Of his Lord, but such As go astray?" 1988
- 57. Spraham said: 1984 "What then Is the business on which Ye (have come), O ye Messengers (of God)?"
- 58. They said: "We have been Sent to a people (Deep) in sin, 1985
- 59. "Excepting the adherents
  Of Lut: them we are certainly

**بغُل**ْمِرعَلِيْمٍ

٣٥-قَالَ اَبَشَرْتُنُوْنِيْ عَلَىٰ اَنْ مُشَّنِىٰ الْكِبُرُ فَـبِحَرْثُ بَشِّئُرُوْنَ ۞

هه-قَالُوْا بَشَّرُنِكَ بِالْحَقِّ فَلَا تَكُنُ مِّنَ الْهَٰ يِطِينَ ۞ ٢٥-فَالَ وَمَنْ يَكْفُنُطُ مِنْ رُحْمَةِ رَبِّهَ إِلَا الظَّمَا لُوْنَ ۞

> ٥٥- قال فَهَا حُطُبُكُمُرُ رَبُّهَا الْمُرْسِلُونَ \*

٥٥- قَالُوَا إِنَّا إِرْسِلْنَا اللَّ قَوْمِ
 مُجْرِمِيْنَ ﴿
 ٥٥- إِلَا اللَّ لُوْطِ النَّا

1982. The birth of a son in old age to a sonless father was glad tidings to Abraham personally. The birth of a son endowed with wisdom promised something infinitely more. Considering that the angels were divine messengers, the wisdom referred to was divine wisdom, and the event became an event of prime importance in the world's religious history. For Abraham became, through his progeny, the root of the three great universal religions diffused throughout the world.

1983. Notice the gentle humour in the slight misunderstandings, which are no sooner expressed than they are removed.

1984. When cordial understanding was established between Abraham and his guests, and probably when the guests were about to depart, Abraham put a question to them: "What is the mission on which you are going?" It was further implied: "Is there anything I can do to help?" But no. The mission was one of Punishment for abominable sins. Note that the mention of God's Wrath is always linked with that of God's Mercy, and the Mercy comes first. The same angels that came to punish Sodom and Gomorrah were charged first to give the good news of God's Mercy to Abraham in the shape of a long line of Teachers of Righteousness.

1985. The Cities of the Plain round the Dead Sea, which to this day is called the Bahr Lūt. They were given to unspeakable abominations. Read in this connection xi. 77-83 and notes.

(Charged) to save (from harm),—1986 All—

60. "Except his wife, who, We have ascertained, Will be among those Who will lag behind." 1987

# SECTION 5.

- 61. It length when the messengers Arrived among the adherents Of Lūt,
- 62. He said: "Ye appear To be uncommon folk."
- 63. They said: "Yea,
  We have come to thee
  To accomplish that
  Of which they doubt. 1989
- 64. "We have brought to thee That which is inevitably 1990 Due, and assuredly We tell the truth.
- 65. "Then travel by night
  With thy household,
  When a portion of the night
  (Yet remains), and do thou

لَنُنْجُوْهُمُ آجْمَعِيْنَ ٥

٠٠- الآد امُرَاتَهُ قَتَّدُرُنَا ۗ اِتَهَا لَمِنَ الْغَيْرِيْنَ أَ

١٧- فَلَتَا جَاءَ ال لُؤطِ الْمُرْسَلُونَ يُ

٢١- قَالَ إِنَّكُمْ قُومٌ مُّنْكُرُ وْنَ

٦٢-ئالۇابل جىڭناك بىئاكانۇابىيە يىمتۇرۇن⊙

> ٣٧- وَ إَتَيْنَاكَ بِالْحَقِّ وَ إِنَّا لَصْنِ قُوْنَ ۞

> > ٦٥- فَٱسُرِ بِٱهۡلِك بِقِطْحِ مِّنَ الْيُلِ

<sup>1986.</sup> Here, again, God's saving Grace is linked with His Wrath, and is mentioned first.

<sup>1987.</sup> See xi. 81, and n. 1577.

<sup>1988.</sup> Al means people who adhere to the ways and teaching of a great Teacher; e.g., Al-i-Muhammadi: it does not necessarily mean race or descendants. Ahl (xv. 65 below) usually implies "household" but may be taken in an extended sense to include People generally: see xv. 67. Qaum (xv. 62) may be any collection or aggregate of people. In xi. 70 the hostile inhabitants of the Cities of the Plain are called the qaum-i-Lūt (the People of Lūt). Ashab (companions) refers to a Group rather than to a People: Cf. xv. 78.

<sup>1989.</sup> The unusual appearance of the angels struck Lot as it had struck Abraham. Knowing the abominable vices to which the Cities were addicted, he feared to entertain handsome young men. They at once disclosed their mission to him in mystic language. In effect they said: "You, Lot, have been preaching in vain to these wicked Cities. When you warn them of their inevitable end, Destruction, they laugh and doubt. Now their doubt will be resolved. Their destruction will be accomplished before the morning"

<sup>1990.</sup> Another meaning of Al-Ḥaqq: the Punishment which is justly and inevitably due, which must certainly come to pass. Cf. xxii. 18.

Bring up the rear: Let no one amongst you Look back, but pass on Whither ye are ordered."

- 66. And We made known
  This decree to him,
  That the last remnants
  Of those (sinners) should be
  Cut off by the morning. 1991
- 67. The inhabitants of the City Came in (mad) joy (At news of the young men). 1992
- 68. Lūţ said: "These are My guests: disgrace me not:
- 69. "But fear God,
  And shame me not."
- 70. They said: "Did we not Forbid thee (to speak)
  For all and sundry?" 1993
- 71. He said: "There are My daughters (to marry), If ye must act (so)." 1994
- 72. Verily, by thy life (O Prophet), In their wild intoxication,

وَاتَّبِعُ آدُبُارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمُ إَحَٰنُ وَامُضُوا حَيْثُ تُؤْمَرُونَ ۞

٣٠-وَقَضَيْنَاۤ الَيْهِ ذَلِكَ الْاَمْرَ اَنَّ دَابِرَهَوُ لُآءٍ مَقُطُوْعٌ مُّصْبِعِينَ⊙

٢٠- وَجَاءَ أَهُلُ الْمُر يُنَاةِ يَمُنَتَبُثُورُونَ

٥٠- قَالَ إِنَّ هَوُّ لِرَّحْسُمُ فِي فَلَا تَفْضُعُونِ ٥

٢٩- وَاتَّعُوااللهُ وَلا تُخُورُونِ○

··-قَالُوُّا أَوَلَمُ نِنْهُكَ عَنِ الْعُلِمِيْنَ O

١٤- **قَالَ هَوُ أَلَاءِ** بَـنَاتِنَى إِنْ كَنُهُمُ فِعِلِ أِيَ<sup>نَ</sup>

٧ ٤ - لَعُمُولِكُ إِنَّهُمْ لَفِيْ سَكُنَ تِهِمْ

1991. As the last remnants of the wicked were to be cut off, and as the Mercy of God wished to save every true soul who might be with Lot, God's decree was made known to Lot, so that he might save his adherents.

1992. They were addicted to unnatural crime, and the news of the advent of handsome young men inflamed them. How true it is that at the very verge of destruction, men rush blindly to their fate, and cut off any last hope of repentance and mercy for themselves. Cf xv. 72 below.

1993. I understand the meaning to be that Lot, the only righteous man in the City, had frequently remonstrated with the inhabitants against their unnatural crimes, and they had forbidden him to speak to them again on behalf of any one, "as if" (they might tauntingly say) "he was the protector of all and sundry.

Some Commentators understand the verse to mean: 'Did we not forbid thee to entertain any strangers?'

1994. Cf. xi. 78, n. 1575. "My daughters" in the mouth of a venerable man may mean young girls of the City, which would be appropriate considering the large number of men who came to besiege Lot's house.

They wander in distraction, To and fro. 1995

- 73. But the (mighty) Blast 1996
  Overtook them before morning,
- 74. And We turned (the Cities)
  Upside down, and rained down
  On them brimstones
  Hard as baked clay. 1997
- 75. Behold! in this are Signs For those who by tokens Do understand.
- 76. And the (Cities were)
  Right on the high-road. 1998
- 77. Behold! in this
  Is a Sign
  For those who believe! 1999
- 78. And the Companions of the Wood 2000
  Were also wrong-doers;

يَعْمُ وُنُ ن

٣٥- فَاخَنَ نَهُ هُ الصَّنْ عَلَيْهُ مُشْرِقِ بَنَ رُ
 ٣٥- فَحَعَلْنَا عَالِيمَا سَافِلَهَا وَامْطَرْنَا
 عَلَيْهِ مُرجَارَةً مِنْ سِجِيْدٍ لِ
 ٥٤- إنَّ فِى ذَلِكَ لَا يَتٍ لِلْمُتَوسِّمِيْنَ
 ٥٤- إنَّ فِى ذَلِكَ لَا يَتٍ لِلْمُتَوسِّمِيْنَ

٢٠- وَ إِنَّهَا لَيْسَبِينَ لِي مُقِيدٍ ٥

٤٠٠ إِنَّ فِي ذَالِكَ لَا يُهَّ لِلْمُؤْمِنِيْنَ ٥

^٤-وُ إِنْ كَانَ ٱصْعِبُ الْاَيْكَةِ لَظْلِمِيْنَ<sup>نَ</sup>

1995. The wild, mad fury of passion and sin attains its own destruction and cuts off the last hope of repentance or mercy.

1996. Aş-Şaıḥat, the mighty Blast, is mentioned as accompanying earthquakes: Cf. xi. 67, 94. Here it was the violent wind and noise accompanying the shower of brimstones, possibly with some volcanic action.

1997. Cf. xi. 82 and notes, in which the word Sijil and its origin are explained.

1998. The Cities of Sodom and Gomorrah were utterly destroyed, and even their precise position cannot be identified. But the brimstone plain of the tract still exists, right on the highway between Arabia and Syria. To the traveller in the neighbourhood of the Dead Sea the whole locality presents a scene of dismal desolation which truly suggests the awful punishment for unspeakable crimes.

1999. Verse 75 refers to all who have the intelligence to grasp the Signs of God. Verses 76-77 specially refer to those who use the Arabia-Syria high-road. The desolation is specially brought home to them.

2000. "Companions of the Wood": Aṣ-ḥāb ul Aikati. Perhaps Aika is after all a proper noun, the name of a town or tract. Who were the Companions of the Aika? They are mentioned four times in the Qur-ān, viz., here, and in xxvi. 176-191; xxxviii. 13; and l. 14. The only passage in which any details are given is xxvi. 176-191. There we are told that their Prophet was Shu'aib, and other details given correspond to those of the Madyan, to whom Shu'aib was sent as Apostle: see vii. 85-93. In my notes to that passage I have discussed the question of Shu'aib and the Madyan people. It is reasonable to suppose that the Companions of the Wood were either the same as the Madyan, or a Group among them or in their neighbourhood.

79. So We exacted retribution
From them. They were both 2001
On an open highway,
Plain to see.

#### SECTION 6.

- 80. Tract 2002

  Also rejected the apostles:
- 81. We sent them Our Signs, But they persisted In turning away from them.
- 82. Out of the mountains 2008
  Did they hew (their) edifices,
  (Feeling themselves) secure.
- 83. But the (mighty) Blast 2004 Seized them of a morning,
- 84. And of no avail to them Was all that they did (With such art and care)!

إِ ٥٠- فَانْتَقَنْنَا مِنْهُمُرُ أَوْ وَإِنَّهُمُنَا لِبِإِمَامِرِ مُّبِينِيْنَ أَ

٠٠- وَلَقُلُ كُنُّ بَ ٱصْلِبُ الْبِعِيرِ الْمُرْسِلِيْنَ

الم - وَ الْتَيْنَالُهُ مُرِ الْبِتِنَا فَكَانُوا عَنْهَا مُعْمَرِضِيْنَ فَ ١٨ - وَكَانُوا يَنْغِتُونَ مِنَ الْجِبَالِ بُيُوَتَا امِنِيْنَ ٥ الْمِنِيْنَ ٥ علم : فَالْتَهَا تَفْعُ الْكِينَةِ مُصْلِدًا مُنْ مُصْلِدًا فَيْ مُصْلِدًا فَيْ مُصْلِدًا فَيْ

٨٠- قَمَا آعَنَى عَنْهُمْ لَا كَانُوا يَكُسِبُونَ ٥

C. 122.—But God's Creation doth bear witness (xv. 85-99.) To God's Design and Mercy. His Plan Is sure. His gift of the glorious Qur-an Is more than any worldly goods can be. So, while we denounce Sin openly, Let us be gentle and kind, and adore And serve our Lord all our lives.

85. We created not the heavens, The earth, and all between them, هم ومًا خَلَقْنَا السَّمَا وَتِ وَالْرَضُ وَمَا يَنَهُمَّا

2001. Both: i.e., The Cities of the Plain and the Companions of the Aika.

2002. "The Rocky Tract" is undoubtedly a geographical name. On the maps of Arabia will be found a tract called the Hijr, north of Medina. Jabal Hijr is about 150 miles north of Medina. The tract would fall on the highway to Syria. This was the country of the Thamud. For them and the country see vii. 73, n. 1043.

2003. Remains of these rock edifices in the Hijr are still found, and the City of Petra is not more than 380 miles from Jabal Hijr. See n. 1043 to vii. 73. "Petra" in Greek means "Rock". For the Inscriptions found there, and their significance, see Appendix IX to S. XXVI.

2004. The mighty rumbling noise and wind accompanying an earthquake. See vii. 78, n. 1047.

But for just ends.<sup>2005</sup>
And the Hour is surely
Coming (when this will be manifest).
So overlook (any human faults)
With gracious forgiveness.<sup>2006</sup>

الَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَاتِيَةٌ فَاصْفَهِ الصَّفْعَ الْجَمِيْلَ ٥

86. For verily it is thy Lord Who is the Master-Creator, 2007 Knowing all things.

٧٠٠-إِنَّ رَبُّكَ هُوَ الْخَلَّقُ الْعَلِيْمُ

87. And We have bestowed Upon thee the Seven Oft-repeated (Verses) 2008 And the Grand Qur-an.

دم و كقال اتئنك سَبْعًا مِن الْمَثَانِي وَالْقُرُانِ الْعَظِيمُ

88. Strain not thine eyes.
(Wistfully) at what We
Have bestowed on certain

٨٠-٧ سهان عيبيك إلى ما مَتَعْنَا بِهَ أَزُواجًا مِنْهُمْ

classes 2000 Of them, nor grieve over them: 2010

2005. God's Creation is all for a true, just, and righteous purpose. Cf. x. 5. It is not for mere whim or sport: xxi. 16.

2006 The Hour will not be long delayed when the true Design and Pattern of Life will be manifest. We must not be impatient, if there appear to be, to our limited vision, apparent injustices. We must bear and forbear, and as far as our own personal feelings are concerned, we must overlook other people's faults with "a gracious forgiveness".

- 2007. Khallāq: the emphatic intensive form, as meaning the Creator, Who is perfect in His skill and knowledge, and Whose creation answers perfectly to His design. Therefore no one should think that anything has gone wrong in God's creation. What may seem out of joint is merely the result of our short-sighted standards. It often happens that what appears to us to be evil or imperfect or unjust is a reflection of our own imperfect minds. See the next two verses and notes.
- 2008. The Seven Oft-repeated Verses are usually understood to be the Opening Sūra, the Fātiḥa. They sum up the whole teaching of the Qur-ān. What can be a more precious gift to a Muslim than the glorious Qur-ān or any Sūra of it? Worldly wealth, honour, possessions, or anything else, sinks into insignificance in comparison with it.
- 2009. It may be that other people have worldly goods which worldly men envy. Do they necessarily bring happiness? Even the temporary pleasure that they may give is not unmixed with spiritual poisons, and even so, will not last. The man of God looks with wistful eyes at other things,—the favour and countenance of God.
- 2010. The man of God, in his human love and sympathy, may grieve over certain classes of people who are puffed up with false notions and callous to the Message of God. But he should not make himself unhappy. There is no flaw in God's Plan, and it must prevail. This was addressed in the first instance to Mustafā, but in a minor degree, it applies to all righteous men.

But lower thy wing (in gentleness)<sup>2011</sup>
To the Believers.

- 89. And say: "I am indeed he That warneth openly And without ambiguity,"—2012
- 90. (Of just such wrath)
  As We sent down
  On those who divided
  (Scripture into arbitrary parts),—2018
- 91. (So also on such)
  As have made Qur-an
  Into shreds (as they please). 3014
- 92. Therefore, by the Lord, We will, of a surety, Call them to account,
- 93. For all their deeds.2015
- 94. Therefore expound openly What thou art commanded, And turn away from those Who join false gods with God.
- 95. For sufficient are We Unto thee against those

وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ

و ٨- وَ قُلْ إِنَّ آنَا النَّذِيرُ النَّهِينِي ٥

٠٩-كمَآ ٱنْزُلْنَا عَلَى الْمُقْتَسِمِيْنَ رُ

١٩- الزُنِينَ جَعَلُوا الْقُرْانَ عِضِينَ

٩٠-فُورَتِكَ لَشَئَلَتُهُ مُراجَمُونِينَ ﴿

جَ ٩٠ عَمَا كَانُوا يَعْمَلُونَ "

٩٠-فَاصُکُ ۽ بِمَا تُؤْمَرُ وُ ٱغْرِضْ عَنِ الْمُشْرِكِيْنَ ○

ه و - إنَّا كَ عَيْنَكَ

<sup>2011.</sup> The metaphor is from a bird who lowers her wing in tender solicitude for her little ones. Cf. xvii. 24, where it is applied to "lowering the wing" to aged parents.

<sup>2012.</sup> In the ministry of Mustafā there was no mincing of matters, no compromises with evil. Evil was denounced in unambiguous terms. Mubin implies both openness and clearness, i.e., freedom from ambiguity.

<sup>2013.</sup> The Commentators differ as to the precise signification of verses 90 and 91. Are the persons referred to in the two verses the same, or different? And who were they? I adopt the view, for which there is good authority, that the two classes of persons were different but similar. Verse 90, I think, refers to the Jews and Christians, who took out of Scripture what suited them, and ignored or rejected the rest: ii. 85, 101. For verse 91 see next note.

<sup>2014.</sup> The Meccan Pagans, in the early days of Islam, in order to dishonour and ridicule the Qur-ān, divided what was so far revealed, into bits, and apportioned them to people coming on pilgrimage to Mecca by different routes, slandering and abusing the Apostle of God.

<sup>2015.</sup> Those who ridicule Scripture in any form will all be called to account for their insolence, for they are all alike.

Who scoff,—2016

- 96. Those who adopt, with God, Another god: but soon Will they come to know.
- 97. We do indeed know

  How thy heart is distressed 2017

  At what they say.
- 98. But celebrate the praises Of thy Lord, and be of those Who prostrate themselves In adoration.
- 99. And serve thy Lord Until there come unto thee The Hour that is Certain.<sup>2018</sup>

المُسْتَهُ فَرَوْيُنَ فَ ۱۹-الَّذِيْنَ يَجْعَلُونَ مَعَ اللهِ الْهَالْخَرَّ ۱۹-ولَقَلُ نَعْلَمُونَ و ۱۹-ولَقَلُ نَعْلَمُ النَّكَ يَضِيْقُ صَدُرُكَ بِهَا يَقُولُونَ فَ ۱۹-فَسَبِتِهُ بِحَمْرِ رَبِكَ ۱۵-فَسَبِتِهُ بِحَمْرِ رَبِكَ وَكُنْ مِنَ السَّحِدِ أَيْنَ فَ وَكُنْ مِنَ السَّحِدِ أَيْنَ فَ



<sup>2016.</sup> If the whole world is ranged against the man of God, as was at one time the case with the Apostle, and scoffs at all that is sacred, the sense of God's presence and protection outweighs all. And after all, the scoffers are creatures of a day. Soon will they find their level, and be undeceived as to all their falsehoods. But the Truth of God endures for ever.

<sup>2017.</sup> Literally, 'that thy breast is constrained'.

<sup>2018.</sup> Yaqin: Cettainty; the Hour that is Certain; death.

#### INTRODUCTION TO SURA XVI (Nahl)

Chronologically this Sūra, like the six which preceded it, belongs to the late Meccan period, except perhaps verse 110 and some of the verses that follow. But the chronology has no significance. In subject-matter it sums up, from a new point of view, the arguments on the great questions of God's dealings with man, His Self-revelation to man, and how the Messengers and the Message are writ large in every phase of God's Creation and the life of Man. The new point of view is that Nature points to Nature's God.

Summary.—Everything in Creation proclaims the glory of God. To man is given dominion over Nature, that man may recognise God's Unity and God's Truth (xvi. 1-25, and C. 123).

Man should never lose sight of his goal, which is the Good, or dispute with the great Teachers, who are sent to all Peoples, to bring about Unity: all creatures serve God (xvi. 26-50, and C. 124).

God's favours and man's ingratitude recounted. His Signs in the rain-bearing clouds, the cattle that give milk, the bee that produces honey, the wonderful relations of family and social life, and the refinements and comforts of civilisation (xvi. 51-83, and C. 125).

The Messengers of Truth will bear witness against those who reject the Truth. God will judge us according to our faith and deeds (xvi. 84-100, and C. 126).

The Qur-an is true: it guides and gives glad tidings. Believe, and make the most of Life in all things good and lawful. Follow the example of Abraham: be true in Faith and righteous, and do good (xvi. 101-128, and C. 127).

C. 123.—God's Command must inevitably
(xvi. 1-25.) Come to pass. But all His Creation
Proclaims His glory, and leads to His Truth.
In all things has He furnished man
With favours innumerable,
To lead and guide him and bring him
To Himself. Why then does man
Refuse the Truth, except for arrogance?
Why does he run after false gods,
Thus acting against his own lights
And misleading others less blest in knowledge?

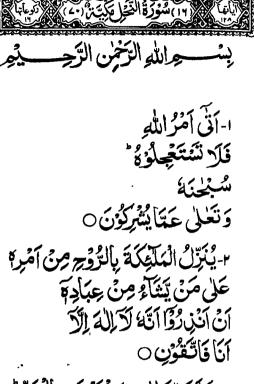
S. XVI. 1-4,]

Stira XVI.

Nahl or The Bee.

In the name of God, Most Gracious,
Most Merciful.

- 1. (Inevitable) cometh (to pass)
  The Command of God: 2019
  Seek ye not then
  To hasten it: glory to Him,
  And far is He above
  Having the partners
  They ascribe unto Him!
- 2. He doth send down His angels With inspiration of His Command, To such of His servants
  As He pleaseth, (saying):
  "Warn (Man) that there is
  No god but I: so do
  Your duty unto Me." 2020
- 3. He has created the heavens And the earth for just ends: 20°1 Far is He above having The partners they ascribe to Him!
- 4. Se has created man
  From a sperm-drop;
  And behold this same (man)
  Becomes an open disputer! 2022



م ـ خَكَنَ التَّمُوٰتِ وَ الْاَرْضَ بِالْحَقِّ الْتَمُوٰتِ وَ الْاَرْضَ بِالْحَقِّ الْتَمُولُونَ ۞

٨- خَكَنَ الْإِنْسَانَ مِنْ تُطُفَاةٍ فَإِذَا هُوَخَصِيْحٌ ثَمْبِيْنَ ۞

- 2019. This is an answer to the taunt of the Pagans, who said: "If there is a god, the One True God, as you say, with unified control, why does He not punish the wrong-deers at once?" The answer is: "The decree of God will inevitably come to pass; it will come soon enough; when it comes, you will wish it were delayed; how foolish of you to wish even to cut off your last hope of forgiveness?"
- 2020. The Pagans, with their multiplicity of gods and goddesses, good and evil, could play one off against another. That is mere mockery of religion. With such conceptions, man cannot understand the Unity of Design in the Universe nor realise the Power and Glory of the One True God, to Whom alone worship and service are due.
- 2021. Not for sport, or fortuitously and without Design. Cf. xv. 85. Surely the Unity of Design in Creation also proves the Unity of God their Creator.
- 2022. Man's physical origin is lowly. Yet do men go back to material things, and neglect or dispute about the highest things in Life.

- 5. Ind cattle He has created 2023 For, You (men): from them Ye derive warmth, And numerous benefits, 2024 And of their (meat) ye eat.
- 6. And ye have a sense
  Of pride and beauty in them
  As ye drive them home
  In the evening, and as ye
  Lead them forth to pasture
  In the morning. 2025
- 7. And they carry your heavy loads To lands that ye could not (Otherwise) reach except with<sup>2026</sup> Souls distressed: for your Lord Is indeed Most Kind, Most Merciful
- 8. And (He has created) horses, Mules, and donkeys, for you To ride and use for show;<sup>2027</sup> And He has created (other) things Of which ye have no knowledge.<sup>2028</sup>

٥- وَالْاَنْعَامُ خَلَقُهَا الْكُوْ فِيهَا دِفُ وَ وَمَنَافِهُ وَمِنْهَا تَاكُلُوْنَ ۗ وَمَنَافِهُ وَمِنْهَا تَاكُلُوْنَ ۗ وَلَكُوْ فِيْهَا جَمَالٌ حِنْنَ تُورِيُحُونَ وَجِنْنَ تَشْرُحُونَ وَجِنْنَ تَشْرُحُونَ ۚ

، ٤- وَ تَخْمِلُ اَثْقَالُكُمُ اللّٰ بِكُلِ لَّمُ تِكُوْنُوْا بَلِغِيْهُ وَ الْا بِشِقِ الْاَ نُفْسِ إِنَّ رَبِّكُمُ لَرَءُوُفُ رَحِيْمٌ (

> مَــَ وَالْخَيْلُ وَالْبِغَالُ وَالْحَمِيْرُ لِتَوْكَبُوْهَا وَزِيْنُكَةً وَيَخْلُقُ مَا لَاتَعُلَمُوْنَ مَا لَاتَعُلَمُونَ

2023. Why will you go back to material things, considering that material things are made subservient to your use and enjoyment in various ways as suggested in the clauses that follow.

2024. From wool, and hair, and skins, and milk. Camel's hair makes warm robes and blankets; and certain kinds of goats yield hair which makes similar fabrics. Sheep yield wool, and Llamas alpaca for similar uses. The skins and furs of many animals yield warm raiment or make warm rugs or bedding. The females of many of these animals yield good warm milk, a nourishing and wholesome diet. Then the flesh of many of these animals is good to eat. There are other uses, which the animals serve, and which are referred to later.

2025. The good man is proud of his cattle and is good to them. As they go to, and return from, pasture, morning and evening, he has a sense of his power and wealth and their beauty and docility. Will not man turn from these material facts to the great spiritual truths and purpose behind them?

2026. The cattle and animals also carry loads, and thus make inter-communication between different lands easy. But for them there would have been many difficulties, not only physical, but psychological. Weary men carrying loads are in no mood for social and spiritual intercourse. This intercourse is made possible by the kindness and mercy of God.

2027. Horses, mules, and donkeys as well as other animals may be beasts of burden, but they may also be pedigree animals bred for beauty and for all those more refined uses, such as processions, in which grace and elegance is the predominant feature.

2028. If we examine the history of transport, there have been vast changes through the ages, from rude pack animals to fine equipages, and then through mechanical contrivances, such means of transport as elegant coaches, tramways, and railways, useful motor lorries and Rolls-Royce cars, and air-ships and aeroplanes of all descriptions. At any given point of time, many of these were yet unknown to man. Nor can we suppose the limit to have been reached now or that it will ever be reached at any future time. Through the mind and ingenuity of man it is God that creates new things hitherto unknown to man.

9. Ind unto God leads straight<sup>2029</sup>
The Way, but there are ways
That turn aside: if God
Had willed, He could have
Guided all of you.

#### SECTION 2.

- 10. It is He Who sends down Rain from the sky: From it ye drink, And out of it (grows) The vegetation on which Ye feed your cattle.
- 11. With it He produces
  For you corn, olives,
  Date-palms, grapes,
  And every kind of fruit:
  Verily in this is a Sign
  For those who give thought. 2030
- 12. The has made subject to you The Night and the Day; 2031 The Sun and the Moon; And the Stars are in subjection By His Command: verily
  In this are Signs
  For men who are wise.

٥- وَعَلَى اللهِ فَصُلُ السَّبِيْدِنِ وَمِنْهَا كَائِرٌ \* وَلُوْشَاءَ لَهَالْ حَصُمْ الْجُمَعِيْنَ أَ

٠٠-هُوالَّذِي آنْزَلَ مِنَ السَّمَاءِ مَاءً الكُوْرِقِنْهُ شَرَابُ وَمِنْهُ شَجُرُّ فِيْهِ تِسْمِهُونَ

المَّنُونُ لَكُوْرِ بِهِ النَّرْعَ وَالنَّيْتُونَ وَ الْأَيْتُونَ وَ النَّيْتُونَ وَ النَّيْدِيْنُ وَ النَّيْد النَّخِيلُ وَالْاَعْنَابُ وَمِنْ كُلِّ الثَّمَارِتِ إِنَّ فِي ذَلِكَ لَايَةً لِقَوْمِ يُتَنَفَّكُمُ وَنَ

١٠- وَسَخْرَلَكُ وُ النَّهَارُ اللَّهَارُ اللَّهَارُ اللَّهَارُ اللَّهَارُ اللَّهَارُ اللَّهُ الْأَلْفُ وَاللَّهُ الْأَكُورُ مُسَعَفِّرُكَ وَالنَّجُ وَمُ مُسَعَفِرُكَ وَالنَّجُ وَمُ مُسَعَفِرُكَ فَي اللَّهُ وَاللَّهُ وَاللَّه

Through material things "the Way" does always lead to God. But some minds are so obsessed with material things that they miss the pointers to the spiritual. God could have forced all to the true Way, but in His Will and Plan is the training of man's will, and that is done by the Signs in nature and in Revelation.

2030. The least thought and study of nature will show you God's wise and benign Providence in making the processes of nature subserve man's use and refined life. A higher degree of intelligence and study is required ("men who are wise") to understand God's Signs to man in the processes connected with the heavenly bodies (verse 12). And a still higher spiritual understanding ("men who celebrate His praises" with gratitude) to realise the marvellous gradations, colours, and nuances in the creatures on this little globe of ours (verse 13). Reason this out carefully.

2031. The Night and the Day are caused by astronomical rotations. What is important for man to note is how God has given intelligence to man to make use of this alternation for work and rest; how man can, as soon as he rises from the primitive stage get over their inequalities by artificial illuminants, such as vegetable or mineral oils, coal, gas, or electricity, which ultimately are derived from the stored-up energy of the sun; how the sun's heat can be tempered by various artificial means and can be stored up for use by man as required; how man can be independent of the tides caused by the moon and the sun, which formerly controlled navigation, but which no longer stand in man's way, with his artificial harbours and great sea-going ships; how navigation was formerly subject to direct observation of the Polar Star and other stars, but how the magnetic needle and charts have now completely altered the position, and man can calculate and to a certain extent control magnetic variations, etc. In such ways the sun, the moon, and the stars themselves become useful servants to him, all by God's gift and His Command, without which there would have been no laws governing them and no intelligence to make use of them.

- 13. And the things on this earth
  Which He has multiplied
  In varying colours
  (and qualities); 2082
  Verily in this is a Sign
  For men who celebrate
  The praises of God
  (in gratitude). 2088
- 14. It is He Who has made<sup>2084</sup>
  The sea subject, that ye
  May eat thereof flesh
  That is fresh and tender,<sup>2085</sup>
  And that ye may extract
  Therefrom ornaments to wear; <sup>2086</sup>
  And thou seest the ships
  Therein that plough the waves,
  That ye may seek (thus)
  Of the bounty of God <sup>2037</sup>
  And that ye may be grateful.

٣٠- وَمَا ذَرَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا الْوَائِهُ \* إِنَّ فِي ذَلِكَ لَايَةً لِقَوْمِرِ تَكُنَّ كُمُ وْنَ ۞

٣٠-وَهُوَالَّانِى سَخْرَالْبَكَرُ لِتَا كُلُوَّا مِنْكُ كُنْمًا طَرِيًّا وَّتَمَعَّفُرِجُوْامِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهُ وَلِتَبْتَعُوْا مِنْ فَضْلِهٖ وَلِتَبْتَعُوْا مِنْ فَضْلِهٖ وَلَعَلَّكُمُ ثَنَّهُ صَحُرُوْنَ ۞

- 2032. Whose heart has not been moved by the glorious gradation of colours in the sunset clouds? The gradations are infinite, and it is only the eye of an artist that can express their collective beauty. They are but a type of the infinite variety and gradation of qualities in the spiritual sphere even in the little space of our own globe. The big things that can be measured and defined have been spoken of before. Here we have mention of the subtle nuances in the spiritual world which can only be perceived by men who are so high in spiritual insight that their only reaction is to "celebrate the praises of God" in gratitude for His infinite Mercies.
- 2033. Read again n 2030 above, and see how subtly we are led up from the perception of the big to the perception of the subtle and delicate colours and qualities in the spiritual world.
- 2034. We have gone up in a climax of material things from the big to the subtle in the sky and the earth. Here we have another climax as regards the things of the sea. We get the delicate flesh of fishes and marine creatures of all kinds; we get the treasures of the deep: pearls, coral, amber, and things of that kind; and we have the stately ships ploughing the waves, for maritime commerce and intercourse, for unifying mankind, and for realising the spiritual bounty of God which can best be expressed by the boundless ocean.
- 2035. Connoisseurs know the delicate flavours of sea fish, such as the pomfret of the Indian Ocean, the herring of the North Atlantic, the mullet of Marseilles, and many another kind. Tari, translated "fresh and tender," also refers to the soft moist nature of fresh fish. It is another wonder of God that salt water should produce flesh of such fresh, tender, and delicate flavour.
- 2036. Diving for pearls—in both the primitive and the more advanced form—is another instance of man's power over apparently inaccessible depths of the sea.
- 2037. After the material benefits which we get from the sea, we are asked to consider things of higher import to the spirit of man. There is the beautiful ship which stands as the symbol of international commerce and intercourse, things that may be of material benefit, but which have a higher aspect in unifying man and making his civilisation more universal. These are first steps in seeking of the "bounty of God" through the sea. But there are higher aspects. Navigation and international intercourse increase knowledge, which in its higher aspects should clean the mind and make it fitter to approach God. The salt water, which covers nearly 72 per cent. of the surface of the Globe, is itself a purifying and sanitary agent, and is a good symbol of the higher bounties of God, which are as boundless as the Ocean.

- On the earth mountains 2088
  Standing firm, lest it should
  Shake with you; and rivers
  And roads; that ye
  May guide yourselves;
- 16. And marks and sign-posts; And by the stars (Men) guide themselves.<sup>2040</sup>
- 17. Is then He Who creates Like one that creates not? Will ye not receive admonition? 2041
- 18. If ye would count up The favours of God, Never would ye be able To number them: for God - Is Oft-Forgiving, Most Merciful. 2042

۱۶-وُعُلَمْتِ وَبِالتَّجُمِرِ هُمْ يَهْ تَكُونَ

، ﴿ أَفَكُنُ يَخُلُنُ كُنُنَ لَا يَخُلُنُ ۗ أَفَلَا تُنَاكُرُ وَنَ۞

١٥- وَإِنْ تَعُنُّ وَانِعْمَا اللهِ
 لَا تُعُصُوها \*
 إِنَّ اللهَ لَعَنَفُورٌ رَّحِيْمُ

2038. Cf. xiii. 3 and xv. 19. It is a favourite figure of speech to speak of the earth as a spacious carpet spread beneath our feet and the eternal hills as a steadying agent to keep the carpet from tolling or shaking about. In lxxviii. 7 they are spoken of as pegs or stakes.

2039. In this passage xvi. 15-16) we have the metaphor of the fixed mountains further allegorised. In these verses the key-words are indicated by the symbols for man's Guidance  $(tahtad\bar{u}n)$ . First, the physical symbols are indicated: the mountains that stand firm and do not change from day to day in the landscape, unlike shifting sand-dunes, or the coast-line of the sea, or rivers and streams, which frequently change their courses; then we have rivers and roads, which are more precise and therefore more useful, though less permanent; then we have 'alāmāt (sign-posts), any kinds of signs erected by man, like direction posts, light-houses or beacons, or provided in nature, as tall trees, etc.; and finally, we have the pole-star, and now the magnetic needle, with its variations marked on pavigation charts. All these are symbols for the higher Guidance which God provides for the spirit of man. See next note.

2040. See last note. Let us examine the completed allegory. As there are beacons, landmarks, and signs to show the way to men on the earth, so in the spiritual world. And it is ultimately God Who provides them, and this is His crowning Mercy. Like the mountains there are spiritual Landmarks in the missions of the Great Teachers: they should guide us, or teach us, to guide ourselves, and not shake hither and thither like a ship without a rudder or people without Faith As rivers and streams mark out their channels, smoothing out levels so we have wholesome Laws and Customs established, to help us in our lives. Then we have the examples of Great Men as further sign-posts: "Lives of great men all remind us, We can make our lives sublime." In long-distance travel, the pole-star and the magnetic needle are our guides: so in our long-distance journey to the other world, we have ultimately to look to heavenly guidance or its reflection in God's Revelation.

- 2041. The supreme majesty of God having been set out in His favour of all kinds, it will be seen at once that the worship of any other than God is meaningless and ridiculous. Shall we not take the hint and understand?
- 2042. Of all God's favours innumerable, His Mercy and Forgiveness in the spiritual plane is the greatest, and of eternal value to us in our future Lives.

- And God doth know What ye conceal, And what ye reveal.
- 20. Those whom they invoke Besides God create nothing And are themselves created.<sup>2048</sup>
- 21. (They are things) dead, Lifeless: nor do they know When they will be raised up.<sup>2044</sup>

#### SECTION 3.

- 22. Sour God is One God:
  As to those who believe not
  In the Hereafter, their hearts
  Refuse to know, and they
  Are arrogant. 2045
- 23. Undoubtedly God doth know What they conceal, And what they reveal: 2046 Verily He loveth not the arrogant.
- 24. When it is said to them,
  "What is it that your Lord 2047

٩- وَاللهُ يَعُلَمُ مِنَا تَشِيرُوْنَ وَمَا تُعُلِنُوْنَ ○

٠٠- وَ الْكَرِيْنَ يَلُ عُوْنَ مِنْ دُوْنِ اللَّهُ لَا بَخْلُقُونَ شَيْئًا وَهُمَرُ مُخَلَقُونَ ۚ

٢١- أَمُواتُ غَيْرُ أَحْيَاءً ۚ وَ مَا يَشْغُرُونَ ۚ أَيَّانَ يُنْبَعَثُونَ ۚ خَ

٢٢- اِلْهُكُوْ اِلْهُ وَاحِنَّ فَالْحِنَّ اللَّهُ وَاحِنَّ فَالْكُوْ اللَّهُ وَاحِنَّ فَالْكُوْ اللَّهُ وَالْكُوْ اللَّهُ وَاللَّهُ اللَّهُ اللَّلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُولِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُولِمُ اللَّهُ الللْمُ اللَّهُ الللْمُ اللَّهُ اللْمُلِمُ الللْمُولُولُولُولُ

٣٢-ڵاجُرَمُ أَنَّ اللهُ يَعْلُمُ مَا يَبُوسُرُّوْنَ وَمَا يُعْلِنُونَ ۚ إِنَّهَ لاَ يُحِبُّ الْمُسْتَكَدِرِيْنَ

٢٧- وَإِذَا قِيْلَ لَهُ مُرِمًّا ذَاۤ ٱنْزُلُ رَكُّكُمُ

2043. God is the only Creator and the Ultimate Reality. Everything else is created by Him, and reflects His glory. How foolish then to worship any other than God!

2044. Idols are dead wood or stone. If men worship stars, or heroes, or prophets, or great men, they too have no life except that which was given by God. In themselves they are lifeless. If they worship figments of the imagination, they are reflections in a double degree, and have no life in themselves. All these things will be raised up on the Last Day, in order that false worshippers may be confronted with them. But they themselves cannot tell when that Day will be.

2045. Everything points to the One True Eternal God. If so, there is a Hereafter, for He has declared it. In so far as people do not believe this, the fault is in their Will: they do not wish to believe, and the motive behind is arrogance, the sin which brought about the fall of Iblis: ii. 34.

2046. Cf. xvi. 19, where the same words refer to man generally. Whether he conceals or reveals what is in his heart, God knows it, and as God is Oft-Forgiving, Most Merciful, His grace is available as His highest favour if man will take it. Here the reference is to those who "refuse to know", who reject God's guidance out of arrogance. God "loveth not the arrogant". Such men deprive themselves of God's grace.

2047. When the arrogant Unbelievers are referred to some definite argument or illustration from Scripture, they dismiss it contemptuously with the remark, "Tales of the ancients!" In this they are not only playing with their own conscience, but misleading others, with perhaps less knowledge than themselves.

Has revealed?" they say, "Tales of the ancients!"

25. Let them bear, on the Day
Of Judgment, their own burdens
In full, and also (something)
Of the burdens of those
Without knowledge, whom they<sup>2048</sup>
Misled. Alas, how grievous
The burdens they will bear!

قَالُوَّا اَسَاطِيُرُ الْأَوْلِيْنَ فَ «٢-لِيمُولُوَّا أَوْزَارَهُمُ كَامِلَةً يُوْمَ الْقِيهُ وَ مِنْ مَنْ اللَّانِيْنَ يُعْمِلُونَهُمْ يَعُوْمِ الْقِيهُ

ورس اورار الموين ع الاساء ما ينورون

الرساء ما ينزنون

C. 124.—In all ages wicked men tried to plot
(xvi 26-50.) Against God's Way, but they never
Succeeded, and were covered with shame
In ways unexpected. The righteous
See good in God's Word, and their goal
Is the Good. Great Teachers were sent
To all nations, to warn against Evil
And guide to the Right. The penalty
For evil comes in many unexpected
Ways, for Evil is against Nature.
And all Nature proclaims God's Glory
And humbly serves Him, the Lord Supreme.

#### Section 4.

26. Those before them did also
Plot (against God's Way):
But God took their structures
From their foundations, and the
roof
Fell down on them from above;

Fell down on them from above; And the Wrath seized them From directions they did not perceive.<sup>2049</sup>

27. Then, on the Day of Judgment, He will cover them

٢٩- قَلُ مَكُرُ الَّن يُنَ مِنْ قَبُلِهِمُ فَاتَى اللهُ بُنْيَا نَهُمُ مُقِنَ الْقَوَاعِلِ فَتَرَّ عَلَيْهِمُ السَّقُفُ مِنْ فَوْقِهِمُ وَاتَنْ هُمُ مُوالْعَنَ ابْ مِنْ حَيْثُ لا يَشْعُرُوْنَ ٥ يَشْعُرُوْنَ ٥

2048. Their responsibility or crime is twofold: (1) that they rejected God's Message, and (2) that they misled others. Their Penalty will also be double. In vi. 164, we are rold that "no bearer of burdens can bear the burden of another". This is against the doctrine of vicarious atonement. Every man is responsible for his own sins; but the sin of misleading others is a sin of the misleader himself, and he must suffer the penalty for that also, without relieving those misled, of their responsibility

2049. Evil will always devise plots against the men of God. So was it with Mustafs, and so was it with the apostles before him. But the imposing structures which the ungogly build up (metaphorically) collapse at the Command of God, and they are often punished from quarters from which they least expected punishment. For example, the Quraish were confident in their numbers, their organisation, and their superior equipment. But on the field of Badr they collapsed where they expected victory.

With shame, and say:
"Where are My 'partners'
Concerning whom ye used
To dispute (with the godly)?"
Those endued with knowledge 2050
Will say: "This Day, indeed,
Are the Unbelievers covered
With Shame and Misery,—

- 28. "(Namely) those whose lives the angels

  Take in a state of wrong-doing

  To their own souls." 2051

  Then would they offer submission
  (With the pretence), "We did 2052

  No evil (knowingly)." (The angels
  Will reply), "Nay, but verily
  God knoweth all that ye did;
- 29. "So enter the gates of Hell, To dwell therein. Thus evil indeed Is the abode of the arrogant."
- 30. To the righteous
  (When) it is said, "What
  Is it that your Lord 2053
  Has revealed?" they say,
  "All that is good." To those
  Who do good, there is good
  In this world, and the Home
  Of the Hereafter is even better. 2054

وَيَقُوْلُ اَيْنَ شُرَكَآءَى الَّذِيْنَ كُنْنَتُمْ ثُشًا قُوْنَ فِيهِمْ قَالَ الَّذِيْنَ أُوْتُواالُّعِلْمَ الْنَالِخِزْيَ الْيَوْمَ وُالشُّوْءَ عَلَى الْكَلِفِرِيْنَ لِ

مَا الَّذِيْنَ تَتَوَفَّهُمُ الْمَلَائِكَةُ ظَالِمِنَ اَنْفُسِهِمْ كَالْقُوا السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوَءٍ مَلَى اِنَّ اللهُ عَلِيْهُ بِمَا كُنْتُو تَعْمَلُونَ مِمَا كُنْتُو تَعْمَلُونَ مِمَا كُنْتُو تَعْمَلُونَ مِمَا كُنْتُو تَعْمَلُونَ فَلِمِشْسَ مَثْوَى الْمُتَكَبِّرِيْنَ

٣-وَقِيْلُ لِلَّنِ بَنَ اتَّقَوْا مَا ذَا اَنْزُلَ رَبُّكُوْرُ قَالُوْا حَيْرًا لِكُنِ بِنَ اَحْسَنُوْا فِي هٰنِ وِاللَّ نَيَا حَسَنَةُ لِكُنِ أَنْ الْاخِرَةِ خَيْرٌ

- 2050. The worshippers of false gods (the ungodly, the Unbelievers) will be unable to reply when brought before the Judgment Seat. The comment of those "endued with knowledge"—the Prophets and Teachers whom they had rejected—will be by way of indictment and explanation of the position of those before the Judgment Seat.
- 2051. That is, those who died in a state of kufr, or rebellion against God, which was really wrong-doing against their own souls.
- 2052. The excuse is a mere pretence. At first they were too dazed to reply. When they reply, they cannot deny the facts, but resort to the sinner's excuse of saying that they sinned through ignorance, and that their motives were not wrong. Such a plea raises a question of hidden thoughts which are difficult to appraise before a human tribunal. But here they are before their Divine Author, Who knows every secret of their souls, and before Whom no false plea can be of any value. So they are condemned.
- 2053. The contrast and parallelism is with xvi. 24, where the ungodly in their levity and their deliberate rejection of guidance find no profit from God's revelation.
- 2054. Unlike the ungodly, the good find good everywhere,—in this world and in the Hereafter; because they understand and are in accord with the truths around them.

And excellent indeed is the Home. Of the righteous,—

- 31. Gardens of Eternity which they Will enter: beneath them Flow (pleasant) rivers: they Will have therein all That they wish: thus doth God reward the righteous,—
- 32. (Namely) those whose lives
  The angels take in a state 2055
  Of purity, saying (to them),
  "Peace be on you; enter ye
  The Garden, because of (the good)
  Which ye did (in the world)."
- 33. To the (ungodly) wait until The angels come to them,
  Or there comes the Command
  Of thy Lord (for their doom)? 2056
  So did those who went
  Before them. But God
  Wronged them not: nay,
  They wronged their own souls.
- 34. But the evil results
  Of their deeds overtook them,
  And that very (Wrath)
  At which they had scoffed
  Hemmed them in.

#### Section 5.

35. The worshippers of false gods Say: "If God had so willed, We should not have worshipped Aught but Him—neither we 2057

وَ لَنِعْمَ دَارُ الْمُثَقِينَ ٥

٣-جَتْكُ عَنْ نِيَدْخُلُونَهُمَا تَجُرِئُ مِنَ تَحْتِهَا الْاكَنُهُارُ لَهُمُ فِيهَا مَا يَشَاءُونَ كَذَٰ لِكَ يَجْزِى اللّٰهُ الْمُتَّقِيْنَ ۚ فَ

٣٠-الَّذِيْنَ تَتَوَقَّٰهُ مُالْمَلَعِكَةُ طَيِّبِيْنٌ يَقُوُلُوْنَ سَلَّمُ عَلَيْكُمُ الدُّهُ لُوَالْبَكَثُهُ بِمَاكُنْ تُمُ تَعُمُلُوْنَ ۞

٣٣- هَلْ يَنْظُرُوْنَ الْآآَنُ تَالْتِ يَهُمُ الْمَلَائِكَةُ أَوْ يَالْقُ آمَنُ مَرْتِكَ \* مَنْ الْكَ فَعَلَ الَّذِيْنَ مِنْ فَبَلِهِمْ وَمَا ظَلَمَهُمُ اللهُ وَلَائِنْ كَانْوَا اَنْفُسُهُمْ يَظْلِمُوْنَ ۞

> ٣٣- فَاصَابَهُمْ سَيّاتُ مَا عَمِلُوْا وَ حَاقَ بِهِمْ مَا كَانُوْا بِهِ يَسُتَهُ رِزُوُونَ أَ

٤

ه»- وَ قَالَ الَّذِيْنَ اَشْرَكُوا لَوْشَاءُ اللَّهُ مَا عَبُنُ نَامِنُ دُوْنِهِ مِنْ شَيْءٍ مُخْنُ

<sup>2055.</sup> In a state of purity: from the evils of this world, from want of faith and want of grace Purity from such evil is the mark of true Islam, and those who die in such purity will be received into Felicity with a salutation of Peace.

<sup>2056.</sup> That is, until death comes to them, or some Punishment in this life itself, which precludes them from repentance and the Mercy of God.

<sup>2057.</sup> The old, old argument: if God is All-Powerful, why did He not force all persons to His Will? This ignores the limited Free-will granted to man, which is the whole basis of Ethics God gives man every opportunity of knowing and understanding things, but He does not force him, for that would be against the whole Plan on which our present Life is constituted.

Nor our fathers,—nor should We have prescribed prohibitions 2058 Other than His." So did those Who went before them. But what is the mission Of apostles but to preach The Clear Message? 2019

36. For We assuredly sent Amongst every People an

apostle, 2060 (With the Command), "Serve God, and eschew Evil": Of the people were some whom God guided, and some On whom Error became 2061 Inevitably (established). So travel Through the earth, and see What was the end of those Who denied (the Truth).

37: If thou art anxious
For their guidance, yet
God guideth not such
As He leaves to stray, 2082
And there is none
To help them.

38. **whey swear their strongest**oaths 2068
By God, that God will not

وَلَآ اَبَآ وُکَا وَلَا حَوَّمَٰنَا مِنْ دُوْنِهٖ مِنْ شَیْءٍ \* گذالِكَ فَعَلَ الَّذِیْنَ مِنْ فَسُلِهِمْ \* فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَالْةُ الْمُهِائِنُ⊙

٣٠- وَلَقُكُ بِعُثْنَا فِي كُلِّ أُمَّةٍ رُسُوْلًا أَنِ اعْبُكُ وَاللّهُ وَاجْتَنِبُواالطَّاعُوْتَ ۚ فَينَهُ هُمُّ مِّكَ هَكَى اللهُ وَمِنْهُ مُرِّكُ مَنْ حَقَّتُ عَلَيْهِ الضَّلْلَةُ ۚ فَسِيْرُوا فِي الْاَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَلِّيْنِ أَيْنَ

> ٣٠- إِنْ تَحْرِضُ عَلَى هُنْ بَهُمْ فَإِنَّ اللهُ لَا يَهُدِئُ مِنْ مُنْ يُضِلُّ وَ مَا لَهُمُرِمِّنْ تُصِرِيُنَ ۞

٣- وَأَقْسُمُوا بِاللهِ جَهْنَ أَيْمَانِهِمُ لَا

<sup>2058.</sup> The Pagan Arabs prescribed various arbitrary prohibitions in the matter of meat: see vi. 143-145. These, of course, are not recognised by Islam, which also removed some of the restrictions of the Jewish Law: vi. 146. The general meaning, however, is far wider. Men erect their own taboos and prohibitions, barriers and restrictions, and ascribe them to Religion. This is wrong, and more consonant with Pagan practice than with Islam.

<sup>2059.</sup> Clear Message: Mubin: in three senses: (i) a Message clear and unambiguous; (2) one that makes all things clear to those who try to understand, because it accords with their own nature as created by God; (3) one preached openly and to everyone.

<sup>2060.</sup> Even though God's Signs are everywhere in Nature and in men's own conscience, yet in addition God has sent human Messengers to every People to call their attention to the Good and turn them from Evil. So they cannot pretend that God has abandoned them or that He does not care what they do. His divine Grace always invites their will to choose the right.

<sup>2061.</sup> While some people accept the guidance of the divine Grace, others so surrender themselves to Evil that it must necessarily follow that Evil obtains a grip over them. They have only to travel through Time or Space to see the end of those who abandoned their lights and surrendered to Evil and Error. For haddat and the meaning of hadd in this connection cf. xv. 64.

<sup>2062.</sup> When once God's Grace is rejected by any one, such a person loses all help and guidance. Such persons are then outside God's Grace, and therefore they are outside guidance.

<sup>2063.</sup> The strongest oath of the Pagan Arabs would be by the Supreme God: less strong oaths would be by their subordinate deities, or their ancestors, or other things they valued or held sacred.

Raise up those who die: 2064 Nay, but it is a promise (Binding) on Him in truth: But most among mankind Realise it not.

- 39. (They must be raised up),
  In order that He may manifest
  To them the truth of that
  Wherein they differ, and that
  The rejecters of Truth
  May realise that they had
  Indeed (surrendered to)
  Falsehood.<sup>2065</sup>
- 40. For to anything which We Have willed, We but say The Word, "Be", and it is. 2006

#### SECTION 6.

41. So those who leave
Their homes in the cause
Of God, after suffering
oppression,—2066
We will assuredly give
A goodly home in this world;
But truly the reward
Of the Hereafter will be greater.
If they only realised (this)!

42. (They are) those who persevere In patience, and put Their trust on their Lord.

يَبْغَثُ اللهُ مَنْ يَبُنُوتُ \*
بَالَى وَغَدًا عَلَيْهِ حَقَّا
وَالْكِنَّ ٱكْثُرُ التَّاسِ لايغَلَنُونَ ﴿
وَالْكِنَّ ٱكْثُرُ التَّاسِ لايغَلَنُونَ ﴿
وَالْكِنَّ الْفُخُ الَّذِيْ وَالْمُنْ الْذِيْنَ كَفَرُ وَالْمَا الذِيْنَ كَفَرُ وَالْمَا الذَيْنَ كَفَرُ وَالْمَا الذَيْنِيْنَ كَالْمَا الذَيْنَ كَفَرُ وَالْمَا الذَيْنَ الْمَا الذَيْنَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ 
٣٠- إِنْمَا قَوْلُنَا لِشَيْءَ إِذَا آرَدُنْ أَنَ تَقُوْلَ لَهُ كُنْ فَيَكُوْنُ خَ

> ام- وَالْكِنْ يَنَ هَاجُرُوْا فِي اللهِ مِنْ بَعُدِ مَا ظُلِمُوْا كِنُبَوِّئَ مُّهُ مَ فِي الكُنْيَا حَسَنَةً \* وَلَاَجُرُ الْاخِرَةِ أَكْبُرُ مَا فَالْخُورَةِ أَكْبُرُ مَا لَوْ كَانُوْا لِعَلْمُونَ فِي مِنْ

٨٢-الَّانِ بُنَ صَبَرُوْا وَعَلَى رَبِّهِمْ يَتُوكَّلُوْنَ

2064. The usual Pagan creed is: 'If there is a God, it does not follow that He will raise us up: why should He?' The answer is twofold: (1) God has promised it, and God's promise is true; (2) He must finally manifest the Truth to them, convict them of their falsehood, and enforce their personal responsibility (xvi. 39).

2065. See the last note.

2066. God's "Word" is in itself the Deed. God's Promise is in itself the Truth. There is no interposition of Time or Condition between His Will and its consequences, for He is the Ultimate Reality. He is independent of the proximate or material causes, for He Himself creates them and establishes their Laws as He pleases.

2067. There is no merit in suffering exile (hijrat) in itself. To have any merit, it must be: (1) in the cause of God, and (2) after such an oppression as forces the sufferer to choose between God and man. When these conditions are fulfilled, the exiles are entitled to the highest honour, as having made a great sacrifice in the cause of God. Such were the early Muslim exiles to Abyssinia; such were the later exiles to Medina, before the Apostle himself left his home in Mecca and went to Medina; and such were the exiles who went with the Prophet or followed him. At all these stages, his approval or advice was always obtained, either specifically or generally.

- 43. Ind before thee also
  The apostles We sent
  Were but men, 2068 to whom
  We granted inspiration: if ye
  Realise this not, ask of those
  Who possess the Message. 2069
- 44. (We sent them) with Clear Signs And Books of dark prophecies; 2070 And We have sent down Unto thee (also) the Message; That thou mayest explain clearly To men what is sent For them, and that they May give thought.
- 45. Do then those who devise Evil (plots) feel secure
  That God will not cause
  The earth to swallow them up,
  Or that the Wrath will not
  Seize them from directions
  They little perceive?—2071
- 46. Or that He may not Call them to account

٣٠- وَمَآ اَرُسُلْنَا مِنْ قَبْلِكَ اِلْآرِجَالَا تُؤْرِقَ اِلَيْهِمْ فَسُنَاكُوَّا اَهْ لَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ٥

٣٨- بِالْبَيِّنْتِ وَالزُّبُرِ وَٱنْزَلْنَا الْيُكَ الذِّكُمُ لِنُبَيِّنَ لِلتَّاسِ مَا نُرِّلُ الْيُهِمْ وَلَعُلَّهُمُ يَنْفَكُمُ وَنَ

هم- أَفَامِنَ الَّذِيْنَ مَكَوُوا السَّيِّاتِ
اَنُ يَخْسِفَ اللهُ بِهِمُ الْاَرْضَ
اَنُ يَخْسِفَ اللهُ بِهِمُ الْاَرْضَ
اَوْ يَاتِيهُ مُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشُعُرُونَ ٥ُ
مِنْ حَيْثُ لَا يَشُعُرُونَ ٥ُ

2068. God's apostles were always men, not angels; and their distinction was the inspiration they received.

2069. If the Pagan Arabs, who were ignorant of religious and other history, wondered how a man from among themselves could receive inspiration and bring a Message from God, let them ask the Jews, who had also received God's Message earlier through Moses, whether Moses was a man, or an angel, or a god. They would learn that Moses was a man like themselves, but inspired by God, "Those who possess the Message" may also mean any men of Wisdom, who were qualified to have an opinion in such matters.

2070. For "Clear Signs" see n. 401 to iii. 62. For Zubur (Books of dark prophecies), see iii. 184, and n. 490. As the People of the Book had received "Clear Signs" and inspired Books before, so also God's Message came to the Prophet Muhammad through the Qur-ān, which supergeded the earlier revelation, already corrupted in the hands of their followers.

2071. Cf. xvi. 26. The wicked plot against men of God in secret, forgetting that every hidden thought of theirs is known to God, and that for every thought and action of theirs they will have to account to God. And God's punishment can seize them in various ways. Four are enumerated here. (1) They may be swallowed up in the earth like Qārūn, whose story is told in xxviii. 76-81. He was swallowed up in the earth while he was arrogantly exulting on the score of his wealth. (2) It may be that, like Hāmīn, the prime minister of Pharaoh, they are plotting against God when they are themselves overwhelmed by some dreadful calamity: xl. 36-38; xxix. 39-40. The case of Pharaoh is also in point. He was drowned while he was arrogantly hoping to frustrate God's plans for Israel: x. 90-92. For (3) and (4) see the next two notes.

In the midst of their goings 2072 To and fro, without a chance Of their frustrating Him?—

- 47. Or that He may not
  Call them to account
  By a process of slow wastage—2078
  For thy Lord is indeed
  Full of kindness and mercy.
- 48. Do they not look
  At God's creation, (even)
  Among (inanimate) things,—2074
  How their (very) shadows
  Turn round, from the right
  And the left, prostrating
  Themselves to God, and that
  In the humblest manner?
- 49. And to God doth obeisance All that is in the heavens And on earth, whether Moving (living) creatures <sup>2075</sup> Or the angels: for none Are arrogant (before their Lord).

ڣ۬ تَقَائِ<sub>نُ</sub>؋ مُر فَمُا هُمْ يِمُعْجِزِيْنَ نُ

٧٠- اَوْ يَالْخُنَ هُمُوعَلَى تَخُوَّفٍ \* وَإِنَّ رَبَّكُمُ لَهُ وَنَّ رَجِيْهُ ﴿

٨٠- أَوَ لَهُ يَكُرُوا إِلَى مَا خَكَنَ اللَّهُ مِنُ شَىُ ا يُتَفَيِّوُا ظِلْكُ عَن الْيَمِيْنِ وَالشَّكَآئِولِ سُجَّدًا إِللَّهِ وَهُمُ مُرِدِجُرُونَ ۞

٣٥- وَلِلْهِ يُعْبُهُ مُأْ فِي السَّمُوْتِ وَمَا فِي الْاَرْضِ مِنْ دَا بِيَةٍ وَالْمَلَاثِكَةُ وَهُمْ لَا بَهُمْ تَكُلْبُرُونَ

- 2072. (3) Or the punishment may come to people away from their homes and humble them in their pride. It so happened to Abū Jahl, who came exulting in his pride to the Battle of Badr (AH. 2). His army was three times the size of the Muslim army from Medina. But it suffered a crushing defeat, and he himselef was ignominiously slain.
- 2073. (4) Or, as often happens, the punishment comes slowly and imperceptibly, the power of the enemies of God being wasted gradually, until it is extinguished. This happened to the Meccans during the eight years of the Prophet's exile. The re-conquest of Mecca was bloodless, because the power of the enemy had gradually vanished. The Prophet was thus able to show the unexampled generosity and clemency which he showed on that occasion, for two of God's attributes are expressed in the titles "Full of kindness" (Ra-ūf) and "Full of mercy" (Raḥīm).
- 2074. I take "things" here to be inanimate things, for the next verse speaks of living "moving creatures" and angels. By a metaphor even such inanimate things are spoken of as recognising God and humbly worshipping Him. Even their shadows turn tound from right and left according to the light from above, and they humbly prostrate themselves on the ground to celebrate the praises of God. The "shadows" suggest how all things in this life are mere shadows of the true Reality in heaven; and they should turn and move in accordance with the divine light, as the shadows of trees and buildings move in one direction or another, and lengthen or shorten according to the light from heaven.
- 2075. Moving creatures, i.e., living creatures. "All that is in the heavens or earth," includes every created thing. And created things are mentioned in three classes: inanimate things, ordinary living things, and angels. Even the highest angels are not arrogant: they bow down and serve their Lord, and so does all Creation.

t

50. They all revere their Lord, 2076 High above them, and they do All that they are commanded.

ه-يَخَافُونَ رَبُّهُ مُرَّفِّ فَوُقِهِمُ ﴿
إِنَّا إِنَّهُ مُرُونَ فَوُقِهِمُ ﴿
إِنِّهِ مِنْ مُكَانِّوُ مَرُونَ أَنَّ الْأَنْ مَرُونَ أَنَّ الْأَنْ مَا يُؤْمَرُونَ أَنَّ الْأَنْ

C. 125.—There is but One God, He Who gives
(xvi. 51-83.) All blessings to man and other creatures.
His greatest gift is that He reveals
Himself. But in many tangible ways
He cares for man and provides for his growth
And sustenance. In rain, in milk,
In fruits and honey, and in Nature and the life
Of man, with his opportunities
Of social, moral, and spiritual growth,
Are Signs for those who understand.
Why then does man show ingratitude
By going after false gods and forgetting God?

#### Section 7.

- 51. Sod has said: "Take not (For worship) two gods: 2077 For He is just One God: Then fear Me (and Me alone)."
- 52. To Him belongs whatever Is in the heavens and on earth, And to Him is duty due always: Then will ye fear other 2078
  Than God?
- 53. And ye have no good thing
  But is from God: and moreover,
  When ye are touched by distress,
  Unto Him ye cry with groans; 2079

الله الله كَرْتَتَخِنُ وَاللهَ يَنْ الْهُنُنِ الْهُنُنِ الْهُنُنِ الْهُنُنِ الْهُنُنِ الْهُنُونِ وَ الْمُعَالَمُ اللهُ وَالْحِلُ وَالْكَاكُ وَالْهُمُونِ وَ الْمُعَالَمُ وَالْمُعُونِ وَ الْمُعَالَمُ وَالْمُعَالَمُ وَالْمُعَالَمُ وَالْمُعَالَمُ وَالْمُعَالِقِي وَالْمُونِ وَالْمُعَالَمُ وَالْمُعَالِقُونِ وَالْمُعَالَمُ وَالْمُعَالَمُ وَالْمُعَالَمُ وَالْمُعَالِمُ وَالْمُعَالَمُ وَالْمُعَالَمُ وَالْمُعَالَمُ وَالْمُعَالِمُ وَالْمُعَالِمُ وَالْمُعَالِمُ وَالْمُعَالِمُ وَالْمُعَالِمُ وَالْمُعَلِّمُ وَالْمُعَالِمُ وَالْمُعَالِمُ وَالْمُعَالِمُ وَالْمُعِلَّمُ وَالْمُعَالِمُ وَالْمُعَالِمُ وَالْمُعِلَّمُ وَالْمُعَالِمُ وَالْمُعِلَّمُ وَالْمُعِلِّمُ وَالْمُعِلَّمُ وَالْمُعِلَّمُ وَالْمُعِلِّمُ وَالْمُعِلِّمُ وَالْمُعِلِّمُ وَالْمُعِلَّمُ وَالْمُعِلِّمُ وَالْمُعَلِّمُ وَالْمُعِلَّمُ وَالْمُعَلِّمُ وَالْمُعِلَّمُ وَالْمُعِلَّمُ وَالْمُعَلِّمُ وَالْمُعَلِّمُ وَالْمُعَلِّمُ وَالْمُعِلِّمُ وَالْمُعِلِّمُ وَالْمُعِلِّمُ وَالْمُعِلِّمُ وَالْمُعِلِّمُ وَالْمُعِلِّمُ وَالْمُعِلَّمُ وَالْمُعِلِّمُ وَالْمُعِلِّمُ وَالْمُعِلِّمُ وَالْمُعِلِّمُ وَالْمُعِلِّمُ وَالْمُعِلِي وَالْمُعِلِّمُ وَالْمُعِلِمُ وَالْمُعِلِمُ وَالْمُعِلِّمُ وَالْمُعِلِمُ وَالْمُعِلِّمُ وَالْمُعِلِمُ وَالْمُلِمِ وَالْمُعِلِمُ وَالْمُعِمِي وَالْمُعِلِمُ وَالْمُعِلِمُ وَالْمُعِلِمُ وَالْمُعِلِمُ وَالْمُعِلِمُ وَالْمُعِلْمُ وَا

٥٠-وَلَهُ مُمَا فِي التَّمُوٰتِ وَالْأَرْضِ وَلَهُ الدِّيْنُ وَاصِبًا \* اَفَعَايُر اللهِ تَتَّقُوْنَ ○

٣٥-وَمَا بِكُوُرْقِنُ نِعْمَاةٍ فَهِنَ اللّهِ ثُكّرَ إِذَا مَشَكُمُ الضُّرُّ وَإِلَيْهِ تَجْعَرُونَ نَ

2076. God is so high above the highest of His creatures, that they all look up to Him in awe and reverence. And they joyfully do their duty in serving Him. This is the meaning of the "fear of the Lord."

2077. The ancient Persians believed in two powers in the Universe, one good and the other evil. The Pagan Arabs also had pairs of detties: e.g., Jibt (Sorcery) and Tagūt (Evil), referred to in iv. 51, n. 573, or the idols on Ṣafā and Marwa referred to in n. 160 to ii. 258: their names were Isāf and Nāila.

2078. The Pagans might have a glimmering of the One True God, but they had also a haunting fear of malevolent Powers of Evil. They are told that such fears are groundless. Evil has no power over those who trust in God: xv. 42. The only fear they should have is that of the Wrath of God. To the righteous all good things come from God, and they have no fear in their hearts.

2079. Which shows that the natural tendency of man is to seek God, the only Power which can truly relieve distress.

- 54. Yet, when He removes
  The distress from you, behold!
  Some of you turn to other gods
  To join with their Lord—
- 55. (As if) to show their ingratitude
  For the favours We have
  Bestowed on them! Then enjoy
  (Your brief day); but soon
  Will ye know (your folly)!
- 56. And they (even) assign,
  To things they do not know, 2080
  A portion out of that
  Which We have bestowed
  For their sustenance! 2081
  By God, ye shall certainly
  Be called to account
  For your false inventions.
- 57. And they assign daughters 2082
  For God!—Glory be to Him!—
  And for themselves (sons,—
  The issue) they desire!
- 58. When news is brought
  To one of them, of (the birth
  Of) a female (child), his face
  Darkens, and he is filled
  With inward grief!
- 59. With shame does he hide Himself from his people,

٣٥-ثُمُ إِذَا كَشَفَ الضَّرَّعَنْكُوْر إِذَا فَرِيْنَ مِنْكُمْ بِرَتِهِ مَ يُثْرِكُونَ ﴿

> ۵۵-لىكڭۇأواپىكالتىنلەئە ئەتمتىگۇا ئىسۇت ت**ىخك**ئۇن⊙

٧٥- وَيَجُعُلُوْنَ لِمَا لَا يَعُلَمُوْنَ نَصِيْبًا مِتَا رَزَقُنْهُمُرُ تَاللّٰهِ لَتُنْكُنُّ عَتَا كُنْ تُمُ تَفْتَرُوْنَ ۞

٥٥- وَ يَجْعَلُوْنَ لِلْهِ الْبَنْتِ سُبِعُلِنَهُ ' وَلَهُ مُرِمَّا يَثْنَهُ مُوْنَ ۞

٥٥-وَإِذَا بُثِيِّرَ أَحَلُ هُمْ بِالْأُنْثَى ظَلَّ وَجُهُكَ مُسْوَكًا وَهُوَكَظِيْمٌ ٥

٥٩- يَتُواري مِنَ الْقَوْمِ مِنْ سُوِّءِ

· 2080. Idols and fictitious gods are certainly things of which they have no knowledge, idols being lifeless things of whose life or doings no kwowledge is possible, and fictitious gods being but figments of their imagination.

2081. Cf. vi. 136-140, 142-144, and v. 106. The Pagans, in assigning and dedicating some of their children, or some of their cattle, or some of the produce of their fields, to their false gods as sharers with the true Supreme God, made themselves doubly ridiculous; first, because every good thing that they valued was given to them by God, and how could they patronisingly assign to Him a share of His own gifts?—and secondly, because they brought in other gods as sharers, who had no existence whatever! Besides, the cattle and produce was given for their physical sustenance and the children for their social and spiritual sustenance, and how can they, poor creatures, give sustenance to God?

2082. Some of the Pagan Arabs called angels the daughters of God. In their own life they hated to have daughters, as explained in the next two verses. They practised female infanticide. In their state of perpetual war sons were a source of strength to them; daughters only made them subject to humiliating raids!

Because of the bad news He has had! Shall he retain it <sup>2088</sup> On (sufferance and) contempt, Or bury it in the dust? <sup>2084</sup> Ah! what an evil (choice) They decide on? <sup>2085</sup>

50. To those who believe not In the Hereafter, applies The similitude of evil: To God applies the highest 2086 Similitude: for He is The Exalted in Power, Full of Wisdom.

#### SECTION 8.

61. If God were to punish
Men for their wrong-doing,
He would not leave, on the (earth),
A single living creature:
But He gives them respite
For a stated Term:
When their Term expires,
They would not be able
To delay (the punishment)
For a single hour, just as
They would not be able
To anticipate it (for a single
hour). 2087

مَا بُشِّرَ بِهُ الْمُنْ مِنْ مَا بُشِّرَ بِهُ الْمُنْ عَلَى هُوْنِ
اَيُمُسِكُهُ عَلَى هُوْنِ
اَمُرِيُكُ شُهُ فَى التُّرَابِ
الْاسَاءَ مَا يَحْكَمُنُونَ فَى
الْاسِنَاءَ مَا يَحْكَمُنُونَ فَى بِالْاٰخِرَةِ
مَثُلُ السَّوْءَ وَبِلْاءِ الْمَثَلُ الْاَحْلِ الْمَثَلُ الْاَحْلِ الْمَثَلُ الْاَحْلِ الْمَثَلُ الْمَحْلُ الْمُحَلِي الْمَثَلُ الْمَحْلُ الْمُحَلِي الْمَثَلُ الْمَحْلُ الْمُحَلِي الْمَثَلُ الْمَحْلُ الْمُحَلِي الْمَثَلُ الْمُحَلِي الْمَثَلُ الْمُحَلِي الْمُحْلِي الْمُحْلِي الْمُحْلِي الْمُحْلِي الْمُحَلِي الْمُحْلِي الْمُعِلِي الْمُعْلِي الْمُحْلِي الْمُحْلِي الْمُعْلِي الْمُحْلِي الْمُحْلِي الْمُحْلِي الْمُحْلِي الْمُحْلِي الْمُعْلِي الْمُحْلِي الْمُحْلِي الْمُحْلِي الْمُحْلِي الْمُعْلِي الْمُعِلِي الْمُعْلِي الْ

١٠- وَلَوْ يُؤَاخِنُ اللّٰهُ النَّاسَ بِظُلِمِمُ مَّا تَرُكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمُ إِلَى اَجُلِ مُسَمَّى ۚ فَإِذَا جَاءَ اَجَلَّهُمُ لَا يَسُنَا أَخِرُونَ سَاعَةً وَ لَا يَسُنَفُونَ

<sup>2083. &</sup>quot;It," in this and the following clause, refers grammatically to the "news" (mā bushshira bihi). In meaning it refers to the "female child"—by the figure of speech known as metonymy.

<sup>2084.</sup> Cf. lxxxi. 8-9. The practice of female infanticide is condemned in scathing terms. Female children used to be buried alive by the Pagan Arabs.

<sup>2085.</sup> It was an evil choice to decide on Either alternative—to keep the poor girl as a thing of sufferance and contempt, bringing disgrace on the family, or to get rid of it by burying it alive—was cruel and indefensible.

<sup>2086.</sup> Cf. xxx. 27. God is above all comparison. But if, for our own understanding, we use any similtudes at all, the highest and noblest would be for God, and the vilest for the Unbelievers, for they deny their own nature. The Pagans reversed this process, and attributed daughters to God, when they considered daughters a sign of shame and ignominy to themselves!

<sup>2087.</sup> God's decree works without fail. If He were to punish for every wrong or shortcoming, not a single living creature on earth would escape punishment. But in His infinite mercy and forgiveness, He gives respite: He provides time for repentance. If the repentance is forthcoming, God's Mercy is forthcoming without fail. If not, the punishment comes inevitably on the expiry of the Term. The sinner cannot anticipate it by an insolent challenge, nor can he delay it when the time arrives. Let him not think that the respite given him may mean that he can do what he likes, and that he can escape scot-free from the consequences.

62. They attribute to God
What they hate (for themselves), 2088
And their tongues assert
The falsehood that all good
things 2089
Are for themselves: without doubt
For them is the Fire, and they
Will be the first to be

Hastened on into it!

- 63. Ay God, We (also) sent
  (Our apostles) to Peoples
  Before thee; but Satan
  Made, (to the wicked),
  Their own acts seem alluring:
  He is also their patron to-day,
  But they shall have
  A most grievous penalty.
- 64. And We sent down the Book
  To thee for the express purpose,
  That thou shouldst make clear
  To them those things in which 2001
  They differ, and that it should be
  A guide and a mercy
  To those who believe.
- 65. And God sends down rain
  From the skies, and gives therewith
  Life to the earth after its death:
  Verily in this is a Sign

٢٥- وَ يَجْعَلُونَ لِلهِ مَا يَكُنَ هُوْنَ وَتَصِعْ السِّنَتُهُ مُ الْكَنِبَ اَنَّ لَهُمُ الْحُسْنَى الْحُرَمُ اَنَّ لَهُ مُ النَّارَ وَانَّهُ مُ مُّمُ النَّارَ وَانَّهُ مُ مُّمُ الْمُونَ

٣٠- تَاللُولَقَانَ آرُسَلْنَا ۗ إِلَى أُمَهِمَ مِّنْ قَبْلِكَ فَزَيِّنَ لَهُمُ الشَّيْطِنُ آغْمَالَهُمُّ فَهُو وَلِيُّهُمُ الْيُؤْمَ وَلَهُمُوعَذَاكِ آلِيُكُرِّ

٣٠- وَمَا آئُزُلُنَا عَلَيْكَ الْكِتْبَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَكَفُوْا فِيهُ وَهُنَّى وَرَخْمَةً لِقَوْمِ يُؤْمِنُونَ ۞

٥٥- وَاللهُ ٱنْزُلُ مِنَ الشَّمَآءِ مَآءً فَاحْيَا بِهِ الْرَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَايَةً

2088. See above, xvi. 57-58 and notes.

2089. The philosophy of Pleasure (Hedonism) assumes that worldly enjoyment is good in itself and that there is nothing beyond. But it can be shown, even on its own ground, that every act has its inevitable consequences. No Good can spring out of Evil. For falsehood and wrong the agony of the Fire is waiting, and the boastful votaries of Falsehood will be the first to fall into it.

2090. In all ages and among all Peoples God sent His Messengers to teach the Truth and point the way to righteousness. But the allurements of Evil seemed always attractive, and many men preferred their own ways and the ways of their ancestors to the more difficult path of rectitude. This happened again in the time of Mustafa, and will always happen as long as men succumb to Evil.

2091. But the path of duty before God's Messenger is clear. He is sent with the Revelation (the Qur-ān) for three express purposes: (1) that he should bring about unity among the jarring sects, for the Gospel of Unity, while preaching the One True God, leads also to the unity of mankind; (2) that the revelation should be a guide to right conduct; and (3) that should show the path of repentance and salvation, and thus be the highest mercy to erring sinners.

For those who listen. 2092

#### Section 9.

- 66. Ind verily in cattle (too)
  Will ye find an instructive Sign. 2098
  From what is within their bodies, 2094
  Between excretions and blood, 2005
  We produce, for your drink,
  Milk, pure and agreeable
  To those who drink it.
- 67. And from the fruit
  Of the date-palm and the vine,
  Ye get out wholesome drink
  And food: behold, in this
  Also is a Sign
  For those who are wise.

## الله لِقَوْمِ لِيُسْمُعُونَ أَ

٣٠- وَإِنَّ لَكُمْ فِ الْاَنْعَامِ لَعِبُرَةً \*

الْمُسْقِيكُمْ مِثَا فِي بُطُونِهِ مِنْ بَيْنِ فَرْضٍ

الْمُنَّا خَالِصًا سَارِّغَا

الْمُنَّا خَالِصًا سَارِّغَا

اللَّشْرِبِيُنَ

اللَّشْرِبِيُنَ

اللَّشْرِبِيُنَ

اللَّفْيِيلِ وَالْرَعْنَابِ

اللَّفْيِيلِ وَالْرَعْنَابِ

اللَّفْيِيلُ وَانَ مِنْهُ سَكَرًا قَرِنْمَ قَاحَسَنًا \*

اللَّهُ فَيْ ذَالِي لَا يَا لَيْعَالِهِ مَرْقِعُقَلُونَ وَالْمَالُ اللَّهِ لَلَّا لَا يَعْقَلُونَ وَالْمَالُ اللَّهِ اللَّهِ الْمَالُونِ وَالْمَالُ اللَّهِ اللَّهُ اللَّهُ الْمَالُونِ وَالْمَالُ اللَّهُ اللَّهُ الْمَالُونَ وَالْمَالُ اللَّهُ اللَّهُ اللَّهُ الْمَالُونَ وَالْمَالُونَ وَالْمَالُ اللَّهُ الْمُؤْنَ وَالْمُؤْنَ وَالْمُ اللَّهُ الْمُؤْنَ وَالْمُنَالِي اللَّهُ الْمُؤْنَ الْمِنْ اللَّهُ اللَّهُ اللَّهُ الْمُؤْنَ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْنَ الْمُؤْنَا وَاللَّهُ الْمُؤْنَالِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْنَالِ اللَّهُ الْمُؤْنَالِي اللَّهُ اللَّهُ اللَّهُ الْمُؤْنَالِي اللَّهُ الْمُؤْنَالِ اللَّهُ اللَّهُ اللَّهُ الْمُؤْنَالِي اللْمُؤْنَالِي اللْمُؤْنَالِي اللْهُ اللَّهُ اللَّهُ اللْمُؤْنَالِي اللْهُ الْمُؤْنَالِي اللْمُؤْنِي اللَّهُ الْمُؤْنِي الْمُؤْنِي اللَّهُ اللْمُؤْنِي اللَّهُ الْمُؤْنِي الْمُؤْنِي الْمُؤْنِي اللْهُ الْمُؤْنِي الْمُؤْنِي الْمُؤْنِي الْمُؤْنِي الْمُؤْنِي اللَّهُ الْمُؤْنِيُونَا الْمُؤْنِي الْمُؤْنِلُولُولُولُولُولِي الْمُؤْنِيُولُولُولُولُولُولِ

2092. When the earth with all its vegetation is well-nigh dead, parched and shrivelled up, a vivifying shower of rain from above gives it new life. This is a Sign or Emblem of spiritual life. When sin well-nigh kills the soul, the fertilising shower of God's Revelation from above puts new life into it.

2093. The spiritual sustenance which God gives is typified by the wonderful ways of sustenance in the physical world, which figure forth God's providence and loving care for His creation. And the wonderful transformations in the physical world, which all tend to the benefit of man, are also. Signs of His supreme wisdom. In the previous verse rain was mentioned, which gives new life to dead nature. In this and the following two verses out attention is drawn to milk, the products of the date and the vine, and honey.

2094. Their: in the Arabic, it is "its", in the singular number, for two reasons: (1) cattle is the generic plural, and may be treated as a singular noun; (2) the instructive Sign is in cattle collectively, but the milk is the product of each single individual.

2095. Milk is a secretion in the female body, like other secretions, but more specialised. Is it not wonderful that the same food, eaten by males and females, produces in the latter, when they have young, the wholesome and complete food, known as milk? Then, when cattle are tamed and specially bred for milk, the supply of milk is vastly greater than is necessary for their young and lasts for a longer time than during the period they give suck to their young. And it is a wholesome and agreeable diet for man. It is pure, as typified by its whiteness. Yet it is a secretion like other secretions, between the excretions which the body rejects as worthless and the precious blood-stream which circulates within the body and is the symbol of life itself to the animal which produces it.

2096. There are wholesome drinks and foods that can be got out of the date-palm and the vine: e.g., non-alcoholic drinks from the date and the grape, vinegar, date-sugar, grape-sugar, and dates and grapes themselves for eating. If sakar must be taken in the sense of fermented wine, it refers to the time before intoxicants were prohibited: this is a Meccan Sūra and the prohibition came in Medina.

- 68. And thy Lord taught the Bee 2007
  To build its cells in hills,
  On trees, and in (men's) habitations;
- 69. Then to eat of all
  The produce (of the earth), 2008
  And find with skill the spacious 2009
  Paths of its Lord: there issues
  From within their bodies
  A drink of varying colours,
  Wherein is healing for men
  Verily in this is a Sign
  For those who give thought.
- 70. It is God Who creates you And takes your souls at death; And of you there are Some who are sent back To feeble age, so that <sup>2100</sup> They know nothing after Having known (much): For God is All-Knowing, <sup>2101</sup> All-Powerful.

٨٠- و أو حى رَبُك إلى النَّحْرِ ان الْجَوْنِ يَ مِنَ الْجِهَالِ بُيُونَا وَمِنَ الْشَيْحَرِ وَمِمَا يَعْمِ شُونَ ٩٠- ثُمُّ كُلِّى مِن كُلِّى الشَّكْرِ وَمِمَا يَعْمِ شُونَ ٩٠- ثُمُّ كُلِى مِن كُلِّى الشَّكْرِ وَمَا يَعْمِ شُونَ وَ اللَّهُ مَن بُكُونِهِ الشَّكَرُ وَمَا يَعْمِ شُونَ وَ اللَّهُ حَلَيْهُ وَيَهُ اللَّهُ اللْمُلْكُولُولُولُولُولِي اللْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْكِلِي الْمُلْك

2097 Auhā wahyun ordinarily means inspiration, the Message put into the mind or heart by God Here the Bee's instinct is referred to God's teaching, which it undoubtedly is In xcix 5, it is applied to the earth we shall discuss the precise meaning when we come to that passing. The honey comb, itself, with its hexagonal cells, geometrically perfect, is a wonderful structure, and is well called buyūt, homes And the way the bee finds out inaccessible places, in the hills, in the trees, and even among the habitations of men, is one of the marvels of nature, i.e., of God's working in His Creation

2098 The bee assimilates the juice of various kinds of flowers and fruit, and forms within its body the honey which it stores in its cells of wax. The different kinds of food from which it makes its honey give different colours to the honey, eg, it is dark-brown, light-brown, yellow, white, and so on. The taste and flavour also varies, as in the case of heather honey, the honey formed from scented flowers, and so on. As food it is sweet and wholesome and it is used in medicine. Note that while the instinctive individual acts are described in the singular number, the produce of "their bodies" is described in the plural, as the result of their collective effort

2099 Zululan two meanings are possible (1) ways easy and spacious, referring to the unerring way in which bees find their way from long distances to their combs, and (2) the idea of humility and obedience in them From both we can derive a metaphorical and spiritual meaning

2100 Besides the mystery and beauty of the many processes going on in the working of God's Creation, there is the wonderful life of man himself on this earth how he is created as a child, how he grows in intelligence and knowledge, and how his soul is taken back and his body suffers dissolution. In some cases he lives so long that he falls into a feeble old age like a second child-hood he forgets what he learnt and seems almost to go back in Time. Is not all this wonderful, and evidence of the Knowledge and Power of God?

2101 Our attention having been called to the remarkable transformations in life and nature, by which the Knowledge and Power of God work out His beneficent Plan for His creatures, we are reminded that man at best is but a feeble creature, but for the grace of God We then pass on in the next Section to the differences in the gifts which men themselves enjoy, distinguishing them into so many categories. How much greater is the difference between the created things and their Creator?

### SECTION 10.

- 71. Sod has bestowed His gifts
  Of sustenance more freely on some
  Of you than on others: those
  More favoured are not going
  To throw back their gifts
  To those whom their right hands
  Possess, so as to be equal
  In that respect. Will they then
  Deny the favours of God? 2102
- 72. And God has made for you Mates (and Companions) of your own nature, 2103 And made for you, out of them, Sons and daughters and grandchildren, 2104 And provided for you sustenance Of the best: will they Then believe in vain things, And be ungrateful for God's favours?—
- 73. And worship others than God,—
  Such as have no power
  Of providing them, for
  sustenance, 2104

ا - والله فَضُلَ بَعْضَكُوْ عَلَى بَعْضِ فَى
الْآِرُقِ فَهُالْلَائِنَ فُضِلُوْ الْآِرَةِ فَى رِزُقِهِمُ
عَلَى مَا مَلَكُتُ أَيْمَا لَهُ مُو عَلَى مَا مَلَكُتُ أَيْمَا لَهُ مُو فَهُ مُونِيْهِ سَوْآ وَ \* فَهُ مُونِيْعُ مَا اللهِ يَجْحَدُ وَنَ ۞ الْوَيْنِعُ مَا اللهِ يَجْحَدُ وَنَ ۞ الْوَيْنِعُ مَا اللهِ يَعْمَلُ لَكُوُ مِنْ وَنَ الْفُسِكُمُ الْوَالِمَا الْفَلْمِينَ وَحَفَلاً الْمَالِمُ الْفَالِمِينَ وَحَفَلاً الْمَالِمُ اللهِ مُعْمَلِكُ الْمَالُونِ وَمَفَلاً اللهِ اللهِ هُمْ يَكُونُونَ وَبُنِيْعُمَتِ اللهِ هُمْ يَكُفُرُ وَنَ ۞ وَبُنِيْعُمَتِ اللهِ هُمْ يَكُفُرُ وَنَ ۞

> ٣٥-وَيَعُبُكُوْنَ مِنْ دُوْنِ اللهِ مَالَا يَمُلِكُ لَهُمْ دِنْمَ قَا

- 2102. Even in the little differences in gifts, which men enjoy from God, men with superior gifts are not going to abandon them so as to be equal with men of inferior gifts, whom, perhaps, they hold in subjection. They will never deny their own superiority. How then (as the argument is pursued in the two following verses), can they ignore the immense difference between the Creator and created things, and make the latter, in their thoughts, partners with God?
- 2103. Of your nature: or of yourselves. Cf. iv. 1 and n. 504. Self, or Personality, or Soul, all imply a bundle of attributes, capacities, predilections, and dispositions, which we may sum up in the word Nafs, or nature Woman was made to be (1) a mate or companion for man; (2) except for sex, of the same nature as man, and therefore, with the same moral and religious rights and duties; and (3) she is not to be considered a source of all evil or sin, as the Christian monks characterised her, but rather as a blessing, one of the favours (Ni'mat) of God.
- 2104. Hafadat: collective plural, daughters, grandchildren, and descendants. The root hafada also implies obcdient service and ministration. Just as the sons (first mentioned) should be a source of strength, so daughters and grandchildren should serve and contribute to the happiness of fathers and grandparents, and are to be looked upon as further blessings.
- 2105. "Sustenance" (rizq) in all this passage (xvi. 65-74), as elsewhere, implies all that is necessary for man's life and growth, physical, mental, moral, and spiritual. Milk, fruit, and honey are examples of physical gifts, with a metaphorical reference to mental and moral health; family life is an example of moral and social and (ultimately) spiritual opportunities in the life of man; and in xvi. 65 is an example of rain in the physical world as a type of God's revelation in the spiritual world.

With anything in heavens or earth, And cannot possibly have Such power?

- 74. Invent not similitudes 2106
  For God: for God knoweth,
  And ye know not.
- 75. God sets forth the Parable
  (Of two men: one) a slave
  Under the dominion of
  another; 2107
  He has no power of any sort;
  And (the other) a man
  On whom We have bestowed
  Goodly favours from Ourselves,
  And he spends thereof (freely),
  Privately and publicly:
  Are the two equal?

(By no means;)
Praise be to God. But
Most of them understand not.

76. God sets forth (another) Parable
Of two men: one of them
Dumb, with no power
Of any sort; a wearisome burden
Is he to his master;
Whichever way he directs him,
He brings no good: 2108
Is such a man equal
With one who commands

صِّن السَّمُوْتِ وَالْاَرْضِ شَيْئًا وَ لا يَسْتَطِيعُوْنَ فَ مَهُ-فَلا تَضْرِبُوْا لِلْهِ الْاَمْثَالِ \* إِنَّ اللهُ يَعْلَمُ وَاَنْ نَمْ لَا تَعْلَمُوْنَ وَ مَهُ-ضَرَب اللهُ مَثَلًا عَبْلًا مَهُ لُوگالا يَعْنُ مِرْكَ عَلَى شَكَيْ وَمَن رِّنَ فَنْ لُهُ مِثْنًا رِثُمَّا شَكَيْ وَمَن رِّنَ فَنْ لَهُ مِثْنًا رِثُ قَالَمَسُنًا مَهُ وَيُنْفِقُ مِنْهُ مِثْلًا وَجَهُرًا \* فَهُ وَيُنْفِقُ مِنْهُ مِثْلًا وَجَهُرًا \* مَلْ يَسْنَقِنَ مَنْ اللهِ مِثْلًا وَجَهُرًا \* مَلْ يَسْنَقِنَ مُنْ اللهِ مِنْ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ ا

٥٠-ٷضَرَب اللهُ مَثَلَّا رُجُلَيْنِ آحَدُهُمَا ٱبْكَمُ لا يُقْدِرُ عَلَى شَيْءِ وَهُو كُلُّ عَلَى مَوْلَـهُ أَيْنَا يُوَجِّهُ لَا يَأْتِ بِخَيْرٍ اَيْنَا يُوْجِهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَنْنَوِى هُوَ وَمَنْ يَامُرُ

2106. Cf. xvi. 60 above, and n. 2086. One instance of false similitudes is where Pagans say their gods are mere types or symbols, or where men pray to men as Intercessors.

2107. The first parable is of two men, one of whom is a slave completely under the dominion of another, with no powers of any sort, and another a free man, who is gifted in every way, and is most generous in bestowing out of his opulent wealth (material as well as intangible), privately and publicly, without let or hindrance; for he is his own master and owes no account to any one. The first is like the imaginary gods which men set up,—whether powers of nature, which have no independent existence but are manifestations of God, or delified heroes or men, who can do nothing of their own authority but are subject to the Will and Power of God; the second describes in a faint way the position of God, the Self-Subsistent, to Whom belongs the dominion of all that is in heaven and earth, and Who bestows freely of His gifts on all His creatures.

2108. In the second Parable, one man is dumb; he can explain nothing, and he can certainly do nothing; he is only a wearisome burden to his master, no matter what his master asks him to do; or perhaps he is really harmful instead of bringing any good; such are idols (literal and metaphorical) when taken as false gods. The other man is in a position to command, and he commands what is just and righteous; not only his commands but his doings also are on the path of righteousness. Such are the qualities of God.

Justice, and is on A Straight Way? 2109

#### SECTION 11.

- 77. To God belongeth the

  Mystery

  Of the heavens and the earth.

  And the Decision of the Hour

  (Of Judgment) is as

  The twinkling of an eye,

  Or even quicker:

  For God hath power

  Ovek all things.
- 78. It is He Who brought you
  Forth from the wombs
  Of your mothers when
  Ye knew nothing; and He
  Gave you hearing and sight
  And intelligence and affections:
  That ye may give thanks
  (To God).
- 79. Do they not look at
  The birds, held poised
  In the midst of (the air
  And) the sky? Nothing
  Holds them up but (the power 2123
  Of) God. Verily in this
  Are Signs for those who believe.

# ع ﴿ يَالْعُدُلِ أَوْهُو عَلَى صِرَاطِ مُّسْتَقِيْدٍ فَ

٤٥-وَلِلْهِ غَيْبُ السَّمَاوِتِ وَالْأَرْضِ وَمُأَ اَمْمُوالسَّاعَةِ الْآكَائَمِ الْبَصَرِ اَوْهُوَاقْرَبُ إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ ۞

٥٠- وَاللَّهُ ٱخْرَجَكُمْ قِمْنُ بُطُونِ
 أُمَّهِا تِكُمُ لَا تَعُلَمُونَ شَيْئًا لَا
 وَجُعَلَ لَكُمُ السَّمْعَ وَالْرَبْصَارُ وَالْرَفْنَ الْكَثْمُ لَا الْمَنْ الْمُؤْنَ وَ
 لَعُلُكُمُ تَشْكُرُونَ وَ

6- اَكُمْ يِكُو الْكَالْطَيْرِ مُسَخَّرْتِ فِي جَوِّ السَّمَاءُ مُنَا يُمُسِكُفُنَّ الَّا اللَّهُ أَ انَّ فِي ذَلِكَ لَا يُتِ لِقَوْمِ يُؤْمِنُونَ ۞

<sup>2103.</sup> The gist of the argument is that those who deviate from the worship of the true God commit twofold treason. (1) They do not recognise the immense difference between the Creator and created things, although, in their own little selfish lives, they are tenacious of any little differences there may be between themselves and other fellow-creatures not so gifted. (2) They are guilty of gross ingratitude in forgetting that the source of all goodness and power is God, to Whom alone they owe all the gifts they enjoy in life.

<sup>2110.</sup> The key to all things—not only those which we see and understand, but those which we do not see or of which we have no idea—is with God, Whose knowledge and power are supreme.

<sup>2111.</sup> We must not imagine the Day (or Hour or Moment) of Judgment like a prolonged trial in an open court. It is independent of Time. Even "the twinkling of an eye" is not an adequate figure of speech.

<sup>2112.</sup> Literally, 'hearts,' which are considered the centres of the affections, and in Arabic idiom, of intelligence also. We should therefore give thanks to God, not to imaginary deities or powers or forces.

<sup>2113.</sup> All the wonderful things in creation are due to the artistry, power, and wisdom of God. Such is the flight of birds in mid-air. So also are the inventions and discoveries, due to man's intelligence, in the next verse; for man's intelligence is a gift direct from God.

80. It is God Who made your habitations

Homes of rest and quiet <sup>2114</sup>
For you; and made for you,
Out of the skins of animals,
(Tents for) dwellings, which
Ye find so light (and handy)
When ye travel and when
Ye stop (in your travels); <sup>2115</sup>
And out of their wool,
And their soft fibres <sup>2116</sup>
(Between wool and hair),
And their hair, rich stuff
And articles of convenience
(To serve you) for a time. <sup>2117</sup>

81. It is God Who made,
Out of the things He created,
Some things to give you shade; 2118
Of the hills He made some
For your shelter; He made you
Garments to protect you
From heat, and coats of mail
To protect you from
Your (mutual) violence. 2110
Thus does He complete
His favours on you, that
Ye may bow to His Will 2120
(In Islam).

٨- وَاللهُ جَعَلَ لَكُمُّ مِنْ بُيُوْتِكُمُ سَكَنُ
 وَجَعَلَ لَكُمُ مِنْ جُلُوْدِ الْاَنْعَامِ
 بُيُونًا نَسُنَخِةٌ فَوْنَهَا يَوْمَ ظَعْنِكُمُ
 وَيُومَ إِقَامَتِكُمُ لِهُ
 وَمِنْ اَضُوافِهَا وَاوْبَارِهَا
 وَاشْعَارِهَا آثَاثًا
 وَمُنَاعًا إِلَى حِنْنِ ۞
 وَمُنَاعًا إِلَى حِنْنِ ۞

 ١٥- وَاللَّهُ جَعَلَ لَكُهُ وَتِهَا كَلَقَ ظِلْلاَ وَجَعَلَ لَكُهُ شِنَ الْجِبَالِ
 اكْنَانَا وَجَعَلَ لَكُهُ شِنَ الْجِبَالِ
 تَقِيْكُهُ الْحَرَّ
 وَسَرَابِيْلَ تَقِيْكُمْ لِعَلَكُمْ الْسَكُمُ لِكُلْلِكَ يُبَرِّهُ
 نِحْمَتَهُ عَلَيْكُمْ لَعَلَكُمْ الْسُكُمْ السُّلُونُ فَنَ

<sup>2114.</sup> Man's social, intellectual, and spiritual gifts make, of his permanent dwellings, homes of rest and quiet, of refinement and the purer affections, which are the types, in this earthly life, of the highest spiritual Good, the love of God. The pure Home thus becomes the type of the highest spiritual Destiny of man. And these capacities in man are the gifts of God.

<sup>2115.</sup> When man travels, he wants temporary dwellings, tents, which he can make of the skins of animals, or of the fabrics of vegetable fibres, similar to the skins of animals. These tents are easy to carry when moving, and easy to pitch during halts.

<sup>2116.</sup>  $\S \overline{u} f$ , wool, is what we get from sheep. Sha'r, hair, is what we get from goats or similar animals, for weaving into fabrics. Wabar is the soft camel's hair of which, also, fabrics are woven: they may be considered intermediate between the other two: by extension and analogy the term may be applied to furs and such things, by way of illustration.

<sup>2117.</sup> All such articles of refined luxury, and useful articles of comfort and convenience only last for a while, but they must be considered as God's gifts.

<sup>2118.</sup> For example, trees, gardens, the roofs of houses; also from another point of view, the fact that the sun's rays at various times and in various parts of the earth, come obliquely, thus causing shadow along with sunshine. In the hills there are caves and grottoes.

<sup>2119.</sup> Our clothes protect us from heat and cold, just as our armour protects us from the hurt which we might otherwise receive in battle.

<sup>. 2120.</sup> All these blessings, which have both a physical and (by promoting the good of men) a spiritual purpose, should teach us to rally to God and tune our will with His Universal Will, which is another name for Islam.

- 82. But if they turn away,
  Thy duty is only to preach
  The Clear Message.
- 83. They recognise the favours <sup>2121</sup>
  Of God; then they deny them;
  And most of them
  Are (creatures) ungrateful.

مه- فَإِنْ تَوَكُوا فَإِنَّنَا عَلَيْكَ الْبَلْغُ الْمُبِينُ ۞ أُمه - يَعْمُ قُوْنَ نِعْمَتَ اللهِ ثُمَّرِينُكُمُ وَنَهَا وَاكْثَرُهُمُ مُوالْكُفِمُ وَنَ أَ

C.126.—God's apostles, if rejected, will be witnesses (xvi. 84-100.) Against those who reject God's Truth!

And all false gods will disappear.

A life of justice and righteousness is enjoined By God, and the strictest fidelity, in intent And action. For God will judge us By our faith and deeds, and no evil Shall have power over those who believe And put their trust in God their Lord.

#### Section 12.

- 84. One day We shall raise
  From all Peoples a Witness: 2122
  Then will no excuse be accepted
  From Unbelievers, nor will they
  Receive any favours.
- 85. When the wrong-doers (Actually) see the Penalty, 2123 Then will it in no way Be mitigated, nor will they Then receive respite.
- 86. When those who gave partners To God will see their "partners".

٨٠- وَيَوْمُ نَبْعُثُ مِنْ كُلِّ أَيَّةٍ شَهِيْنًا ثُمُّ لَا يُؤُذُنُ لِلَّانِ نِنَ كَفَرُ وَا وَلَاهُمُ يُسْتَعْتَبُوْنَ ۞ ٥٠- وَإِذَا رَا الَّذِيْنَ ظَلَمُوا الْعَنَ ابَ

٢٨- وَإِذَا زَأَ الَّذِيْنَ اَشْرَكُوا شُرَكَاءَهُمْ

- 2121. 'Arafa is distinguished from 'alima in implying a specific discernment (or recognition) of various qualities and uses. All mankind recognises the value of the blessings they enjoy, but in forgetting or disobeying their Author, the wicked show gross ingratitude; for in practice they deny their obligation to Him for those blessings.
- 2122. To each People is sent God's Messenger or Teacher, to point out the right way. There may be one, or there may be many. Such a Messenger (Rasūl) will be a witness that God's Truth was preached to all peoples in express terms, in addition to the Signs of God everywhere in nature. There will then be no room for excuses of any kind. Those who rejected God after repeated warnings cannot reasonably ask for more respite, as they have had every kind of respite during their life of probation; nor can they now take refuge behind God's Grace, which they had repeatedly rejected.
- 2123. When the terrible Penalty is actually on them, it is too late for repentance and for asking or Mercy. Justice must take its course.

They will say: "Our Lord! These are our 'partners,' those Whom we used to invoke 2124 Besides Thee." But they will Throw back their word at them (And say): "Indeed ye are liars!"

87. That day shall they (openly)
show show the show and all their inventions shall leave them in the lurch.

- 88. Those who reject God
  And hinder (men) from the Path
  Of God—for them
  Will We add Penalty
  To Penalty; for that they
  Used to spread miscief.
- 89. In day We shall raise
  From all Peoples a witness
  Against them, from amongst
  themselves.

  And We shall bring thee
  As a witness against these
  (Thy people): and We have sent
  down

To thee the Book explaining All things, a Guide, a Mercy, And Glad Tidings to Muslims.

#### SECTION 13.

90. Sod commands justice, the doing Of good, and liberality to kith

قَالُوَّا رَبَّنَا هَوَّا كُرِّ شُرَكَا وُّنَا الَّذِينَ كُتَّانَنُ عُوَا مِنْ دُوْنِكَ ۚ فَالْقَوَّا الِيَهِمُ الْقَوْلَ إِتَّكُمُ لَكُنْ بُوْنَ ۚ

٥٠- وَ الْقَوْالِ اللهِ يَوْمَثِنِ السَّكَمَ وَضَلَّ عَنْهُمُ مَّا كَانُوا يَفْتُرُوْنَ ۞ ٨٠- اَلَّنِ يُنَ كَفَرُوْا وَصَلُّ وَاعَنْ سَبِيلِ اللهِ زِدْنَهُمُ عَنَ البَّا فَوْنَ الْعَنَ البِ يِمَا كَانُوا يُفْسِدُ وَنَ ۞

٥٨- وَيُوْمُ نَبُعَثُ فِي كُلِّ أُمَّةٍ شَهِيْكَا عَلَيْهِ مُ مِّنُ اَنْفُسِهِ مُ وَجِئُنَا بِكَ شَهِيْكَا عَلَى هَوْ كُرِ وَنَوَّلْنَا عَلَيْكَ الْكِتْبَ بِبْيَا نَا لِكِلِّ شَيْءٍ وَنَوَّلْنَا عَلَيْكَ الْكِتْبَ بِبْيَا نَا لِكِلِّ شَيْءٍ وَهُدَّى وَرَحْءً وَبُشُرَى لِلْمُسْلِمِيْنَ فَ

٩٠ -إِنَّ اللَّهُ يَأْمُرُ بِٱلْعَنْ لِ وَالْإِحْسَانِ وَ

<sup>2124.</sup> The worshippers of false gods will try to shift the responsibility from their own shoulders to that of the false gods. They will suggest (though they will not have the courage for such a bare-faced lie) that they were misled by the false gods. But their lying suggestion will be contradicted and thrown back at them as explained in the next note.

<sup>2125.</sup> In so far as the false gods were real things, such as defined men or forces of nature, they will openly disclaim them and then (as always) show their submission to God. In so far as the false gods were the inventions of the fancy of the idolaters, they will leave their worshippers in the lurch, for they will be shown as non-existent.

<sup>2126.</sup> To the thought expressed in xvi. 84 above, is added another detail here. Not only will there be witnesses from Peoples, but the witnesses will be men from amongst the Peoples themselves, men of their own kith and kin, who understood them and explained God's Message in their own language. The Apostle Muḥammad will be witness against the Arabs who rejected him. For those who believe in him (of all races and peoples), the Book which he brought will be an Explanation, a Guide, a Mercy and a Gospel.

And kin, and He forbids
All shameful deeds, and injustice
And rebellion: He instructs you,
That ye may receive admonition.<sup>2127</sup>

- 91. Fulfil the Covenant of God
  When ye have entered into it,
  And break not your oaths
  After ye have confirmed them;
  Indeed ye have made 2238
  God your surety; for God
  Knoweth all that ye do.
- 92. And be not like a woman
  Who breaks into untwisted strands
  The yarn which she has spun,
  After it has become strong. 2129
  Nor 218, take your oaths to practise
  Deception between yourselves,
  Lest one party should be
  More numerous than another: 2181
  For God will test you by this;
  And on the Day of Judgment

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اِيْتَاقِي ذِي الْقُرُىٰ وَيَنْهَىٰ عَنِ الْغَصَّا اِ وَالْمُنْكِرُو الْبَغِيْ يَعِظُكُمُ لِعُلَّكُمْ وَنَكُمُ وُنَ

اله وَأَوْفُواْ يِعَهُ بِ اللهِ إِذَا عُهُ لُ تَنْمُ
وَكَا تَنْفُضُوا الْاَيْمَانَ بَعْنَ تَوْكِيْبُ هَا
وُقَلْ جَعَلْتُمُ اللهِ عَلَيْكُمُ كَفِيلًا \*
وُقَلْ جَعَلْتُمُ اللهُ عَلَيْكُمُ كَفِيلًا \*
وَقَلْ جَعَلْتُمُ مِا تَفْعَلُوْنَ ۞
وَقَلْ يَعْلَمُ مِا تَفْعَلُوْنَ ۞
وَقَلْ اللهُ يَعْلَمُ مِا تَفْعَلُوْنَ ۞
فَعْنُ لَهُا مِنْ اللهُ يَعْلَى اللهُ عَلَيْهِ اللهُ ال

- 2127 Justice is a comprehensive term, and may include all the virtues of cold philosophy. But religion asks for something warmer and more human, the doing of good deeds even where perhaps they are not strictly demanded by justice, such as returning good for ill, or obliging those who in worldly language "have no claim" on you, and of course à fortion the fulfilling of the claims of those whose claims are recognised in social life. Similarly the opposites are to be avoided: everything that is recognised as shameful, and everything that is really unjust, and any inward rebellion against God's Law or our own conscience in its most sensitive form
- 2128. The immediate reference may or may not be to the oath of fidelity to the Prophet taken at 'Aqaba fourteen months before the Hijra and repeated a little later: see v. 8, and n. 705. But the general meaning is much wider And this may be viewed in two aspects. (1) Every oath taken, or covenant made, is a Covenant before God, and should be faithfully observed. In this it approaches in meaning to v 1 (2) In particular, every Muslim makes, by the profession, of his Faith, a Covenant with God, and he confirms that Covenant every time he repeats that profession. He should therefore faithfully observe the duties taught to him by Islam.
- 2129. The Covenant which binds us in the spiritual world makes us strong, like strands of fluffy cotton spun into a strong thread. It also gives us a sense of security against much evil in this world. It costs a woman much labour and skill to spin good strong yarn. She would be foolish indeed, after she has spun such yarn, to untwist its constituent strands and break them into firmsy pieces
  - 2130. Nor I construe tattal hizuna with la takunu in the previous clause
- 2131. Do not make your religion merely a game of making vour own party numerically strong by alliances cemented by oaths, which you readily break when a more numerous party offers you its alliance. The Quraish were addicted to this vice, and in international politics at the present day, this seems to be almost a standard of national self-respect and international skill. Islam teaches nobler ethics for individuals and nations. A Covenant should be looked upon as a solemn thing, not to be entered into except with the sincerest intention of carrying it out; and it is binding even if large numbers are ranged against it.

He will certainly make clear To you (the truth of) that Wherein ye disagree.<sup>2132</sup>

93. If God so willed, He
Could make you all one People:
But He leaves straying 2188
Whom He pleases, and He guides
Whom He pleases: but ye
Shall certainly be called to account
For all your actions.

94. And take not your oaths,

To practise deception between
yourselves, 184
With the result that someone's foot
May slip after it was
Firmly planted, and ye may
Have to taste the evil
(consequences)

Of having hindred (men) From the Path of God, And a mighty Wrath Descend on you.

95. Nor sell the Covenant of God For a miserable price: 2195 For with God is (a prize) Far better for you,

٥٥- وَلَا تَشُتَرُوْا بِعَهْ بِ اللهِ ثَمَنًا قَلِيْلًا \* إِنَمَا عِنْدَاللهِ هُوَخَيْرٌ لَكُمْ إِنْ كُنْ تُمُرُ تَعْلَمُوْنَ ۞

<sup>3132.</sup> Disagreements need not necessarily cause conflict where the parties are sincere and honest and do not wish to take advantage of one another. In such cases they do not go by numbers, groupings, and alliances, but by just conduct as in the sight of God. Honest differences will be removed when all things are made clear in the Hereafter.

<sup>2133.</sup> Cf. xiv. 4 and n. 1875. God's Will and Plan, in allowing limited free-will to man, is, not to force man's will, but to give all guidance, and leave alone those who reject that guidance, in case they should repent and come back into Grace. But in all cases, in so far as we are given the choice, we shall be called to account for all our actions. "Leaving to stray" does not mean that we can do what we please. Our personal responsibility remains.

<sup>2134.</sup> In xvi. 92 above, the motive for false and fraudulent covenants was pointed out with reprobation. Now are pointed out the consequences, viz., (1) to others; if they had not been deceived, they might have walked firmly on the Path, but now they lose faith and perhaps commit like frauds for which you will be responsible; (2) to yourselves; you have not only gone wrong yourselves; but have set others on the wrong path; and you deserve a double Penalty. Perhaps the "evil consequences" refer to this world, and the "Wrath" to the Hereafter.

<sup>2135.</sup> Any possible gain that you can make by breaking your Covenant and thus breaking God's Law must necessarily be miserable; while your own benefit is far greater in obeying God's Will and doing right.

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- 96. What is with you must vanish:
  What is with God will endure.
  And We will certainly bestow,
  On those who patiently persevere,
  Their reward according to
  The best of their actions.<sup>2136</sup>
- 97. Whoever works righteousness, Man or woman, and has Faith, Verily, to him will We give A new Life, a life 2137

  That is good and pure, and We Will bestow on such their reward According to the best Of their actions. 2138
- 98. The Qur-an, seek God's protection From Satan the Rejected One.
- 99. No authority has he over those Who believe and put their trust In their Lord.
- 100. His authority is over those
  Only, who take him as patron
  And who join partners with God.

٩٦- مَا عِنْنَ كُمْ يَنْفَلُ وَمَا عِنْدَ اللهِ بَاتِ اللهِ بَاتِ اللهِ بَاتِ اللهِ بَاتِ اللهِ بَاتِ اللهِ بَالْمَا لَهُ فَا اللهِ بَاللهِ بَاتُ مَا كَانُوا يَعْمَلُونَ ۞
 آجُرَهُ مُ بِآحُسُنِ مَا كَانُوا يَعْمَلُونَ ۞

٤٥ ـ مَنْ عَمِلُ صَالِحًا مِّنْ ذَكَرَ، أَوْ أُنْثَىٰ وَهُوَمُؤْمِنُ فَكَنُّخِيبَ ثَهَا خَيْوةً طَيِّبَةً ۚ وَلَنَجُزِيبَ ثَهُمُ ٱجْرَهُمْ بِآحْسَنِ مَا كَانُوْ ا يَعْمَلُوْنَ ۞

٩- فَإِذَا قَرُاتَ الْقُرْانَ فَاسْتَعِنُ بِاللهِ
 مِنَ الشَّيْظِنِ الرَّحِيْمِ
 ٩٩- إِنَّهُ لَيْسَ لَهُ سُلْطِنُ عَلَى الَّانِ يُنَ الشَّيْطِنِ الرَّحِيْمِ
 امَنُوْا وَعَلَى رَبِّهِ مَ يَتَوَكَّلُونَ
 ١٠- إِنَّمَا سُلْطِئُهُ عَلَى الذِينَ يَتُولُونَهُ
 وَ الذِينَ هُمْ رِبِهُ مُشْرِكُونَ أَ

C. 127.—God's Truth may come in stages, but it gives (xvi. 101-128.) Strength, guidance, and glad tidings, and should Be held fast when once received. Be not Like those who get puffed up with pride

<sup>2136.</sup> What comparison can there possibly be between spiritual Good, which will endure for ever, and any temporal advantage which you may snatch in this world, which will fade and vanish in no time? And then, God's generosity is unbounded. He rewards you, not according to your merits, but according to the very best of your actions.

<sup>2137.</sup> Faith, if sincere, means right conduct. When these two confirm each other, God's grace transforms our life. Instead of being troubled and worried, we have peace and contentment: instead of being assailed at every turn by false alarms and the assaults of evil, we enjoy calm and attain purity. The transformation is visible in this life itself, but the "reward" in terms of the Hereafter will be far beyond our deserts.

<sup>2138.</sup> The same ending as in the previous verse has the same effect as thyme or a refrain in poetry, or the repetition of a leading motif in music. The argument is completed and rounded off.

<sup>2139.</sup> Evil has no authority or influence on those who put their trust in God. It is good in express that trust in outward actions, and a formal expression of it—as in the formula, "I seek God's protection from Evil'—helps us. Reading or reciting the Qur-ān should be understood both literally and figuratively, as the symbol of the earnest desire of the soul to know and understand God's Will and act in accordance therewith. Man is weak at best, and he should seek strength for his will in God's help and protection.

In worldly good, and scorn the Truth. Enjoy the good things of life, but render Thanks to God and obey His Law. Be true in faith, and proclaim His Word With gentle, patient wisdom: for God Is with those who live in self-restraint A pure, good, righteous Life.

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#### Section 14.

101. Then We substitute one revelation 2140

For another,—and God knows best What He reveals (in stages),—
They say, "Thou art but a forger":

But most of them understand not.

102. Say, the Holy Spirit <sup>2141</sup> has
brought
The revelation from thy Lord
In Truth, in order to strengthen
Those who believe, <sup>2142</sup> and as a
Guide
And Glad Tidings to Muslims.

103. We know indeed that they Say, "It is a man that Teaches him." The tongue Of him they wickedly point to Is notably foreign, while this Is Arabic, pure and clear.<sup>2148</sup>

ا ﴿ وَإِذَا بُكُلْنَا آيَكَ مُكَانَ آيَةٍ وَاللّهُ اعْلَمُ بِمَا يُنَزِّلُ قَالُوَالِتَكَا آنْتَ مُفْتَرٍ \* بِمَا يُنَزِّلُ قَالُوَالِتَكَا آنْتَ مُفْتَرٍ \* بَالْ اكْثُرُهُ مُولَا يَعْلَمُونَ وَ بِالْحَقِّ لِيُثَبِّتَ الْرَيْنَ الْمَنُوا وَهُلَى بِالْحَقِّ لِيُثَبِّتَ الْرَيْنَ الْمَنُوا وَهُلَى وَالْتَحَقِّ لِيُثَبِّتَ الْرَيْنَ الْمَنُوا وَهُلَى

٣٠٠- وَكَقَانُ نَعْكَمُ اِنَّهُ مُ يِقَوْلُوْنَ إِنْمَا يُعَلِّمُهُ بَشَرُّ لِسَانُ الَّذِي يُلْحِدُ وْنَ الَّذِي الْجَحَّقُ وَهِذَا لِسَانُ عُرِيثٌ مُّرِيدُنُ ٥

2140. See ii. 106, and n. 107. The doctrine of progressive revelation from age to age and time to time does not mean that God's fundamental Law changes. It is not fair to charge a man of God with forgery because the Message as revealed to him is in a different form from that revealed before, when the core of the Truth is the same, for it comes from God.

- 2141. The title of the Angel Gabriel, through whom the revelations came down.
- 2142. The People of the Book, if they had true faith, were themselves strengthened in their faith and cleared of their doubts and difficulties by the revelations brought by Mustafā; and all—whether People of the Book or not—who came within the fold of Islam, found the Qur-ān a Guide and a Gospel, i.e., a substitute for the Mosaic Law and for the Christian Gospel, which had both been corrupted.
- 2143. The wicked attribute to men of God just such motives and springs of action as they themselves would be guilty of in such circumstances. The Pagans and those who were hostile to the revelation of God in Islam could not and cannot understand how such wonderful words could flow from the tongue of the Holy Prophet. They must needs postulate some human teacher. Unfortunately for their postulate, any possible human teacher they could think of would be poor in Arabic'speech if he had all the knowledge that the Qur-ān reveals of previous revelations. Apart from that, even the most eloquent Arab could not, and cannot, produce anything of the eloquence, width, and depth of Quranic teaching, as is evident from every verse of the Book.

- 104. Those who believe not In the Signs of God,—God will not guide them, And theirs will be A grievous penalty.
- 105. It is those who believe not In the Signs of God,
  That forge falsehood:
  It is they who lie! 2144
- 106. In one who, after accepting Faith in God, utters Unbelief,—2145 Except under compulsion, His heart remaining firm In Faith—but such as Open their breast to Unbelief,—On them is Wrath from God, And theirs will be A dreadful Penalty.
- The life of this world
  Better than the Hereafter:
  And God will not guide
  Those who reject Faith.
  - 108. Those are they whose hearts, Ears, and eyes God has sealed up,<sup>2146</sup> And they take no heed.
  - 109. Without doubt, in the Hereafter They will perish.

٣٠١- إِنَّ الْكَرِيْنَ لَا يُؤْمِنُونَ بِأَيْتِ اللَّهِ لَا يَهْ لِي يُهِمُ اللَّهُ وَلَهُمْ عَنَ ابُ الِيْمُ ۞

٩٠- إِنَّمَا يَغْتَرِى الْكُنِبَ الَّذِيْنَ لَا يُؤْمِنُونَ رِبَايٰتِ اللّٰهِ ۚ وَأُولَائِكَ هُمُ الْكُنْدِ بُوْنَ ۞

۱۰۱- مَنْ كَفَرَ بِاللهِ مِنْ بَغْدِ إِيْمَانِهَ الا مَنْ أَكْرِهُ وَقَلْبُكُ مُطْمَرُنَّ بِالْإِيْمَانِ وَلَكِنْ مِّنْ شَرَحَ بِالْكُفْرِ صَنْ اللهِ فَعَلَيْهِ مُرْعَضَكِ مِنَ اللهِ عَ وَلَهُ مُرْعَنَ اللهِ عَظِيْمٌ ۞

معنا ذلك بِأَنَّهُ مُ اسْتَعَبُّوا الْعَيْوةَ الدُّنْ أَيْنَا عَلَى الْأَخِرَةِ وَ أَنَّ اللّهَ لَا يَهُ بِي الْقَوْمُ الْكُوفِي مِنَ مِنْ اللّهَ لَا يَهُ بِي مَالْقَوْمُ الْكُوفِي مِنَ مِنْ اللّهُ عَلَى الّذِينَ طَبَعُ اللّهُ عَلَى قُلُوبِهِمُ وَ مِنْ مَنْ عَرِمُ وَ اَبْضَارِهِمْ وَالْوَكِ هُمُ الْعُفِلُونَ ﴿

2144. It is clearly those who raise the cry of forgery that are guilty of falsehood, as there is not the least basis or even plausibility in their suggestion.

2145. The exception refers to a case like that of 'Ammār, whose father Yāsir and mother Sumayya, were subjected to unspeakable tortures for their belief in Islam, but never recanted. 'Ammār himself was of less mature age and faith, and in a weak moment, suffering under tortures himself and his mind acted on by the sufferings of his parents, uttered a word construed as recantation, though his heart never wavered and he came back at once to the Prophet, who consoled him for his pain and confirmed his faith. There is no permission in this for weakness or dissembling under torture or persecution.

2146. Cf. ii. 7. On account of their iniquities and their want of Faith their hearts and their senses become impervious to God's grace, and they run headlong to perdition.

110. But verily thy Lord,—
To those who leave their homes
After trials and persecutions,—<sup>2147</sup>
And who thereafter strive
And fight for the Faith
And patiently persevere,—
Thy Lord, after all this
Is Oft-Forgiving, Most Merciful.

## Section 15.

- 111. Day every soul
  Will come up struggling 2148
  For itself, and every soul
  Will be recompensed (fully)
  For all its actions, and none
  Will be unjustly dealt with.
- 112. God sets forth a Parable:
  A city enjoying security 2149
  And quiet, abundantly supplied
  With sustenance from every
  place:

Yet was it ungrateful
For the favours of God:
So God made it taste
Of hunger and terror (in extremes)
(Closing in on it) like a garment 2150
(From every side), because

١٠٠- ثُمُّ اِنَّ رَبَّكَ لِلَّذِيْنَ هَا آَخُرُوْا مِنُّ بَعْنِ مَا فَتِنُوْا ثُمَّ جُهَدُ وَا وَصَبَرُوُۤا لَٰ إِنَّ رَبِّكَ مِنُ بَعْدٍ هَا لَعَقُوْدٌ مَّ حِيْدٌ ۚ

اا - يَوْمُ تَأْتِنْ كُلُّ نَعْشِ بَنِحَادِلُ عَنْ نَعْشِهَا وَتُونِّقُ كُلُّ نَعْشِ مَّاعَبِدَكَ ' وَهُمْ رَلَا يُظْلِمُونَ ۞

2147. I take this verse to refer to such men as were originally with the Pagans but afterwards joined Islam, suffered hardships and exile, and fought and struggled in the Cause, with patience and constancy. Their past would be blotted out and forgiven. Men like Khālid ibn Walid were numbered with the foremost heroes of Islam. In that case this verse would be a Medina verse, though the Sūra as a whole is Meccan. Perhaps it would be better to read, with some Commentators, fatānū in the active voice rather than futinū in the passive voice, and translate "after inflicting trials and persecutions (on Muslims)." Notice the parallelism in construction between this verse and verse 119 below.

- 2148. When the Reckoning comes, each soul will stand on its own personal responsibility. No one else can help it. Full justice will be done, and all the seeming inequalities of this world will be redressed.
- 2149. The reference may be to any of the cities or populations in ancient or modern times, which were favoured with security and other blessings from God, but which rebelled from God's Law and tasted the inevitable penalty, even in the midst of their iniquities. Some Commentators see here a reference to the city of Mecca under Pagan control. See next note.
- 2150. There is a double metaphor: (1) the tasting of hunger and terror after the abundant supplies and the full security which it had enjoyed; and (2) the complete enfolding of the City as with a garment, by these two scourges, hunger and a state of subjective alarm. If the reference is to Mecca shortly before its fall to the Muslims, the "hunger" was the seven years' severe famine which afflicted it, and the alarm was the constant fear in the minds of the Pagans that their day was done. Peace and prosperity were restored after the re-entry of the Apostle.

Of the (evil) which (Its people) wrought.

113. And there came to them
An Apostle from among
themselves,
But they falsely rejected him;
So the Wrath seized them
Even in the midst
Of their iniquities.

114. So eat of the sustenance
Which God has provided
For you, lawful and good;
And be grateful for the favours 2151
Of God, if it is He
Whom ye serve.

115. He has only forbidden you 2152
Dead meat, and blood,
And the flesh of swine,
And any (food) over which
The name of other than God
Has been invoked.
But if one is forced by necessity,
Without wilful disobedience,
Nor transgressing due limits,—
Then God is Oft-Forgiving,
Most Merciful.

116. But say not—for any false
thing 2153
That your tongues may put
forth,—
"This is lawful, and this
Is forbidden," so as to ascribe
False things to God. For those
Who ascribe false things
To God, will never prosper.

بِمَا كَانُوْا يَضْنَعُوْنَ ۞

سُّا١١-وَلَقَلُ جَآءَهُمْرَسُوْلٌ مِّنْهُمُ نَنَا نِقَلَنَّبُوْهُ فَاَخَنَهُمُ الْعَنَابُ وَهُمْ ظِلِمُوْنَ ۞

نَّنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ صَلَّلًا طَيِّبًا "وَاشْكُنُ وَا نِعْمَتَ اللَّهِ حَلْلًا طَيِّبًا "وَاشْكُنُ وَا نِعْمَتَ اللَّهِ إِنْ كُنْ تُمُرِايًا وُ تَعُبُنُ وَنَ ۞

٥١١- إنْكَاحَرَّمُ عَلَيْكُمُ الْمَيْنَةُ وَالدَّمَ وَكُفُمُ الْخِنْزِيْرِ وَمَا أَهِلَّ لِغَيْرِ اللهِ بِهُ ۚ فَكُنِ اضْطُرُ عَيْرُ بَاءِ وَكَا عَادٍ فَانَ اللهَ غَفُورٌ تَجِنَمُ

١١١- وَكُوَ تَقُوُلُوا لِمَا تَصِفُ ٱلْسِنَتُكُمُ الْكَوْبَ هَذَا حَلِلٌ وَهَٰ ذَا حَرَامٌ الْكُوْبَ هَٰ ذَا حَلِلٌ وَهَٰ ذَا حَرَامٌ لِتَغَثَّرُوا عَلَى اللهِ الْكُوْبَ اللهِ الْكَوْبَ اِنَ الْكُوْبُنَ يُفْتَرُونَ عَلَى اللهِ الْكَوْبَ كُو يُفْلِكُونَ ۚ

<sup>2151.</sup> Ingratitude for God's sustenance (in the literal and figurative senses) may be shown in various ways: e.g. (1) by forgetting or refusing to acknowledge the true source of the bounty, viz., God, (2) by misusing or misapplying the bounty, as by committing excesses in things lawful, or refusing to share them with others of God's creatures when the need arises, or (3) by falsely ascribing to God any prohibitions we may set up for ourselves for special reasons or because of our special idiosyncrasies.

<sup>2152.</sup> Cf. ii. 173 and notes, v. 4-5, and vi. 121 and 138-146.

<sup>2153.</sup> Men are apt to create taboos for themselves, out of superstition, and often for selfish ends, and enforce them in the name of religion. Nothing can be more reprehensible.

- 117. (In such falsehood)
  Is but a paltry profit;
  But they will have
  A most grievous Penalty.
- 118. To the Jews We prohibited
  Such things as We have
  Mentioned to thee before: 2154
  We did them no wrong,
  But they were used to
  Doing wrong to themselves.
- 119. But verily thy Lord,—
  To those who do wrong
  In ignorance, but who
  Thereafter repent and make
  amends,—
  Thy Lord, after all this,
  Is Oft-Forgiving, Most
  Merciful.<sup>2155</sup>

# SECTION 16.

- 120. Straham was indeed a model, 2156
  Devoutly obedient to God,
  (And) true in faith, and he
  Joined not gods with God: 2157
- 121. He showed his gratitude
  For the favours of God,
  Who chose him, and guided him
  To a Straight Way.
- 122. And We gave him Good In this world, and he will be,

ا-مَتَاعُ قَلِيْلُ مَنَاعُ قَلِيْلُ مَنَاعُ قَلِيْلُ مَنَاعُ قَلِيْلُ مَنَاعُ اللَّهُ مِنَاكُ مَا لِيْعُ وَال

٨١١- وَعَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا مَا قَصَصْنَا عُلَيْكَ مِنْ قَبْلُ وَمَا ظَلَنَهٰهُمْ وَلَكِنْ كَانْوُا اَنْفُسُهُمْ يَظْلِمُوْنَ ۞

٥١١- ثُمُّرُ إِنَّ رَبِّكَ لِلَّذِيْنَ عَبِمُلُوا السُّنُوَءِ بِجَهَالَةِ ثُمَّرَ تَابُوَامِنَ بَعْدِ ذَلِكَ وَآصُلَخُوَأُ إِنَّ رَبِّكَ مِنْ بَعْدِهَا لِغَفُورٌ مَّ حِيْمٌ أَ

٣٠٠ رَانَ إِبْرُهِ يُمَرِكَانَ أُمَّةً قَانِتَا لِلهِ حَنِيْفًا \* وَلَوْ يَكُ مِنَ الْمُشْرِكِيْنَ ﴿

١٦١- شَاكِرُ الِّكِنْعُمِهُ الْمُصَرَّاطِ مُّسْتَقِيْدٍ الْمُصِرَّاطِ مُّسْتَقِيْدٍ الْمُصَرَّاطِ مُّسْتَقِيْدٍ الْمُثَنِّاءُ وَاللَّهُ ثَبَاحُسَنَةً \* وَإِنَّهُ اللَّهُ ثَبَاحُسَنَةً \* وَإِنَّهُ

<sup>2154.</sup> See vi. 146 and n. The further prohibitions to them were a punishment for their hardness of hearts, and not a favour.

<sup>2155</sup> See above, xvi. 110, and n. 2147. The parallelism in construction confirms the suggestion of the alternative reading which is made in that note. The similarity of expressions also rounds off the argument, as by a refrain in poetry. What follows now in this Sūra is an exhortation to right conduct.

<sup>2156.</sup> Ummat: a model, pattern, example for imitation: but the idea that he was an Ummat in himself, standing alone against his world, should not be lost sight of. See next note.

<sup>2157.</sup> The Gospel of Unity has been the corner-stone of spiritual Truth for all time. In this respect Abraham is the model and fountain-head for the world of western Asia and its spiritual descendants all over the world. Abraham was among a people (the Chaldwans) who worshipped stars and had forsaken the Gospel of Unity. He was among them but not of them. He suffered persecution, and left his home and his people, and settled in the land of Canaan.

In the Hereafter, in the ranks Of the Righteous.<sup>2158</sup>

- 123. So We have taught thee
  The inspired (message),
  "Follow the ways of Abraham
  The True in Faith, and he
  Joined not gods with God."
- 124. The Sabbath was only made 2150 (Strict) for those who disagreed (As to its observance);
  But God will judge between them On the Day of Judgment,
  As to their differences. 2160
- 125. Anvite (all) to the Way
  Of thy Lord with wisdom
  And beautiful preaching;
  And argue with them
  In ways that are best
  And most gracious: 2161
  For thy Lord knoweth best,
  Who have strayed from His Path.

فِ الْأَخِرَةِ لَينَ الصَّلِحِينَ ٥

۱۲۳-ثُمُّرَ أَوْحَيُنَا ٓ الْيُكَ أَنِ اتَّبِعُ مِلَّةَ الْبُرْهِ يُمَرَّحَنِيْفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ۞ مِن الْكَانَ مِنَ الْمُشْرِكِيْنَ ۞

٣٠١- إِنَّا جُعِلَ السَّبْتُ عَلَى الَّذِيْنَ اخْتَكَفُوا فِيْهِ \* وَ إِنَّ رَبِّكَ لَيُعَكُّمُ بِيُنَهُمُ يُوْمَ الْقِيامَةِ فِيْمَا كَانُوا فِيهُ لِيَخْتَلِفُونَ ۞

٥٦٠-أَدْءُ إلى سَبِيْلِ رَبِّكَ بِأَلِحُكُمُةُ وَ الْمَالُحُكُمُةُ وَ الْمَوْعِظَةِ الْحَسَنُةُ وَالْمَالُكُمُ الْمَالُمُ الْمَالُمُ اللَّمِيِّ الْمَالُمُ اللَّمِيِّ الْمَالُمُ عَنْ سَبِيْلِهِ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهِ هُوا أَعْلَمُ بِمِنْ ضَلَّ عَنْ سَبِيْلِهِ

2158. Cf. ii. 130.

2159. If Abraham's Way was the right way, the Jews were ready with the taunt, "Why don't you then observe the Sabbath?" The answer is twofold. (1) the Sabbath has nothing to do with Abraham. It was instituted with the Law of Moses because of Israel's hardness of heart (ii. 74); for they constantly disputed with their Prophet Moses (ii. 108), and there were constantly among them afterwards men who broke the Sabbath (ii. 65, and n. 79). (2) Which was the true Sabbath Day? The Jews observe Saturday. The Christians, who include the Old Testament in their inspired Scripture, observe Sunday, and a sect among them (the Seventh Day Adventists) disagree, and observe Saturday. So there is disagreement among the People of the Book. Let them dispute among themselves. Their dispute will not be settled till the Day of Judgment. Meanwhile, Muslims are emancipated from such stringent restrictions. For them there is certainly the Day of United Prayer on Friday, but it is in no sense like the Jewish or the Scotch Sabbath!

2160. Cf. ii. 113.

2161. In this wonderful passage are laid down principles of religious teaching, which are good for all time. But where are the Teachers with such qualifications? We must invite all to the Way of God, and expound His Universal Will; we must do it with wisdom and discretion, meeting people on their own ground and convincing them with illustrations from their own knowledge and experience, which may be very narrow, or very wide. Our preaching must be, not dogmatic, not self-regarding, not offensive, but gentle, considerate, and such as would attract their attention. Our manner and our arguments should not be acrimonious, but modelled on the most courteous and the most gracious example, so that the hearer may say to himself, "This man is not dealing merely with dialectics; he is not trying to get a rise out of me; he is sincerely expounding the faith that is in him, and his motive is the love of man and the love of God."

And who receive guidance.2162

- 126. And if ye do catch them out,
  Catch them out no worse
  Than they catch you out:
  But if ye show patience,
  That is indeed the best (course)<sup>2163</sup>
  For those who are patient.
- 127. And do thou be patient, 2164

  For thy patience is but

  From God; nor grieve over them:

  And distress not thyself

  Because of their plots.
- 128. For God is with those <sup>2165</sup>

  14 Who restrain themselves,
  30 And those who do good.

À

وَهُوَ أَعْلَمُ بِالنَّهُ تَكِينَ ۞ ١٣٦- وَإِنْ عَاقَبَ تُمُ فَعَاقِبُوْا بِعِثْلِ مَاعُوْقِبَ تُمْ بِهِ \* وَلَمِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّيِرِيْنَ ۞

۱۲۵- وَ اصْبِرُ وَ مَا صَبُرُكُ الآر پاللهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِى ضَيْقِ مِتَا يَنْكُرُونَ ۱۲۸- إِنَّ اللهُ مَعَ الَّذِيْنَ اتَّقَوَا وَ الْذِيْنَ هُمْ تُحْسِنُونَ أَ

ع

- 2162. It may be that the Preacher sometimes says to himself "What is the use of teaching these people? they have made up their minds, or they are obstinate, or they are only trying to catch me out." Let him not yield to such a thought. Who knows how the seed of the Word of God may germinate in people's minds? It is not for man to look for results. Man's inner thoughts are known best to God.
- 2163. In the context this passage refers to controversies and discussions, but the words are wide enough to cover all human struggles, disputes, and fights. In strictest equity you are not entitled to give a worse blow than is given to you. But those who have reached a higher spiritual standard do not even do that. They restrain themselves, and are patient. Lest you should think that such patience only gives an advantage to the adversary, you are told that the contrary is the case: the advantage is with the patient, the self-possessed, those who do not lose their temper or forget their own principles of conduct.
- 2164. In the previous verse are laid down the principles of conduct in controversy for all Muslims: 'if you catch them out, you are not entitled to strike a heavier blow than you received, but it is better to restrain yourself and be patient.' There patience was recommended. In this verse a command is directly addressed to the Prophet, 'Do thou be patient.' It is a command: his standard as the Great Teacher is much higher: and he carried it out in his life. His patience and self-restraint were under circumstances of extraordinary provocation. In his human wisdom it may sometimes have seemed questionable whether forbearance and self-restraint might not be human weaknesses: he had to defend his people as well as himself against the enemy's persecutions. He is told here that he need not entertain any such fears. Patience (with constancy) in those circumstances was in accordance with God's own command. Nor was he to grieve if they rejected God's Message; the Prophet had done his duty when he boldly and openly proclaimed it. Nor was his heart to be troubled if they hatched secret plots against himself and his people. God would protect them.
- 2165. And the Sūra ends with the highest consolation which the righteous can receive: the assurance that God is with them. A double qualification is indicated for so high an honour,—(1) that they should not yield to human passion or anger or impatience, and (2) that they should go on with constancy doing good all around them. To attain to the Presence of God in the sense of "I am with you" is the culmination of the righteous man's aspiration.

# INTRODUCTION TO SURA XVII (Bani Isrā-il).

In the gradation of spiritual teaching (see Introduction to Sūra viii), we saw that the first seven Sūras sketched the early spiritual history of man, and led up to the formation of the new Ummat of Islam. Sūras viii to xvi formed another series dealing with the formation of the new Ummat and its consolidation, and God's dealing with man taken as an Ummat and considered in his social relation in organised communities (see Introduction to Sūras viii, x, and xvi). We now come to a fresh series, (Sūras xvii-xxix), which may be considered in three parts. Sūras xvii-xxi begin with an allusion to the Mi'rāj (of which more later), and proceed to spiritual history as touching individuals rather than nations. The old prophets and stories of the past are now referred to from this point of view. Sūras xxii-xxv refer to Ḥajj (pilgrimage), worship and prayer, chastity, privacy, etc., as related to a man's individual spiritual growth. Sūras xxvi-xxix go back to the old prophets and stories of the past, as illustrating the growth of the individual soul in its reactions against the lives of the communities and the reactions of the communities to the lives of its great individual souls.

Let us now consider S. xvii. by itself. It opens with the mystic Vision of the Ascension of the Holy Prophet: he was transported from the Sacred Mosque (of Mecca) to the Farthest Mosque (of Jerusalem) in a night and shown some of the Signs of God. The majority of Commentators take this Night Journey literally, but allow that there were other occasions on which a spiritual Journey or Vision occurred. Even on the supposition of a miraculous bodily Journey, it is conceded that the body was almost transformed into a spiritual fineness. The Hadith literature gives details of this Journey and its study helps to elucidate its mystic meaning. The holy Prophet was first transported to the seat of the earlier revelations in Jerusalem, and then taken through the seven heavens, even to the Sublime Throne, and initiated into the spiritual mysteries of the human soul struggling in Space and Time. The Spaniard, Miguel Asin, Arabic Professor in the University of Madrid, has shown that this Mi'rāj literature had a great influence on the Medizeval literature of Europe, and especially on the great Italian poem, the Divine Comedy (or Drama) of Dante, which towers like a landmark in medizeval European literature.

The reference to this great mystic story of the Mi'rāj is a fitting prolude to the journey of the human soul in its spiritual growth in life. The first steps in such growth must be through moral conduct—the reciprocal rights of parents and children, kindness to our fellow-men, courage and firmness in the hour of danger, a sense of personal responsibility, and a sense of God's Presence through prayer and praise.

The Mi'rāj is usually dated to the 27th night of the month of Rajab (though other dates, e.g., 17th of Rabi' I, are also given) in the year before the Hijra. This fixes the date of the opening verse of the Sūra, though portions of the Sūra may have been a little earlier.

Summary.—The spiritual experiences of the men of God are given in order that God's Signs may be made clear to men: man is misled into evil, and must be guided to a sense of personal responsibility (xvii. 1-22, and C. 128).

Our service to God is shown also in our human relations: goodness to parents and kinsmen and strangers in want, as well as kindness to children, purity in sex relations, justice and respect for human life, protection of orphans, probity in all dealings, and avoidance of arrogance (xvii. 23-40, and C. 129).

God's glory is above all comparison, and the reception of His revelation marks off the man of faith from those who do not believe. But the Believers should speak fair and avoid dissensions, for God doth encompass all men (xvii. 41-60; and C. 130).

Pride caused the fall of Iblīs, but the children of Adam have been raised in excellence above other Creation. They will be judged by their deeds. Prayer is good at stated times and at night, and the Qur-ān is offered as healing and mercy (xvii. 61-84, and C. 131).

Inspiration (the Qur-ān) is a Sign of God's grace, and men should accept it without making carping excuses. Be humble in prayer and praise (xvii. 85-111, and C. 132).

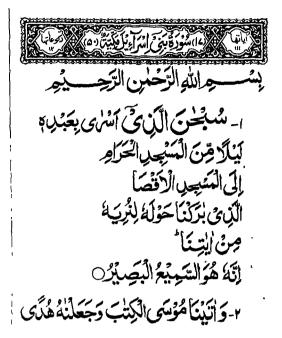
C. 128.—It is the privilege of the men of God
(xvii. 1-22.) To see the sublimest mysteries
Of the spiritual world and instruct men
In Righteousness; they warn and shield men
Against Evil. But nothing can lessen
Each soul's personal responsibility
For its own deeds. It carries its fate
Round its own neck. God's gifts
Are for all, but not all receive
The same gifts, nor are all gifts
Of equal dignity or excellence.

Sūra XVII.

Bani Isrā-il, or the Children of Israel.

In the name of God, Most Gracious, Most Merciful.

- 1. Slory to (God)
  Who did take His Servant
  For a Journey by night 2196
  From the Sacred Mosque, 2168
  To the Farthest Mosque, 2168
  Whose precincts We did
  Bless,—in order that We
  Might show him some
  Of Our Signs: for He
  Is the One Who heareth
  And seeth (all things). 2160
- 2. We gave Moses the Book, 2170 And made it a Guide



2166. The reference is to the Mi'rāj for which see the Introduction to this Sūra.

2167. Masjid is a place of prayer: here it refers to the Ka'ba at Mecca. It had not yet been cleared of its idols and rededicated exclusively to the One True God. It was symbolical of the new Message which was being given to mankind.

2163. The Farthest Mosque must refer to the site of the Temple of Solomon in Jerusalem on the hill of Moriah, at or near which stands the Dome of the Rock, called also the Mosque of Hadhrat 'Umar. This and the Mosque known as the Farthest Mosque (Masjud-ul-Aqsā) were completed by the Amir 'Abd-ul-Malik in A.H. 68. Farthest, because it was the place of worship farthest west which was known to the Arabs in the time of the holy Prophet: it was a sacred place to both Jews and Christians, but the Christians then had the upper hand, as it was included in the Byzantine (Roman) Empire, which maintained a Patriarch at Jerusalem. The chief dates in connection with the Temple are: it was finished by Solomon about B.C. 1004; destroyed by the Babylonians under Nebuchadnezzar about 586 B.C.; rebuilt under Erra and Nehemiah about 515 B.C.; turned into a heathen idol-temple by one of Alexander's successors, Antiochus Epiphanes, 167 B.C.; restored by Herod, B.C. 17 to A.D. 29; and completely razed to the ground by the Emperor Titus in A.D. 70. These ups and downs are among the greater Signs in religious history.

2169. God's knowledge comprehends all things, without any curtain of Time or any separation of Space. He can therefore see and hear all things, and the Mi'rāj was a reflection of this knowledge without Time or Space.

In this and the subsequent verses, the reference to God is generally in the first person and plural. But in the first and the last clause of this verse it is in the third person singular: "Glory to God, Who did take His Servant ..."; "He is the One . ...". In each of these two instances, the clause expresses the point of view of God's creatures, who glorify Him. and whose hearing and seeing are ordinarily so limited that they can do nothing but glorify Him when one of His creatures is raised up to hear and see the Mysteries It is they who glorify Him

2170. The Book: the revelation that was given to Moses It was there clearly laid down that those who followed Moses must consider God as all-in-all. "Thou shalt have no other gods before Me; thou shalt not make unto thee any graven image....; thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God.....; "etc., (Exod. xx. 3-5). These are the words of the English Bible. As a matter of fact the spirit of the Mosaic teaching went further. It referred all things to the P ovidence of God: God is the Disposer of all affairs, and we are to look to none but Him. This is Islam, and the Mi'rāj showed that it was the teaching of God from the most ancient times, and yet it was violated by the very people who claimed to be its custodians.

To the Children of Israel, (Commanding): "Take not Other than Me 2171
As Disposer of (your) affairs."

- 3. O ye that are sprung
  From those whom We carried
  (In the Ark) with Noah! 2172
  Verily he was a devotee
  Most grateful.
- 4. And We gave (clear) warning
  To the Children of Israel 2173
  In the Book, that twice 2174
  Would they do mischief
  On the earth and be elated
  With mighty arrogance
  (And twice would they be punished)!
- 5. When the first of the warnings Came to pass, We sent Against you Our servants Given to terrible warfare: 2173 They entered the very inmost Parts of your homes; And it was a warning (Completely) fulfilled.

لِّهُ فِيَ اِسْرَاءِ يُلُ اللَّا تَتَخِفُوا مِنْ دُونِيْ وَكِيلًا ثُ

٣- ذُرِّيَةَ مَنْ حَمَلْنَامَعَ ثُوْسٍ ا إِنَّهُ كَانَ عَبْدًا شَكُوْرًا ۞

٣-وَقَضَيْنَكَ إلى بَنِنَ إِسْرَآءِيْلَ فِى الْكِتْبِ لَتُفْسِلُ تَى فِى الْكَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كِمِينِرًا ۞

۵-فَإِذَا جَاءً وَعْنُ أُولُهُمَا بَعَثُنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِى بَأْسٍ شَكِيْدٍ فَيَاسُوْا خِلْلَ الدِّيَارِ وَكَانَ وَعْدًا صَّفْعُوْلًا ۞

<sup>2171</sup> Note the transition from "We" in the first clause to "Me" in the second clause. The first clause refers to the majesty of God as the Heavenly King, the second clause refers to His personal interest in all our affairs.

<sup>2172.</sup> After the Deluge of the time of Noah the only descendants of Noah were those who were saved in the Ark with him. They had special reason to celebrate the praises of God. But they relapsed into idolatry, sin, and abominations. They are reminded of the true and sincere devotion of Noah himself, as contrasted with the unworthiness of Noah's descendants, especially the Children of Israel.

<sup>2173</sup> The Book is the revelation given to the Children of Israel. Here it seems to refer to the burning words of Prophets like Isaiah For example, see Isaiah, chap. xxiv, or Isaiah v. 20-30, or Isaiah iii 16-26

<sup>2174.</sup> What are the two occasions referred to 'It may be that "twice" is a figure of speech for "more than one", "often". Or it may be that the two occasions refer to (1) the destruction of the Temple by the Babylonian Nebuchadnezzar in 586 B.C., when the Jews were carried off into captivity, and (2) the destruction of Jerusalem by Titus in AD 70, after which the Temple was never rebuilt See n. 2168 above. On both occasions it was a judgment of God for the sins of the Jews, their backslidings, and their arrogance.

<sup>2175.</sup> A good description of the warlike Nebuchadnezzar and his Babylonians. They were servants of God in the sense that they were instruments through which the wrath of God was poured out on the Jews, for they penetrated through their lands, their Temple, and their homes, and carried away the Jews, men and women, into captivity. As regards "the daughters of Zion," see the scathing condemnation in Isaiah, iii. 16-26.

- 6. Then did We grant you
  The Return as against them: 2176
  We gave you increase
  In resources and sons,
  And made you
  The more numerous
  In man-power.
- 7. If ye did well,
  Ye did well for yourselves;
  If ye did evil,
  (Ye did it) against yourselves. 2177
  So when the second
  Of the warnings came to pass,
  (We permitted your enemies)
  To disfigure your faces, 2178
  And to enter your Temple 2179
  As they had entered it before,
  And to visit with destruction
  All that fell into their power. 2180
- 8. It may be that your Lord May (yet) show Mercy 2181

٩- ثُمُّرُكِدُوْنَا لِكُمُّ الْكُثَّرَةُ عَلَيْهِمُ وَٱمْنَدُنْكُمُ بِآمُوالِ وَبَـنِيْنَ وَجَعَلْنَاكُمُ ٱكْثُرُنَفِيْدًا ۞

4-إن أحْسَنْتُمُ أَحْسَنْتُمُ لِإِنْ فَشِيكُمُّ وَ وَإِنْ أَسَاتُمُ فَلَهَا الْمُحْرَةِ فَإِذَا جَاءَ وَعُنُ الْأَخِرَةِ لِيُسُوءًا وُجُوهَكُمُ وَلِينُ خُلُوا الْسُبِّحِى كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِينَ خُلُوا مَا عَلُوا تَتْمِيدُا ۞

٨-على رَبُّكُمُ إِنْ يُرْحَمُكُمُ

<sup>2176.</sup> The return of the Jews from the Captivity was about 520 B.C. They started life afresh. They rebuilt their Temple. They carried out various reforms and built up a new Judaism in connection with Ezra. See appendix II following S. V. For a time they prospered. Meanwhile their old oppressors the Babylonians had been absorbed by Persia. Subsequently Persia was absorbed in Alexander's Empire. The whole of western Asia was Hellenised, and the new school of Jews was Hellenised also, and had a strong centre in Alexandria. But their footing in Palestine continued, and under the Asmonazan Dynasty (B C 167-63), they had a national revival, and the names of the Maccabees are remembered as those of heroes. Another dynasty, that of the Idumazans, (B C. 63 to B.C. 4), to which Herod belonged, also enjoyed some semi-independent power. The sceptre of Syria (including Palestine) passed to the Romans in B.C 65, and Jewish feudatory Kings held power under them. But the Jews again showed a stiff-necked resistance to God's Messenger in the time of Jesus, and the inevitable doom followed in the complete and final destruction of the Temple under Titus in 70 A.D.

<sup>2177.</sup> This is a parenthetical sentence. If anyone follows God's Law, the benefit goes to himself: he does not bestow a favour on anyone else. Similarly evil brings its own recompense on the does of evil.

<sup>2178.</sup> The second doom was due to the rejection of the Message of Jesus. "To disfigure your faces" means to destroy any credit or power you may have got: the face shows the personality of the man.

<sup>2179.</sup> Titus's destruction of Jerusalem in 70 A.D. was complete. He was a son of the Roman Emperor Vespasian, and at the date of the destruction of Jerusalem, had the title of Caesar as heir to throne. He ruled as Roman Emperor from 79 to 81 A.D.

<sup>2180.</sup> Merivale in his Roman Under the Empire gives a graphic account of the siege and final destruction (ed. 1890, vii. 221-255). The population of Jerusalem was then 200,000. According to the Latin historian Tacitus it was as much as 600,000. There was a famine and there were massacres. There was much fanacticism. The judgment of Merivale is: "They (the Jews) were judicially abandoned to their own passions and the punishment which naturally awaited them" (vii 221).

<sup>2181.</sup> Now we come to the time of our holy Prophet. In spite of all the past, the Jews could still have obtained God's forgiveness if they had not obstinately rejected the greatest of the Prophets also. If they were to continue in their sins, God's punishment would also continue to visit them.

Unto you; but if ye Revert (to your sins), We shall revert (To Our punishments): And We have made Hell A prison for those who Reject (all Faith). 2182

- 9. Verily this Qur-an
  Doth guide to that
  Which is most right (or stable), 2188
  And giveth the glad tidings
  To the Believers who work
  Deeds of righteousness,
  That they shall have
  A magnificent reward:
- 10. And to those who believe not In the Hereafter, (it announceth) That We have prepared For them a Penalty Grievous (indeed).

Section 2.

- 11. The prayer that man Should make for good, He maketh for evil; 2184 For man is given to Hasty (deeds).
- 12. We have made the Night And the Day as two 2153

وَإِنْ عُنْ تُمْ عُنْ نَا مُوَانَا مُوَانَا مُوَانِكُ مُنَا مَا مَانَا مُعَانَا مُوانِدًا مَا لِلْكُوفِرِيْنَ حَصِيْرًا ٥

٩-إِنَّ هِنَ الْفُنُ اٰنَ يَهُ بِى لِلَّتِى هِى اَفُومُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعُمَّلُوْنَ الصِّلِحْتِ اَنَّ لَهُ مُواَجُرًا كِيدِيُرًا لِ

٠١- وَ أَنَّ الَّذِيْنَ لَا يُؤْمِنُونَ بِالْأَخِرَةِ
اعْتَدُنَ لَا لَهُمْرِ عَنَا بِاللِّمْ الْ

ع

۱۱-وَيَكُ مُ الْإِنْسَانُ بِالشَّيْرِ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُوْلًان

١١- وَجُعَلْنَا الَّيْلَ وَالنَّهَارَ أَيْتَكُنِّ

2182. There is such a thing as disgrace in this life, but the final disgrace is in the Hereafter, and that will be irretrievable.

Notice that the allegorical reference to Jewish history, when brought into relation with the mystic meaning of Mi'rāj, refers to the constant struggle of the individual soul against evil. It has its setbacks and its punishments. But if it is true to itself and is true to the Faith in God, God will give it strength and make it successful in its fight against evil. For God's Mercy is unbounded and comes to suffering humanity again and again.

2183. The instability and crookedness of the Jewish soul having been mentioned, the healing balm which should have cured it is now pointed out. The Message of the Qur-an is for all. Those who have Faith and show that Faith in their conduct must reap their spiritual reward. But those who reject Faith cannot escape punishment. Apart from what is past, apart from questions of national or racial history, there is a spiritual Hope—and a spiritual Danger—for every soul.

2184. Man in his ignorance or haste mistakes evil for good, and desires what he should not have. The wise and instructed soul has patience and does not put its own desires above the wisdom of God. He receives with contentment the favours of God, and prays to be rightly guided in his desires and petitions.

2185. If we were to cry when it is night, we shall look foolish when it is day; for the night is but a preparation for the day: perhaps, as the last verse says, we pray for the day when we want rest for the night. Both are Signs from God. Darkness and light stand for ignorance and knowledge. "Where ignorance is bliss, 'tis folly to be wise." Darkness and light may also stand for shadow and sunshine, sorrow and joy: both may be necessary for our development.

(Of Our) Signs: the Sign
Of the Night have We obscured,
While the Sign of the Day
We have made to enlighten
You; that ye may seek
Bounty from your Lord,
And that ye may know
The number and count
Of the years: all things
Have We explained in detail.

- 13. Every man's fate <sup>2187</sup>
  We have fastened
  On his own neck:
  On the Day of Judgment
  We shall bring out
  For him a scroll,
  Which he will see
  Spread open. <sup>2188</sup>
- 14. (It will be said to him:)
  "Read thine (own) record:
  Sufficient is thy soul
  This day to make out
  An account against thee." 2389

فَكُوْنَا آيَة الَّيْلِ وَجَعَلْنَا آيَة النَّهَارِمُبْصِرَةً لِتَبْتَعُوْا فَضُلًا مِّنُ تَتِكُوْ وَلِتَعْلَمُوا عَلَدَ السِّنِيْنَ وَالْحِسَابُ لُّ وَكُلُّ شَيْءٍ فَصَّلْنَهُ تَفْصِيْلًا وَكُلُّ شَيْءٍ فَصَّلْنَهُ تَفْصِيْلًا

> ۱۱- وَكُلُّ إِنْسَانِ الْنَوْمَنْهُ ظَيْرَهُ فِي عُنُقِهِ وَثُخْرِجُ لَهُ يَوْمُ الْقِيْمَةِ كِتْبًا يَلْقُلُهُ مَنْشُوْرًا ۞

۱۰-إقْرُأُ كِتْبُكَ \* كَعْلَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا لَ

2186. By the physical light we see physical facts. And this physical gift of God is good for us in two ways: (1) we can arrange for our livelihood, or we can attain the knowledge of the physical sciences and gain some control over the physical forces of nature; and (2) the daily rising and setting of the sun gives us the computation of days and years, for the physical natural year is the solar year. But there is a spiritual light even more precious: by it we can similarly attain two objects, viz.: (1) our spiritual livelihood and knowledge, and (2) our computation of the stages we reach in our spiritual years. Let us be patient and seek everything as from God,—in joy and in sorrow, in knowledge and in want of knowledge of those things which are above us. Let us rejoice in what God has given us, and not be impatient about those things which He in His wisdom has thought fit to withhold from us. But all things should be sought and striven for under the guidance of the All-Knowing God.

- 2187. Fate: Tair, literally a bird, hence an omen, an evil omen, fate. Cf. xxxvi. 19. The Arabs, like the ancient Romans, sought to read the mysteries of human fate from the flight of birds. And many of us in our own day seek to read our future fortunes by similar superstitions. We read in the previous verse that there are Signs of God, but they are not meant to subserve the vulgar purposes of disclosing our future destiny in a worldly sense. They are meant for quite other purposes, as we have explained. Our real fate does not depend upon birds or omens or stars. It depends on our deeds, good or evil, and they hang round our necks. Man is the maker of his own fortune.
- 2188. These deeds, good or evil, will be embodied in a scroll which will be quite open to us in the light of the Day of Judgment, however much we may affect to be ignorant of it now or waste our energies in prying into mysteries that do not concern us.
- 2189. Our true accusers are our own deeds. Why not look to them instead of vainly prying into something superstitious which we call a book of fortune or a book of omens?

- 15. The receiveth guidance,
  Receiveth it for his own
  Benefit: who goeth astray
  Doth so to his own loss:
  No bearer of burdens
  Can bear the burden 2191
  Of another: nor would We
  Visit with Our Wrath
  Until We had sent
  An apostle (to give warning).
- 16. When We decide to destroy
  A population, We (first) send
  A definite order to those
  Among them who are given
  The good things of this life 2192
  And yet transgress; so that
  The word is proved true 2193
  Against them: then (it is)
  We destroy them utterly.
- 17. How many generations
  Have We destroyed after Noah?<sup>2194</sup>
  And enough is thy Lord
  To note and see
  The sins of His servants. <sup>2195</sup>

ه کِن اهٔتُکْ ی فَاتَّمَا یَهٔتُکِی لِنَفْسِهُ ۚ وَمَنْ ضَلَّ فَاتِّمَا یَضِلُّ عَلَیْمَا ؕ وَلَاتَزِیُ وَازِرَةً ۗ قِنْ رَ اُخْرِی ؕ وَمَا کُنَّامُعَنِّ بِیْنَ حَتّی نَبْعَثَ رَسُولًا ۞

٣- وَإِذَا آرُدُنَا آنُ ثَهْلِكَ قَرِْيَةً اَمَرْنَا مُتْرَفِيْهَا فَفَسَقُوا فِيْهَا فَحَقَّ عَلِيْهَا الْقَوْلُ فَكَمَّرُنِهَا تَكُمِ فِيرًا ۞

٤- وَكُمْ اَهْكُنُكُا مِنَ الْقُرُوْنِ مِنُ بَعُدِ نُوْرِجُ وَكُفَى بِرَيِكَ بِنُ نُوْبِ عِبَادِمُ خَبِنُرًا بَصِيْرًا ٥

- 2190. The doctrine of personal responsibility is insisted on, and the basis of ethics is shown to be our own good or evil as furthering or obstructing our highest development.
- 2191. The doctrine of vicarious atonement is condemned. Salvation for the wicked cannot be attained by the punishment of the innocent. One man cannot bear the burden of another: that would be unjust. Every man must bear his own personal responsibility. Cf. vi. 164. But God never visits His wrath on anyone until due warning is conveyed to him through an accredited apostle.
- 2192. God's Mercy gives every chance to the wicked to repent. When wickedness gets so rampant that punishment becomes inevitable, even then God's Mercy and Justice act together. Those who are highly gifted from God—it may be with wealth or position, or it may be with talents and opportunities—are expected to understand and obey. They are given a definite order and warning. If they still transgress there is no further room for argument. They cannot plead that they were ignorant. The command of the Lord is proved against them, and its application is called for beyond doubt. Then it is that their punishment is completed.
- 2193. Qaul here has the sense of word, order, law, charge framed against one under a definite law.
- 2194. Noah's Flood is taken as a new starting point in history. But even after that hundreds of empires, towns, and generations have perished for their wickedness.
- 2195. Let not the wicked think, because they are given a lease of life and luxury for a time, that their wickedness has escaped notice. God notes and sees all things, both open and secret. He knows the hidden motives and thoughts of men, and He has no need of any other evidence. His knowledge and sight are all-sufficient.

- 18. If any do wish
  For the transitory things
  (Of this life), We readily 2106
  Grant them—such things
  As We will, to such persons
  As We will: in the end
  Have We provided Hell
  For them: they will burn
  Therein, disgraced and rejected. 2197
- 19. Those who do wish
  For the (things of) the

  Hereafter, 2108
  And strive therefor
  With all due striving,
  And have Faith,—2199
  They are the ones
  Whose striving is acceptable
- 20. Of the bounties of thy Lord
  We bestow freely on all—
  These as well as those:
  The bounties of thy Lord
  Are not closed (to anyone). 2200

(To God).

)

21. See how We have bestowed More on some than on others; But verily the Hereafter Is more in rank and gradation

٨- مَنْ كَانَ يُرِيْكُ الْعَاجِلَةَ
 ٩٠٠ عَجُلْنَالَهُ فِيهُمَا مَا نَشَآهِ لِمَنْ ثُرِيْكُ
 ثُقَرَجَعُلْنَالَهُ جَهَنَّمَ أَ
 يَضُلْهَا مَنْمُوْمًا مَنْ حُوْرًا ٥

9-وَمَنْ آرَادَ الْأَخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُو مُوْرِمِنْ فَاوْلِيْكَ كَانَ سَعْيْهُ مُوْمَّشُكُوْرًا ۞

٠٠- كُلُّا ثُمِدُ هَوُّلَا وَهَوُّلَا مِنْ عَطَاءِ رَبِكُ وَمَا كَانَ عَطَاءُ رَبِكَ مَحْظُوْرًا تَنَ لَمَا كَانَ عَطَاءُ رَبِكَ مَحْظُوْرًا مَا كَانَظُوْ كَيْفَ فَضَلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَكَالْاِخِرَةُ ٱكْبُرُدُرَجْتٍ

<sup>2196.</sup> An explanation is now given of how it is that prosperity sometimes seems to attend the wicked. The explanation is threefold: (1) the transitory things of this life are worth little in the eternal scheme of things; (2) even they are provided, not just because their recipients wish for them, but according to a definite Plan of God; and (3) in the end there is for the wicked the eternal Misery and deprivation of grace,—the Hell which is worse than destruction in the terms of this world.

<sup>2197.</sup> All the pride and insolence will then be brought low. The disgrace and the exclusion from the "sight of the Face of God" will by themselves be punishments of which the magnitude cannot be measured in the terms of our present material life.

<sup>2198.</sup> This is in contrast to the last verse. Those who wish for mere earthly good sometimes get it and misuse it. Those whose eyes are fixed on the Hereafter, they too share in their Lord's bounty provided they fulfil the conditions explained in the next note; but their wishes and endeavours are more acceptable in the sight of God.

<sup>2199.</sup> A mere wish for moral and spiritual good is not enough. It must be backed up by hard endeavour and supported by a lively Faith On those conditions the wishes are accepted by God.

<sup>2200.</sup> God's favours are showered on all,—the just and the unjust, the deserving and the undeserving. But there is a difference as explained in the last two verses.

And more in excellence.2201

22. Take not with God
Another object of worship; 2202
Or thou (O man!) wilt sit
In disgrace and destitution. 2208

وَٱكْبُرُ نَفُضِيْلُانَ ٢٢- لَا تَجْعَلُ مَعَ اللهِ اللهَا الْخَرَ فَتَقُعُنُ مَنْ مُوْمًا تَخْنُ وْلًا أَ

C. 129.—To be worthy of the service of the One True God. (xvii. 23-40.) We must love and serve His Creatures.

We must love and serve His Creatures.
The parents who cherished us in childhood
Deserve our humble reverence and service: next
Come the rights of kinsmen, those in want,
And wayfaring strangers: to each
According to his need, not in spendthrift show.
And gentleness is needed to those whom we
Cannot help God will provide. He has made
Life sacred and pure. Fulfil your trusts
For orphans and deal with all in strictest
Probity. Pry not into evil from curiosity,
And shun insolence: for God hates evil,—
The One, the Good, the Universal Lord!

#### Section 3.

That ye worship none but Him, And that ye be kind
To parents. Whether one
Or both of them attain
Old age in thy life, 2304
Say not to them a word
Of contempt, nor repel them,
But address them
In terms of honour.

٣٠-وَقَطْى رَبُّكَ ٱلَّاتَعُبُّكُ وَالْكَ إِيَّاهُ وَ بِالْوَالِكِ يُنِ إِحْسَانًا ۗ اِمَّا يَبُلُّعُنَّ عِنْكَكَ الْكِبْرَ آحَكُ هُمَّا اَوْ كِلْهُنَا فَلَا تَقْلُ لَهُنَّا أُنِّ وَكُلْ تَنْهُرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَمِ يُمَّا ۞

2201. Nor should man suppose that all gifts are of equal value. The spiritual ones rank far higher in dignity and real worth than the transitory ones. Therefore it is altogether wrong to compare the worldly prosperity of a wicked man with the apparent want of it to a man of spiritual worth. There is no comparison between them when measured by right standards.

2202. The seeming inequality of gifts to men might make short-sighted men impugn the impartiality of God. But the fault lies with such men's own want of knowledge and want of Faith. There is no excuse for them to seek other objects of worship than God. For there is none worthy of worship except God.

2203. If foolish men turn to false objects of worship, they will not only be disappointed, but they will lose the respect of their own fellow-men, and spiritually they will be reduced to destitution. All their talents and their works will be of no avail.

2204. The spiritual and moral duties are now brought into juxtaposition. We are to worship none but God, because none but God is worthy of worship, not because "the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me" (Exod. xx. 5).

Note that the act of worship may be collective as well as individual; hence the plural ta'hudū. The kindness to parents is an individual act of piety; hence the singular taqui, qui, etc.

- 24. And, out of kindness,
  Lower to them the wing <sup>2205</sup>
  Of humility, and say:
  "My Lord! bestow on them
  Thy Mercy even as they
  Chenshed me in childhood." <sup>2206</sup>
- 25. Your Lord knoweth best
  What is in your hearts:
  If ye do deeds of righteousness,
  Venly He is Most Forgiving
  To those who turn to Him
  Again and again
  (in true penitence).2207
- 26. And render to the kindred Their due rights, as (also) To those in want, And to the wayfarer: <sup>2208</sup> But squander not (your wealth) In the manner of a spendthrift. <sup>2209</sup>

۲۴-وَاخْفِضُ لَهُمُّاجَنَا مَ النُّ لِّ مِنَ الرَّحْمَةِ وَقُلُ رَّبِ الْحَمْهُمَا كَمَارَبَيْنِي صَغِيْرًا لُ

٥٦-رَثُكُمُ اَعْكَمُ بِمَا فِي نُقُوْسِكُمْ اَلْهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللّهُ اللَّهُ اللَّاللَّهُ اللَّهُ اللَّالِمُ اللَّاللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

۲۹-وَاتِ دَاالْفَرُ بِي حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيْلِ وَلَاثُبَرِّرْرْتَبْنِيرًا۞

- 2205. Cf xv 88 and n 2011. The metaphor is that of a high-flying bird which lowers her wing out of tenderness to her offspring. There is a double aptness (1) When the parent was strong and the child was helpless, parental affection was showered on the child when the child grows up and is strong, and the parent is helpless, can he do less than bestow similar render care on the parent? (2) But more he must approach the matter with gentle humility for does not parental love remind him of the great love with which God cherishes His creatures? There is something here more than simple human gratitude it goes up into the highest spiritual region
- 2006 Note that we are asked to honour our father and mother, not "that thy days may be long upon the land which the Lord thy God giveth thee" (Evod xx 12), but upon much higher and more universal grounds, such as befit a perfected revelation. In the first place, not merely respect, but cherishing kindness, and humility to parents, are commanded. In the second place, this command is bracketed with the command to worship the One True Cod parental love should be to us a type of divine love nothing that we can do can ever really compensate for that which we have received. In the third place (see next verse) our spiritual advancement is tested by this we cannot expect God's forgiveness if we are rude or unkind to those who unselfishly brought us up
- 2207 It is the heart, and its hidden and secret motives, by which we are judged for God knows them all
- 2208 In the Jewish Decalogue, which was given to a primitive and hard-hearted people, this refinement of kindness,—to those in wint and to wayfirers (ic total strangers whom you come across) finds no place. Nor was there much danger of their wasting their substance out of exuberance Even the command "to honour thy father and mother" comes after the ceremonial observance of the Sabbath. With us, the worship of God 14 linked up with kindness—to parents, kindred, those in want, those who are far from their homes though they may be total strangers to us. It is not mere verbal kindness. They have certain rights which must be fulfilled.
- 2209 All charity, kindness, and help are conditioned by our own resources. There is no merit if we merely spend out of bravado or for idle show. How many families are ruined by extravagant expenses at weddings, funerals, etc. or (as they may call it) to "oblige friends or relatives", or to give to able-bodied beggars? To no one was this command more necessary than it is to Muslims of the present day

- 27. Verily spendthrifts are brothers Of the Evil Ones; And the Evil One Is to his Lord (Himself) Ungrateful.<sup>22 10</sup>
- 28. And even if thou hast
  To turn away from them
  In pursuit of the Mercy
  From thy Lord which thou
  Dost expect, ye speak
  To them a word
  Of easy kindness.<sup>2211</sup>
- 29. Make not thy hand tied <sup>2212</sup>
  (Like a niggard's) to thy neck,
  Nor stretch it forth
  To its utmost reach,
  So that thou become
  Blameworthy and destitute.
- 30. Verily thy Lord doth provide Sustenance in abundance For whom He pleaseth, and He Provideth in a just measure. 2218
  For He doth know
  And regard all His servants.

٥٥-إِنَّ الْمُبَكِّرِيْنَ كَانُوْاَ إِخْوَانَ الشَّيْطِيْنِ وَكَانَ الشَّيْطُنُ لِرَبِّهُ كَفُوْرًا ۞

> ۲۸-وَ إِمَّا نَعُرُضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّنْ رُتِكَ تَرُجُوْهَا فَقُلْ لَهُمُ قَوُلًا مِّيْسُوْرًا ۞

٢٥- وَلَا تَجُعَلُ يَكُكُ مَغُلُوْلَةً إِلَى عُنُقِكَ وَلَا تَبُسُطُهَا كُلُّ الْبَسُطِ فَتَقُعُكَ مَلُوْمًا فَحُسُوْرًا ۞

٣- إنَّ رَبِّكَ يَبُسُطُ الرِّهِ زُقَ لِمَنْ يَشَاءُ وَيَقَدِّرُ ثُ إِنَّهُ كَانَ بِعِبَادِهٖ خَبِيْرٌ ابصِيْرًا خَ

چ

- 2210. Spendthrifts are not merely fools. They are of the same family as the Evil Ones. And the chief of the Evil Ones (notice the transition from the plural to the singular)—Satan himself—fell by his ingratitude to God. So those who misuse or equander God's gifts are also ungrateful to God.
- 2211. You may have to "turn away" from people for two reasons (1) You may not have the wherewithal with which to entertain them and give them their rights; or (2) you may have to give them a wide berth because their thoughts are not as your thoughts. In either case there is no need to speak harshly to them. Your words should be those of "easy kindness", i.e., the sort of kindness (not merely frigid politeness) which flows from pity and understanding and smooths over unnecessary difficulties in human intercourse.
- 2212. Cf. the phrase for niggardliness in v. 67. We are not to be so lavish as to make ourselves destitute and incur the just censure of wise men, nor is it becoming to keep back our resources from the just needs of those who have a right to our help. Even strangers have such a right, as we saw in xvii. 26 above. But we must keep a just measure between our capacity and other people's needs.
- 2213. If a foolish spendthrift pretends that his generosity, even if it ruins himself, is good for other people, he is reminded that God will take care of all. He knows every one's true needs and cares for them. He gives in abundance to some, but in all cases He gives in just measure. Who are we to pretend to greater generosity? A foolish Hindi saying was current in Oudh: jis ko nd de Mauld, tis ko de Aşaf-ud-daula: "To those to whom the Lord gives not, Aşaf-ud-daula gives." It was extravagance that ruined his family and wiped his kingdom of Oudh off the map.

#### Section 4.

- 31. Fill not your children 2214
  For fear of want: We shall
  Provide sustenance for them
  As well as for you.
  Verily the killing of them
  Is a great sin.
- 32. Nor come nigh to adultery:
  For it is a shameful (deed)
  And an evil, opening the road <sup>2215</sup>
  (To other evils).
- 33. Nor take life—which God
  Has made sacred—except
  For just cause. And if
  Anyone is slain wrongfully,
  We have given his heir
  Authority (to demand Qiṣāṣ <sup>2216</sup>
  Or to forgive): but let him
  Not exceed bounds in the matter
  Of taking life; for he
  Is helped (by the Law).
- 34. Some not nigh
  To the orphan's property
  Except to improve it, 2217

٣-وَلا تَقْتُلُوا اوْلادَكُمْخَشْيَة اِنْلاقِ فَحُنُ نَرُوْفُهُمْ وَإِيَّاكُمُ إِنَّ قَتْلَهُمْ كَانَ خِطاً كَبِيْرًا ۞

٣٧-وَلَا تَقُرُبُوا النِّي فِي إِنَّا كَانَ فَاحِشَةً وَسَاءُ سَبِيلًا ٥

م - وَكَرْ تَقُتُكُواالنَّفُسُ الَّذِي حَرَّمُ اللَّهُ الْكَرِبَالُحُقِّ وَمَنْ فُتِلَ مَظْلُومًا فَقَنْ جُعُلْنَا لِوَلِيّهِ سُلْطُنَّا فَكَرِيْسُمِ فَ فِي الْقَنْلِ ثُـ إِنَّهُ كَانَ مَنْصُورًا ۞

٣٣-وَلَا تَعُمُّ بُوْا مَالَ الْبَتِيْمِ إِلَّا بِالَّقِيُّ وَكُلُو الْبِيَالِيِّ الْمِثَالُةِ فَيَ

- 2214. The Arabs were addicted to female infanticide. In a society perpetually at war a son was a source of strength whereas a daughter was a source of weakness. Even now infanticide is not unknown in other countries for economic reasons. This crime against children's lives is here characterised as one of the greatest of sins.
- 2215. Literally, "it is evil as a road (or a way)". Adultery is not only shameful in itself and inconsistent with any self-respect or respect for others, but it opens the road to many evils. It destroys the basis of the family; it works against the interests of children born or to be born; it may cause murders and feuds and loss of reputation and property, and also loosen permanently the bonds of society. Not only should it be avoided as a sin, but any approach or temptation to it should be avoided.
- 2216. On the subject of Qiṣās see ii. 178 and the notes thereto. Under the strict limitations there laid down, a life may be taken for a life. The heir is given the right to demand the life, but he must not exceed due bounds, because he is helped by the Law. Some Commentators understand "he" in "he is helped (by the Law)" to refer to the heir of the person against whom Qiṣāṣ is sought. He too will be helped by the Law, if the heir of the first slain exceeds the bounds of Law.
- 2217. Cf. vi. 152, and other passages relating to orphans, e.g., ii. 220. If an orphan's property is touched at all, it should be to improve it, or to give him something better than he had before,—never to take a personal advantage for the benefit of the guardian. A bargain that may be quite fair as between two independent persons would be, under this verse, unfair as between a guardian and his orphan ward until the latter attains the full age of understanding.

Until he attains the age <sup>2218</sup>
Of full strength; and fulfil
(Every) <sup>2210</sup> engagement
For (every) engagement
Will be enquired into
(On the Day of Reckoning). <sup>2220</sup>

- 35. Give full measure when ye Measure, and weigh With a balance that is straight: That is the most fitting And the most advantageous In the final determination. 2221
- 36. And pursue not that
  Of which thou hast 2222
  No knowledge; for
  Every act of hearing,
  Or of seeing
  Or of (feeling in) the heart
  Will be enquired into
  (On the Day of Reckoning).
- 37. Nor walk on the earth 2228
  With insolence: for thou

حَتَّىٰ يَبْلُغُ اَشُکَّهُ ۗ وَاَوْفُوْا بِالْعُهُـٰبِ ۚ إِنَّ الْعُهْلُ كَاٰنَ مَسُنُّوْلًا ۞

٢٥- وَ أَوْفُوا الْكَيْلَ إِذَا كِلْتُمُر وَزِنُوْا بِالْقِسُطَاسِ الْمُسْتَقِيْمِ \* ذلِكَ خَيْرٌ وَ أَحْسَنُ تَاوِيْلًا ۞

٣٦- وَكَا تَغَفُ مَاكَيْسَ لَكَ بِهِ عِلْمُ \* إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُانُ اُولَئِكَ كَانَ عَنْهُ مَسْئُوْلًانَ

مه وَلا تَمْشِ فِي الْأَرْضِ مُرَحًا ۚ إِنَّكَ

- 2218. Ashuddun means the age when the orphan reaches his full maturity of strength and understanding, say between the ages of 18 and 30. The age of legal majority may be 18 (as for certain puposes in India) or 21 (as in England). For certain purposes in Muslim law it may be less than 18. In the orphan's interest a much stricter standard is required in his case.
  - 2219. The definite article al has here a generic meaning, and is best translated by "every".
- 2220. From the context the engagements referred to would relate to beneficial contracts connected with the orphan's property or promises or undertakings given by the guardian or implied in the terms of his appointment. But the words are general and may be interpreted in the general sense. Note that this sentence does not occur in the similar passage in vi. 152, where there was a discussion of social laws: it is appropriate here, where the discussion is about the guardian's personal and individual responsibility in a spiritual sense.
- 2221. Giving just measure and weight is not only right in itself but is ultimately to the best spiritual and material advantage of the person who gives it.
- 2222. Idle curiosity may lead us to nose into evil, through our ignorance that it is evil. We must guard against every such danger. We must only hear the things that are known to us to be of good report, and see things that are good and instructive, and entertain in our hearts feelings or in our minds ideas that we have reason to expect will be spiritually profitable to us. We shall be called to account for the exercise of every faculty that has been given to us. This goes a little farther than a famous sculpture on a Japanese temple in which three monkeys are shown as putting their hands to their ears, eyes, and mouths, respectively, to show that they were not prepared to hear any evil, or see any evil, or speak any evil. Here idle curiosity is condemned. Futility is to be avoided even if it does not reach the degree of positive evil.
- 2223. Insolence, or arrogance, or undue elation at our powers or capacities, is the first step to many evils. Besides, it is unjustified. All our gifts are from God.

Canst not rend the earth Asunder, nor reach The mountains in height.

- 38. Of all such things
  The evil is hateful
  In the sight of thy Lord.
- 39. These are among the (precepts Of) wisdom, which thy Lord Has revealed to thee. 2221 Take not, with God, Another object of worship, Lest thou shouldst be thrown Into Hell, blameworthy and rejected. 2275
- 40. Sas then your Lord,
  (O Pagans!) preferred for you
  Sons, and taken for Himself
  Daughters among the angels? 2226
  Truly ye utter
  A most dreadful saying!

كَنْ تَخُرُقَ الْاَرْضَ وَكَنْ تَخُرُقَ الْاَحِبَالَ طُوْلًا ٥ ١٠- كُلُّ ذَلِكَ كَانَ سَبِيْكُ الْ عِنْكَ رَبِّكَ مَكُنُ وُهًا ٥ ١٠- ذَلِكَ مِنَ الْحَكْمَةِ أَلَيْكَ وَبُكَ مِنَ الْحَكْمَةِ أَلَيْكَ وَلَا تَجْعَلُ مَعَ اللهِ اللهَا الْحَرَ فَتُلْقَى فِيْ جَهَنَّمُ مَلُوهًا مِنْ مُحُورًا ٥ فَتُلْقَى فِيْ جَهَنَّمُ مَلُوهًا مِنْ مُحُورًا ٥

> ٧٠- اَ فَاصْفَلْكُمْ رَبُّكُمْ بِالْبَنِيْنُ وَاتَّخَانُ مِنَ الْمَلَائِكَةِ إِنَّاثًا إِنَّكُمْ لَتَقُوْلُوْنَ قَوْلًا عَظِيمًا ۚ

300

C. 130.—There is none like unto God. Exalted (xvii. 41-60.) Beyond measure is He. All Creation Declares His glory. His revelation Is Truth, but is beyond comprehension To those who believe not in the Hereafter. Those who serve Him should beware Lest words unseemly should escape them, Whether to friend or foe. Avoid Dissensions, and know that God's Wrath When kindled is a terrible thing, But we rejoice that He forbears and forgives.

<sup>2224.</sup> The moral law, as expounded in xvii. 23-39, is far in advance of the bare Decalogue in that it searches out motives, and draws pointed attention to the weak and helpless if we are to reach any spiritual understanding of God. It begins with a mention of the worship of the One True God and ends with a similar mention to close the argument, thus emphasising the fact that the love of God embraces the love of man and practical help to our fellow-creatures.

<sup>2225. &</sup>quot;Blameworthy" carries us back by reminiscence to xvii. 29, between which and this verse there is mention of crimes committed out of covetousness and a selfish disregard of other people's rights. "Rejected" carries back our reminiscence to xvii. 18, from which to here we have a reference to crimes that lead to deprivation of God's grace. The latter is of course wider than the former. Note how subtly the two streams of thought are here conjoined.

<sup>2226.</sup> Cf. xvi. 57-59. Insistence on true worship means also exclusion of false worship or worship derogatory to God. In circles where daughters were despised and even their lives had to be protected by special legislation, what could have been more dreadful than ascribing daughters to God?

# SECTION 5.

- 41. Pe have explained (things)
  In various (ways) in this Qur-an,
  In order that they may receive 2227
  Admonition, but it only increases
  Their flight (from the Truth)!
- 42. Say: if there had been (Other) gods with Him,—
  As they say,—behold,
  They would certainly have
  Sought out a way
  To the Lord of the Throne!<sup>2,228</sup>
- 43. Glory to Him! He is high
  Above all that they say!—
  Exalted and Great (beyond
  measure)!
- 44. The seven heavens and the earth,
  And all beings therein,
  Declare His glory:
  There is not a thing
  But celebrates His praise;
  And yet ye understand not
  How they declare His glory!
  Verily He is Oft-Forbearing,
  Most Forgiving!
- 45. Then thou dost recite The Qur-an, We put,

٣-وَلَقُنُ صَرِّفْنَا فِي هِٰنَ الْقُزَّانِ لِيَنَّكُمُّ وَأَ وَمَا يَزِيْنُ هُمُ الْآنُفُوْرًا ۞

> ٣٠- قُلْ لُوْكَانَ مَعَةَ الِهَهُ ۗ كَمَا يَقُوُلُوْنَ إِذَّ الْآبُتَعُوْا إِلَىٰ ذِي الْعَمْشِ سَبِيْلُانِ

٣٨-سُبُطِنَهُ وَتَعَلَىٰ عَمَّا يَقُولُونَ عُلُوًا كَبِيْرًا ٥

٣٨ - نُسُرِّتُ لَهُ التَّكُمُ وَكُ التَّبُعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ثَنَى اللَّهُ لِلْسَرِّةِ مِحْمُرٍ مِ وَإِنْ مِّنْ ثَنَى اللَّهِ لِلْسَرِّةِ مِحْمُرٍ مِ وَلَكِنْ لَا تَفْقَهُ وْنَ نَسُوبِ يُحَهُّمُ وَ اللَّهُ كَانَ حَلِيمًا عَفُورًا وَهُ - وَإِذَا قَرَاْتَ الْقُنْ إِنَ جَعَلْنَا هُ ٢ - وَإِذَا قَرَاْتَ الْقُنْ إِنْ جَعَلْنَا

- 2227. Things are explained in the Qur-an from all points of view, individual and national, by means of stories, parables, and figures of speech, and by way of categorical commands. But those who are evil, instead of profiting by such instruction, often go farther and farther away from the Truth.
- 2228. There is only One True God. But if, as polytheists say, there had been subsidiary gods, they would yet have had to go to the Throne of the Supreme God, for they could have done nothing without Him. Thus the Islamic idea of the unity of the Godhead is quite different from polytheistic ideas of a supreme god, as in the Greek Pantheon, where Jupiter was often defied by the minor delties! But such ideas are absurd, as stated in the next verse.
- 2229. All Creation, animate and inanimate, sings God's praises and celebrates His glory,—animate, with consciousness, and inanimate, in the evidence which it furnishes of the unity and glory of God. The mystics believe that there is a soul in inanimate things also, which declares forth the glory of God. For all Nature bears witness to His power, wisdom, and goodness. It is only "ye", i.e., those who reject the whole trend of your nature and deny Faith simply because ye have been given a limited amount of choice and free-will,—it is only such as "ye" that understand not what every other creature understands and proclaims with joy and pride. What must be your degradation! And yet God bears with you and forgives you! Such is His goodness!

Between thee and those who Believe not in the Hercafter, A veil invisible; <sup>223</sup>

- 46. And We put coverings
  Over their hearts (and minds)
  Lest they should understand
  The Qur-ān, and deafness 2231
  Into their ears: when thou
  Dost commemorate thy Lord—
  And Him alone—in the Qur-ān,
  They turn on their backs,
  Fleeing (from the Truth).
- 47. We know best why it is
  They listen, when they listen 2232
  To thee; and when they
  Meet in private conference,
  Behold, the wicked say,
  "Ye follow none other than
  A man bewitched!"
- 48. See what similes they strike
  For thee: but they have gone
  Astray, and never can they
  Find a way. 2233
- 49. They say: "What! When we are reduced

بَيْنَكَ وَبَيْنَ الْكِنِيْنَ لَا يُؤْمِنُونَ بِالْأَخِرَةِ حِجَابًا مِّسُتُورًا نُ

٣٨- ٷَجَعَلْنَا عَلَى قُلُوْ بِهِمْ ٱكِنَّةُ أَنْ يَّغْقَهُوْهُ وَ فِيَّ اٰذَا بِهِمْ وَقُرُاۤ وَإِذَا ذَكَنَ تَ رَبَّكَ فِي الْقُرُاٰنِ وَحْدَهُ وَلَوْا عَلَى آذُ بِارِهِمْ ثُغُوْرًا ۞

مىم- يَحْنُ أَعْلَمُ بِمَايَسُتَمِّعُوْنَ بِهَ إِذَ يَسُتَمِّعُوْنَ بِهَ إِذَ يَسُتَمِّعُوْنَ بِهَ إِذَ يَسُتَمِّعُوْنَ إِلَيْكَ وَإِذْ هُمْ نَجُوْلَى إِنْ يَسُخُوْلَ الظّلِمُوْنَ إِلَا رَجُلًا مُسُحُوْلًا فَلَا يَسُخُولُا وَمُسُحُولُا وَمُسُحُولُا مَسُحُولُا مَسُحُولُا مَسُحُولُا مَسُحُولُا مَسُحُولُا مَسُحُولُا مَنْ اللّهِ مَسْحُولُا مَسْجَولُا مَسْجَالًا مَنْ اللّهُ مَسْحُولُا فَلَا يَسُتُطِيعُونَ سَرِينَالًا وَفَلَا يَسُتُتَطِيعُونَ سَرِينَالًا وَفَلَا يَسُتَطِيعُونَ سَرِينَالًا وَفَلَا يَسْتَطِيعُونَ سَرِينَالًا وَفَلَا يَسْتَطِيعُونَ سَرِينَالًا وَاللّهُ اللّهُ ا

٣٩- وَ قَالُوْا عَإِذَا كُنَّا

2230. Veil invisible: Some Commentators understand mastur here as equivalent to satir: a veil that makes invisible, a thick or dark evil. But I think that the meaning of mastur (in the passive voice) as "hidden or invisible" is more consonant with the mystic meaning of the whole passage. If all nature, external and within ourselves, declares God's glory, those unfortunates who cut themselves off from their better nature are isolated from the men of God and the revelation of God, because (1) they are unfit for being in their company, and (2) because the men of God and the revelation of God must be protected from the pain which blasphemy or rebellion must cause to their unsullted nature. The veil is none the less real because it is invisible.

2231. The invisible veil being put against the ungodly on account of their deliberate rejection of Truth, the result is that their minds are fogged so that they cannot understand and their ears are clogged so that they cannot hear. In other words the effects of Evil become cumulative in shutting out God's grace.

2232. See last note. That being so, the only motive for the ungodly to listen to God's Truth is to scoff at it instead of to be instructed by it. They may make a show of listening, but when they meet together in private, they show themselves in their true colours. Cf. ii. 14. They cannot help seeing that there is singular charm and attractiveness in God's Word, and that it consoles, helps, and elevates many people who re eive it in the right spirit. So they pretend that they are superior to such people and laugh at them for listening to someone who is only under the influence of something which they call magic!

2233. Note that the word used is "Sabilan," "a way", not "the way". In going astray they have lost the way; but never can they find any means of getting back to that way, or of justifying themselves or making good their wicked similes.

To bones and dust, Should we really be raised up (To be) a new creation?" 2234

- 50. Say: "(Nay!) be ye Stones or iron,
- Which, in your minds,
  Is hardest (to be raised up),—
  (Yet shall ye be raised up)!"
  Then will they say:
  "Who will cause us
  To return?" Say: "He
  Who created you first!"
  Then will they wag
  Their heads towards thee,
  2285
  And say, "When will
  That be?" Say, "Maybe
  It will be quite soon!
- 52. "It will be on a Day
  When He will call you,
  And ye will answer
  (His call) with (words
  Of) His praise, and ye 2285
  Will think that ye tarried
  But a little while!" 2287

عِظَامًا وَ رُفَاتًا عَ إِنَّا لَكَبُعُوْثُونَ خَلْقًا جَدِينُكُانَ . ه - قُلُ كُوْنُوْا جِارَةً أَوْ حَدِينَكَانَ . ه - قُلُ كُوْنُوْا جِارَةً أَوْ حَدِينِكَانَ

مه أؤخَلْقًا مِّمَّا يَكُنُرُ فِي صُلُورِكُمْ فَسَيَقُولُونَ مَنْ يُغِينُ فَا قُلِ الَّذِي فَطَرَكُمْ اَدَّلَ مَرَّةٍ فَسَيُنْغِضُونَ اِلْيَكَ رُءُوسَهُمُ وَيَقُولُونَ مَنَى هُوَ \* وَيَقُولُونَ مَنَى هُوَ \* قُلْ عَلَى اَنْ يَكُونَ قَرِيْبًا ۞

۵۲- يَوْمَ يَكُ عُوْكُمْ فَشَفْتِهِ يُبُوْنَ رِحَمُونَ وَتَظُنُّوْنَ إِنْ لِيَفْتَهُمُ الِّلَا قَلِيلًا أَ

<sup>2234.</sup> They do not realise that God Who created them once out of nothing can create them again and again, with memories of their past, and in order to render to Him an account of how they used or misused the talents and opportunities which they were given. If it is to be a new Creation, what then? Bones and dust or ashes may yet retain something of the personality which was enshrined in them. But even if they were reduced to stones or iron or anything which their minds can conceive of as being most unlike them, yet there is nothing impossible to God! He has clearly sent a Message that we shall have to render an account of ourselves, and His Message is necessarily true.

<sup>2235.</sup> The sceptic shifts his ground when he is cornered in argument. It is no longer tenable for him to say that it cannot happen or that there is no one who can bring him back to life and memory. He now gets shaky, and says, "Well, when is that going to happen?" The actual time no man can tell Indeed that event will be on a plane in which there will be no Time. Our relative ideas of time and place will have been completely overthrown, and it will appear to us then, not that it has been postponed too long, but that it has come too soon! See the next verse and note.

<sup>2236.</sup> It may be that this verse should not be in the inverted commas governed by the verb "say", in the last clause of the last verse. In that case, the answer to the sceptic would be finished in the last verse, and this verse would be a general statement applying also to the righteous, who will rise up celebrating the praises of God. But on the whole, I think it is better to take this verse as part of the answer to the sceptic referred to in the last verse.

<sup>2237.</sup> Whatever may have been your spiritual blindness in this life, the "new creation" will have opened your eyes to the Truth. No one will any longer be in any delusion as regards the Reality of God, and all will be forced, by their new circumstances, to recognise the Truth and sing God's praises. And all will be surprised at the seemingly short flight of time since they had their little ephemeral life on this earth. They will now appraise its true worth,

#### SECTION 6.

- 53. Say to My servants
  That they should (only) say
  Those things that are best: 22388
  For Satan doth sow
  Dissensions among them:
  For Satan is to man
  An avowed enemy.
- 54. It is your Lord
  That knoweth you best:
  If He please, He granteth 2289
  You mercy, or if He please,
  Punishment: We have not sent
  Thee to be a disposer
  Of their affairs for them.
- 55. And it is your Lord
  That knoweth best all beings
  That are in the heavens 2240
  And on earth: We
  Did bestow on some Prophets
  More (and other) gifts
  Than on others: and We gave
  To David (the gift
  Of) the Psalms. 2241

٥٥- وَ قُلُ لِعِبَادِئُ يَقَوُلُوا الَّذِي هِيَ الْحُسَنُ أِنَّ الشَّيُطِنَ يَفُولُوا الَّذِي هِيَ الْحُسَنُ أِنَّ الشَّيُطِنَ يَنْزَعُ بَيْنَكُمُ مُرِّ الشَّيُطُنَ كَانَ لِلْإِنْسَانِ عَلَيْ وَاللَّهِ الشَّيْطُنَ كَانَ لِلْإِنْسَانِ عَلَيْ وَاللَّهُ مِنْ اللَّهِ اللَّهُ اللَّلِي اللَّهُ الللْمُلْمُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالَا الللِّلْمُ اللللْمُ الللللْمُ اللَّلْمُ اللَّهُ اللَّهُ الللْمُلْمُ اللَّهُ الللْمُلِ

إِنْ يَشُا أَيُرُحَمْكُمُّرُ. أَوْ إِنْ يَشَا أَيُعُنِّ بِكُمُرُ وَ مَا آَرْسَلْنَكَ عَلَيْهِمْ وَكِيْلُانِ ٥٥-وَرُبُكَ آعُكُمُ بِمَنْ فِي السَّمُونِ وَالْآرْضِ \* وَلَقَنُ فَضَّلْنَا بَعْضَ الذِّبِينَ عَلَى بَعْضِ وَ اَتَيْنَا دَاؤَدَ زَبُورًانَ

- 2238. This command refers to two situations. (1) Even to your enemies and the enemies of God you should speak fair: who are you to judge others? Judgment belongs to God alone, for He knows you (i.e. all mankind) best, and your personal knowledge is at best imperfect. And Satan is always trying to divide mankind. (2) Amongst yourselves, also, you should not entertain suspicions, but speak politely according to the best standards of human speech. A false or unkind word may destroy all your efforts at building up unity, because the forces of disruption are more numerous than the forces of unity.
- 2239. Man should never for a single moment entertain a thought that would imply that he was wiser than God. God's knowledge is all-embracing. If He grants mercy to some that you consider wicked or punishment to some that you consider righteous, it is your knowledge or your deductions that are at fault, not God's righteous Plan. Even men of God are not sent to arrange or dispose of men's affairs, but only to teach God's Message. How much less can ordinary men presume to judge other men? The Mashiyat—Will and Plan of God—is above all human wisdom.
- 2240. Not only are we not to judge other ordinary men and carp at them. We are not to set up false standards for judging the men of God. If one was born of the unlearned Arab race, he yet was a mercy to all the worlds. If one spoke to God as Kalimullah or another's life as Rüh-ullah began with a spiritual miracle, it does not imply superiority. It only means that God's wisdom is more profound than we can fathom.
- 2241. The spiritual gifts with which the prophets came may themselves take different forms, according to the needs of the world and the times in which they lived, as judged by the wisdom of God A striking example here given is the gift of song and music as given to David, but it implies no superiority of David over others David was given the Zabūr, the Psalter or Psalms, intended to be sung for the worship of God and the celebration of God's praise. For the Book of Psalms, see the last part of n 669 to iv. 163, where exactly the same words are used about David.

- 56. Say: "Call on those—
  Besides Him—whom ye fancy:
  They have neither the power
  To remove your troubles
  From you nor to change them."2242
- 57. Those whom they call upon
  Do desire (for themselves) means
  Of access to their Lord,—
  Even those who are nearest: 2248
  They hope for His Mercy
  And fear His Wrath:
  For the Wrath of thy Lord
  Is something to take heed of.
- 58. There is not a population But We shall destroy it Before the Day of Judgment Or punish it with A dreadful Penalty: 2211 That is written In the (eternal) Record.
- 59. And We refrain from sending The Signs, only because The men of former generations Treated them as false: 2945

۵۰- قُلِ ادُعُوا الَّذِينَ زَعَمُنَّمُ مِنْ دُونِهِ قَلَا يَمُلِكُونَ كَشُفَ الضَّرِعَنَكُمْ وَلَا تَحُويُلُان

ه ه ـ أُولَائِكَ الْكَزِيْنَ يَنْعُوْنَ يَبْتَغُوْنَ إلى رَبِّهِمُ الْوَسِيْلَةَ أَيُّهُمْ أَفْرَبُ وَيَرْجُوْنَ رَحُمَتُهُ وَيَخَافُونَ عَنَابِهُ \* إِنَّ عَنَابَ رَبِّكَ كَانَ مَعْنُ وَرًا

٥٥- وَإِنْ مِنْ قَرْيَةٍ اِلْا يَحُنُ مُهُلِكُوْهَا قَبْلُ يَوْمِ الْقِيهُ الْكَوْهَا قَبْلُكُوْهَا قَبْلُكُوْهَا قَبْلُكُوْهَا عَنَا بَا شَعْدِ يَهُ الْمُعَالِّ الْمُعَالِيَّةُ الْمُعَالِينَ الْمُعَالِينَ الْمُعَالِينَ الْمُعَالِينَ الْمُعَالِقِينَ الْمُعَالِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعَالِينَ  الْمُعَالِينَ الْمُعَالِينَ الْمُعَالِينَ الْمُعَالِينَ الْمُعِلِينَ الْمُعَالِينَ الْمُعَالِينَ الْمُعَالِينَا الْمُعَالِينَا الْمُعَلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعِلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعِلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعِلِينَ الْمُعَلِينَ الْمُعِلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعَلِينَ الْمُعِلِينَا الْمُعَلِينَا الْمُعَلِينَا الْمُعِلِينَا الْمُعِلِينَا الْمُعِلِينَ الْمُعِلِينَا الْمُعِلِينَ الْمُعِلِينَا الْمُعِينِينَ الْمُعِلِينَ الْمُعِلِينَ الْمُعَلِينِ الْمُعْلِيلِي الْمُعِلِينَ الْمُعِلِي الْمُعِلِينَ الْمُعِلِي الْمُعْلِيلِي الْمُعِ

- 2242 Men's suspicions of each other or of the prophets have been condemned in the previous verses. We now have the strongest condemnation of all, that of imagining any other being as being equal or in the same category with the One True God. God has all power, they have no power. They cannot remove men's troubles. They cannot even mitigate or change them so as to afford the least relief. Why indulge in false worship?
- 2243. Where men or heroes, or prophets or angels are worshipped, the worship is futile, because (1) even if they are good and holy, and ever so near to God, yet the nearest of them have need to seek means of access to God, and they do seek such means, i.e.: the hope of God's Grace, (2) though by their very nature it is impossible for us to suppose that they will incur the Wrath of God, yet they are but creatures and are subject to the law of personal responsibility
- 2244 These verses are a commentary on the last clause of the last verse "The Wrath of thy Lord is something to take heed of" The godless thoughtlessly challenge God's Wrath, but do they realise its nature? Even the best of us must be moved with terror when we think of its consequences, were it not for His unbounded Mercy Those who deny the Hereafter fail to realise its terrible Portents. They ask for Portents and Miracles now, but do they realise that their coming means destruction and misery to those who reject faith? They will come soon enough. The whole world will be convulsed before the Day of Judgment. The part of the wise is to prepare for it.
- 2245. Past generations treated Signs and Portents with contempt or rebellion, and brought about their own undoing. It is only God's Mercy that gives them Grace for a time and prevents the coming of those Portents and Punishments which would overwhelm them if they were put to their trial at once.

We sent the She-camel <sup>2246</sup>
To the Thamud to open
Their eyes, but they
Treated her wrongfully:
We only send the Signs
By way of terror
(And warning from evil). <sup>2247</sup>

60. Behold! We told thee
That thy Lord doth encompass
Mankind round about: 2248
We granted the Vision
Which We showed thee, 2249
But as a trial for men,—
As also the Cursed Tree 2250
(Mentioned) in the Qur-an:
We put terror (and warning)
Into them, but it only
Increases their inordinate
transgression!

وَ إِنَيْنَنَا ثَمُوْدَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوْا بِهَا ۚ وَمَا نُوْسِلُ بِالْابْتِ إِلَّا تَخُويُفُا ۞

٠- وَإِذْ ثُلْنَالُكَ إِنَّ رَبَّكَ آَحَاطَ بِالتَّاسِ وَمَاجَعُلْنَاالرُّءُ يَاالَّتِیَ آرَيْنَكَ اِلَا فِتُنَافَّ لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِى الْقُرُانِ وَثُنُوتُ فُهُمُ ۚ فَمَا يَزِيْلُ هُمْ

- 2246. An example is cited from the story of the Thamud. A wonderful She-camel was sent among them as a Portent and a Symbol. In their wickedness they ham-strung her. So instead of her reclaiming them she was a cause of their destruction, as their sin and rebellion were laid bare. For the story of the She-camel and the references to the passages in which she is mentioned, see n. 1044 to vii. 73.
- 2247. Signs, Miracles, and Portents are sent by God as a warning, to strike terror into the hearts of evil-doers and reclaim them to the right path. I have discussed Fear as a motive for reclaiming certain kinds of hard hearts, in my note 82 to ii. 74 But some hearts are so hard that even this motive does not work. As they have a limited free-will given by God, they are to that extent free to choose. But when they actually choose evil, God in His infinite Mercy delays their punishment and removes the occasion for their immediate self-destruction by withholding the Signs which might make them transgress all the more and compass their total destruction.
- 2248. The reference may be to lxxii. 28, probably an earlier Meccan revelation. But the argument is independent of time. This verse falls naturally into three divisions Warnings and Portents and Signs are sent or not sent according to God's All-Wise Plan of Mercy and Justice: this is in no wise inconsistent with the apparent freedom given to the wicked: because (1) in any case God is all round all His creatures, and His delay as a Sign of Mercy in no way diminishes His power; (2) the Visions of Truth vouchsafed to men of God are themselves Signs by which they can warn the ungodly; and (3) sometimes it is more merciful to give them time by not immediately bringing the matter to judgment.
- 2249. Some Commentators take this as referring to the Mi'rāj (xvii. 1) and others to other spiritual visions. Such visions are miracles, and become a stumbling block to unbelievers. They are an encouragement to men of faith. Thus they are "a trial for men".
- 2250. The tree Zaqqum, a bitter and pungent tree described as growing at the bottom of Hell, a type of all that is disagreeable See xxxvii. 62-65; xliv 43-46; and lvi. 52. All these are Suras chronologically earlier than this Sura. The application of the name to a tree of the myrobalan kind in the region of Jericho is, I think, of post-Quranic date.

It is a trial for wrong-doers. See xxxvii, 63 and n. 4073,

C. 131.—Arrogance, jealousy, spite, and hatred
(xvii. 61-84.) Were the cause of the fall of Iblīs. Man
Was given pre-eminence above
Much of God's Creation, and owes
Higher responsibilities. He should give thanks
For God's mercies, and remember
The Day of Account. Not all the scheming
Of Evil will deflect God's righteous Plan
To protect His chosen ones. They should pray
Without ceasing, and seek His true Guidance;
For Truth will last, but Falsehood will perish.

#### SECTION 7.

- 61. Rehold! We said to the angels: 2251

  "Bow down unto Adam":
  They bowed down except Iblis:
  He said, "Shall I bow down
  To one whom Thou didst create
  From clay?"
- 62. He said, "Seest Thou? This is
  The one whom Thou hast honoured
  Above me! If Thou wilt but
  Respite me to the Day
  Of Judgment, I will surely
  Bring his descendants
  Under my sway—
  All but a few!" 2252
- 63. (God) said: "Go thy way; 22.58
  If any of them follow thee,
  Verily Hell will be
  The recompense of you (all)—
  An ample recompense.

١٠- وَإِذْ ثُلْنَا لِلْمَلَائِكَةِ اللَّهِ كُوْ الْإِذَ مَرَ فَسَجَكُ وَالآكَ إِبْلِيشَ \* قَالَ ءَ اللَّهِ كُولِمَنْ خَلَقْتَ طِينَنَا أَ

۲۲-قال آرَئِيْتُكَ هِذَا الَّذِي كُرَّمُتَ عَكَ ُ لَكِنُ آخُرُتُنِ إلى يُؤْمِ الْقِيْمَةِ لَاَحْتَنِكُنَّ ذُرِّيَّتُهُ إِلَّلَا قَلِيْلًا ۞

٣٠- تَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمُ فَإِنَّ جَهَدَّهُ جَزَّا وُ كُنْ تَبِعَكَ مِنْهُمُ مَّوْنُوْرًا ٥

- 2251. Cf. vii. 11-18, which deals, as is the case here, with the temptation of the individual human soul, while ii. 30-38 deals with the collective race of man through Adam. Arrrogance, jealousy, spite, and hatred are the ingredients in the story of Iblis.
- 2252. The power of Evil over man is due to man's limited free-will. In other words man hands himself to Evil. As to those who loyally worship and serve God, Evil has no power over them. This is expressly mentioned in verse 65 below, and in other places.
- 2253. The power of Evil is summarily dismissed, but not without a clear warning. "Do thy worst; if any of them misuse their limited free-will and deliberately follow thee, they must take the consequences with thee: all of you must answer according to your personal responsibility."

- 64. "Lead to destruction those
  Whom thou canst among them, 2254
  With thy (seductive) voice; 2255
  Make assaults on them 2256
  With thy cavalry and thy
  Infantry; mutually share
  With them wealth and children; 2257
  And make promises to them."
  But Satan promises them
  Nothing but deceit.
- 65. "As for My servants, 22.59
  No authority shalt thou
  Have over them:"
  Enough is thy Lord
  For a Disposer of affairs. 22.60
- 66. Sour Lord is He
  That maketh the Ship
  Go smoothly for you
  Through the sea, in order that
  Ye may seek of His Bounty.
  For He is unto you
  Most Merciful.
- 67. When distress seizes you
  At sea, those that ye
  Call upon—besides Himself—
  Leave you in the lurch!
  But when He brings you back
  Safe to land, ye turn

٣٤ وَاسْتَغْزِازُ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَٱجْلِبُ عَلَيْهِمُ مِخَبُلِكَ وَرَجِلِكَ وَشَادِكُهُمُ فِى الْاَمُوَالِ وَالْاَوْلَادِ وَعِلْهُمُ وَمَا يَعِلُهُمُ الشَّيْطِنُ اِلْاَعْمُ وُلُانَ

۵۰-انَّ عِبَادِئ لَيْسَ لَكَ عَلَيْهِمْ سُلُطْنُ ۚ وَكَفَىٰ بِرَتِكَ وَكِيْلًا ۞

44-رَبُّكُمُ الَّنِ فَيُنْزِجِيْ لَكُمُ الْفُلْكَ فِ الْبُحْرِ لِتَبْتُعُوْ امِنْ فَضْلِهِ \* إِنَّهُ كَانَ بِكُمْ رَحِيْمًا ۞

٥٠- وَإِذَا مَسَّكُمُ الضَّرُّ فِي الْبَحْرِضَ لَّ مَنْ تَكُ عُوْنَ إِلَّا اِيَّا هُ ۚ فَلَتَا جُلْكُمُ إِلَى الْبَرِّ اَعْرَضْتُمْ ۚ

<sup>2254. &</sup>quot;Do thy worst; but ye are both warned that that path leads to destruction."

<sup>2255.</sup> Evil has many snares for mankind. The one that is put in the foreground is the voice,—the seductive personal appeal, that "makes the worse appear the better part".

<sup>2256.</sup> The forcible assault of Evil is next mentioned under the metaphor of cavalry and infantry. It is when cajolery and tempting fair-seeming seem to fail that an attack is made in force with weapons of violence, of all kinds, like the different arms in an organised army.

<sup>2257.</sup> If the first assaults are resisted, Evil has other weapons in its armoury. Tangible fruits are dangled before the eyes, ill-gotten gains and children of sin, that follow from certain very alluring methods of indulgence in passions. Or it may be children dedicated to sin or worldly gains, etc. And then there are all kinds of promises for the future.

<sup>2258.</sup> This is a parenthetical clause inserted to show up what the promises of the Evil One are worth.

<sup>2259.</sup> This verse should be read along with the two preceding ones to complete their meaning. Evil has no power except over those who yield to its solicitations.

<sup>2260.</sup> As Evil has no authority over the sincere servants of God, they should put their trust completely in Him. For He is All-Sufficient to carry out their affairs, and by His grace to save them from all harm and danger.

<sup>2261.</sup> This illustration of the sea, and the skill with which, by God's grace, men pass through it with ease in order to earn material gains by commerce, social gains by human intercourse, and spiritual gains by knowledge, is frequently used to enforce God's goodness to man. Cf. ii. 164.

Away (from Him). Most ungrateful 2363

Is man!

- 68. Do ye then feel secure.

  That He will not cause you
  To be swallowed up
  Beneath the earth 2268
  When ye are on land,
  Or that He will not send
  Against you a violent tornado
  (With showers of stones)
  So that ye shall find
  No one to carry out
  Your affairs for you?
- 69. Or do ye feel secure
  That He will not send you
  Back a second time
  To sea and send against you
  A heavy gale to drown you
  Because of your ingratitude,<sup>2261</sup>
  So that ye find no helper
  Therein against Us?
- 70. We have honoured the sons
  Of Adam; provided them
  With transport on land and sea;
  Given them for sustenance things
  Good and pure; and conferred
  On them special favours,
  Above a great part
  Of Our Creation. 2265

وكان الدنسان كفورًا

٥٠- اَفَامِنْتُمْ اَنْ يَخْسِفَ بِكُمْ
 جَانِبَ الْبَرِ
 اَذِيْرُسِلَ عَلَيْكُوْ حَاصِبًا
 تُحَرِّلًا تَجِعُلُوا
 تُحُرِّلًا تَجِعُلُوا
 لَكُمْ وَكِئْلًا نَ

١٥- اَمْ اَمِنْتُمُ اَنْ يُعِينُ كَكُمْ فِيهِ تَارَةً
 اُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِقًا مِنَ الرِيْحِ
 فَيْغِي قَكُمْ بِمَا كَفَرُ نَمْ مُ
 ثُمْرًلا بَحِدُ وَالكُمْ عَلَيْنَا بِهِ تَدِينِعًا نَمْ الْمَدَ عَلَيْنَا بِهِ تَدِينِعًا نَمْ اللّهُ عَلَيْنَا بِهِ تَدِينِعًا نَمْ اللّهُ عَلَيْنَا بِهِ تَدِينِعًا نَهُ اللّهُ عَلَيْنَا بِهِ تَدِينِعًا نَهُ اللّهُ عَلَيْنَا بِهِ تَدِينِعًا نَهُ اللّهُ عَلَيْنَا بِهِ تَدِينِعًا نَهِ اللّهُ عَلَيْنَا بِهِ تَدِينِعًا نَهُ اللّهُ عَلَيْنَا بِهِ تَدِينِهُ عَلَيْنَا بِهِ تَدِينِهُ اللّهُ عَلَيْنَا بِهِ قَلْمُ اللّهُ اللّهُ عَلَيْنَا بِهِ قَلْمُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ

٠٠- وَ لَقَالُ كُرَّ مُنَا بَنِي ۗ أَدَمَرُ وَحَمَّ لَنْهُ مُرْفِى الْبَرِّوَ الْبَحْرِ وَرَزَنُ نَهُ مُرْمِّنَ الطَّيِباتِ وَ فَضَّ لَنْهُ مُرَ عَلَىٰ كَذِيْرٍ مِّ مِّنَ خَلَقْنَا تَعْضِيْلًا لَ

2262. Against God's gracious gifts and mercies is contrasted man's ingratitude. In danger he remembers the One True God, but relapses into his own fancies, when the danger is past. Cf. also x. 22-23.

2263. Man is safe neither on land nor at sea except by the grace and mercy of God How forcibly this is brought home to us by the Quetta earthquake of 31st May, 1935, when tens of thousands of men women, and children, perished in a few moments, by night, buried in debris! The stories of violent destructive tornadoes in such areas as the southern United States are equally impressive. The destruction is so sudden that the victims have no time to arrange anything. They are simply wiped out.

2264. If a man flees from the Wrath of God, there is no place secure for him. He may flee from sea to land, and back again from land to sea. But his life depends on the Disposer of all affairs. He may go again and again to sea, and perhaps finally end by being drowned

2265. The distinction and honour conferred by God on man are recounted in order to enforce the corresponding duties and responsibilities of man. He is raised to a position of honour above the brute creation; he has been granted talents by which he can transport himself from place to place by land, sea, and now by air; all the means for the sustenance and growth of every part of his nature are provided by God; and his spiritual faculties (the greatest gift of God) raise him above the greater part of God's Creation. Should he not then realise his noble destiny and prepare for his real life in the Hereafter?

بغ

#### SECTION 8.

- 71. One day We shall call
  Together all human beings
  With their (respective) Imams: 2266
  Those who are given their record
  In their right hand
  Will read it (with pleasure),
  And they will not be
  Dealt with unjustly
  In the least. 2267
- 72. But those who were blind In this world, will be Blind in the Hereafter, 2268 And most astray From the Path.
- 73. Ind their purpose was
  To tempt thee away
  From that which We
  Had revealed unto thee,
  To substitute in Our name
  Something quite different: 2269
  (In that case), behold!
  They would certainly have
  Made thee (their) friend!
- 74. And had We not Given thee strength,

ا - يؤمَّر نَانَ عُوا كُلُّ أَنَاسٍ بِإِمَامِهِمُ ا فَكُنُ أَوْقَ كِتَٰبُهُ بِيمِينِهِ فَأُولَائِكَ يَقْنَ ءُوْنَ كِتَٰبَهُ مُ وُلَا يُظْلَمُوْنَ فَيْتِيلًا ۞

٢٥- وَمَنْ كَانَ فِى هَذِهِ آغْنَى
 فَهُو فِى الْاٰخِرَةِ آغْنَى
 وَاضَلُّ سَبِينَـ لَانَ
 ٣٥- وَإِنْ كَادُوْالْيَغْتِنُوْنَكَ عَنِ الَّذِنِ فَى الَّذِنِ فَى الْدِنَ كَادُوْالْيَغْتِنُوْنَكَ عَنِ الَّذِنِ فَى الَّذِنِ فَى الْدِنَى الَّذِنِ فَى اللَّذِنَ فَى اللَّذِنَ فَى اللَّذِنَ اللَّهِ فَى اللَّذِنَ فَى اللَّذِنْ اللَّهُ اللَّهُ اللَّهُ اللَّذِنْ اللَّهُ اللَّهُ اللَّهُ اللَّذِنْ اللَّهُ الْلِي الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُ

٣٠٠-وَلُوْلُا أَنْ تُبَتَّنَّكُ

- 2266. I have discussed the various meanings of Imām in ii. 124, n. 124. What is the meaning here? The Commentators are divided. Some understand the meaning to be that each People or Group will appear with its Leader, who will bear witness to its virtues or sins: cf. xvi. 84. Another view is that the Imām is their revelation, their Book. A third is that the Imām is the record of deeds spoken of in the next clause. I prefer the first.
  - 2267. Literally, by the value of a fatil, a small skin in the cleft of a date-stone: this has no value.
- 2268. On the Judgment Day the children of light will receive and persue their record, and will render joyful thanks to God for His Mercies. What of the children of darkness? They had already been blind in this world's life, and they will not receive the light of God's Countenance then. On the contrary, they will find that the longer the time they have travelled, the farther away they have gone from the Path. Notice the association of ideas—blindness, not seeing the light, going farther and farther away from the true Path.
- 2269. It happens with men of God, and it happened with the holy Prophet, that they are tempted by the world with many things which appeal to the world generally, if they would make some small concession in their favour. The "small concession" may hold the key of the position, and neutralise the whole teaching sent by God. If the Prophet had accepted wealth and position among the Quraish and "only respected" their idols! the Quraish would have taken him into their inner circle! A dishonest liar like Musailama would have jumped at the opportunity and been hailed as a friend and associate and made much of. But men of God are made of sterner stuff. They are given special strength to resist all plausible deception.

Thou wouldst nearly Have inclined to them <sup>2270</sup> A little.

- 75. In that case We should
  Have made thee taste
  An equal portion (of punishment)
  In this life, and an equal portion<sup>2271</sup>
  In death: and moreover
  Thou wouldst have found
  None to help thee against Us!<sup>2272</sup>
- 76. Their purpose was to scare
  Thee off the land, 2273
  In order to expel thee;
  But in that case they
  Would not have stayed
  (Therein) after thee,
  Except for a little while.
- 77. (This was Our) way
  With the apostles We sent
  Before thee: thou wilt find
  No change in Our ways. 2274

Section 9.

# لَقَلُ كِنْ تَكُونُ إِلَيْهِمْ شَيْعًا ظِيْلُا لِي

٥٠-إِذَّا الْأَذَقَنْكَ. ضِغْفَ الْخَيْوةِ وَضِغْفَ الْمَاتِ ثُمَّ لَا تَجِكُ لَكَ عَلَيْنَا لَصِيْرًا ۞

٥٠-وَإِنْ كَادُوْالْيَسُتَوْرُوْنَكَ مِنَ الْاَرْضِ لِيُغْرِجُولُكَ مِنْهَا وَإِذَّا لَا يَلْبَثُوْنَ خِلْفَكَ إِلَا قِلِيْلَان

،،۔سُنَّةَ مَنْ قَنْ اَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِىلُ لِسُنَّتِنَا تَحُوِيْلًا حُ

# 78. Stablish regular prayers—2275 At the sun's decline

٨٥- أقِمِ الصَّالُوةَ لِنَ أُوْكِ الشَّمْسِ

- 2270. From a purely human point of view it may seem policy to make a small "concession" to men's weakness in order to fulfil a divine mission. But the divine Messenger is given special strength to resist such temptations.
- 2271. If such a thing was possible for a true Apostle of God, viz.: a compromise with evil and a dereliction of his mission, he would be no exception to the law of personal responsibility. Indeed, as the power and the responsibility were greater the punishment would have been greater too. It would have been double,—an exposure in this life and the usual punishment in or after death for a desertion of the Truth.
- 2272. The motive held out by the world for a compromise with Truth is itself fallacious. The motive is that the compromise may bring influence, position, and opportunity, if not wealth and the other good things of life. But these themselves (if attained) would be of no use or help if pitted against the command of God.
- 2273. As happened in the case of the holy Prophet, the enemies try to frighten the man of God away from their midst, so that, once away, they could expel him and keep him out. But they are counting without the Plan of God. If they persecute the righteous, they dig their own graves!
- 2274. This was no new thing in history. God protects His own, and the ungodly cannot long enjoy the fruits of their unrighteousness even if their punishment be delayed a little while.
- 2275. The Commentators understand here the command for the five daily canonical prayers, viz: the four from the declination of the sun from the zenith to the fullest darkness of the night, and the early morning prayer, Fajr, which is usually accompanied by a reading of the holy Qur-ān. The four afternoon prayers are: Zuhr, immediately after the sun begins to decline in the afternoon; 'Aṣr, in the late afternoon; Magrib, immediately after sunset; and 'Ishā, after the glow of sunset has disappeared and the full darkness of the night has set in. There is difference of opinion as to the meaning of particular words and phrases, but none as to the general effect of the passage.

Till the darkness of the night, And the morning prayer And reading: for the prayer And reading in the morning Carry their testimony.<sup>2278</sup>

79. And pray in the small watches 2277
Of the morning: (it would be)
An additional prayer
(Or spiritual profit)
For thee: soon will thy Lord
Raise thee to a Station
Of Praise and Glory! 2278

80. Say: "O my Lord!
Let my entry be 1270
By the Gate of Truth
And Honour, and likewise
My exit by the Gate
Of Truth and Honour;
And grant me
From Thy Presence
An authority to aid (me)." 2280

إلى عَسَقِ الْكِلِ وَقُرُانَ الْفَجُرِ إِنَّ قُرُانَ الْفَجُرِ كَانَ مَثْمُهُ وَدًانَ

٥٠- وَمِنَ الَّذِلِ فَتَكَامَحُنَّ لَ بِهُ عَلَى آنَ يَبُعَثَكَ رَبُّكَ مَقَامًا عَسَى آنَ يَبُعَثَكَ رَبُّكَ مَقَامًا عَمَّهُ وَدُانَ مُعُنَ خَلُوتِ آدَخِلْنِی مُعُن خَل صِدْق وَاخْوجُنِی مُخْرَجُ صِدْق وَاجْعَلْ لِیْ مِنْ لُـکُنْكَ سُلْطْنًا وَاجْعَلْ لِیْ مِنْ لُـکُنْكَ سُلْطْنًا وَاجْعَلْ لِیْ مِنْ لُـکُنْكَ سُلْطْنًا

2276. The morning prayer is specially singled out for separate mention, because the morning is a "holy hour" and special spiritual influences act on the soul awaking from the night's rest. Special testimony is borne to the prayers of this hour by the angelic host

2277. This is held to be addressed specially to the holy Prophet who usually prayed more than the five canonical prayers. The Tahajjud was a prayer after midnight, the small watches of the morning.

2278 To the Prophet was to be assigned in the Hereafter the highest Post of Honour and Glory—the Maqam Mahmūd There is much mystic meaning in this, implying his excellence above all other Prophets. The immediate reference may be to the hope that the Meccan persecution will soon be over and the glorious work in Medina will begin

2279 The entry and exit here referred to may be interpreted in four senses: (1) entry into death and exit at the resurrection for the righteous, who have purified their souls by prayer (last verse) and spiritual teaching from the Qur-ān (next verse), there is on each occasion a fuller and fuller realisation and enjoyment of truth and honour for those who are estranged from God, the effect is the opposite the truth becomes bitter and there is ignominy and exposure instead of honour: (2) entry for the holy Prophet into the new life at Medina, which was still in the womb of futurity, and exit from the life of persecution and the milieu of falsehood, which surrounded him in his native city of Mecca still given up to idolatry (3) referring to the impending Hijrat again, the prayer may mean, "Let it be from pure motives of truth and spiritual honour, and not from motives of anger against the city of Mecca or its persecutors, or of ambition or worldly power from the city of Medina, which was ready to lay everything at the Apostle's feet" (4) generally, entry and exit at every stage of life.

2280. All prayer must be for God's aid and authority However much we may plan, our success must depend on His aid However nobler our motives, we have no right to imperil any lives unless there is authority in the Word of God The Apostle only acts on God's commission and inspiration.

- 81. And say: "Truth has (now)
  Arrived, and Falsehood perished:
  For Falsehood is (by its nature)
  Bound to perish." 2281
- 82. We send down (stage by stage)
  In the Qur-an that which
  Is a healing and a mercy
  To those who believe:
  To the unjust it causes
  Nothing but loss after loss.<sup>2282</sup>
- 83. Let when We bestow
  Our favours on man,
  He turns away and becomes
  Remote on his side (instead
  Of coming to Us), and when
  Evil seizes him he
  Gives himself up to despair! 2283
- 84. Say: "Everyone acts
  According to his own disposition:
  But your Lord knows best
  Who it is that is
  Best guided on the Way." 2284

١٨-وَ قُلُ جَاءَ الْحَقُّ وَزَهَنَ الْبَاطِلُ \* إِنَّ الْبَاطِلُ كَانَ زَهُوْقًا ۞

٨٠-وَنُنَزِلُ مِنَ الْقُرُانِ مَاهُوَ شِفَاءٌ وَرَحْمَهُ ۚ لِلْمُؤْمِنِيُنَ وَلَا يَزِيْلُ الظّلِمِيْنَ إِلَّاحَسَازًا ۞

مه-وَإِذَآ أَنْعَمَٰنَا عَلَى الْإِنْسَانِ آغرَضَ وَ نَا بِجَانِيهِ وَإِذَا مَسَّهُ الشَّرُّكَانَ يُؤْسًا

٣٨- قُلُ گُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ \* فَرَيْبُكُوْ اَعُلَمُ مِنْ هُوَ آهْلَى سَبِيئُلًا أَ

C. 132.—Who can define the Spirit of Inspiration?

(xvii. 85-111.) Its gift is the highest of God's Mercies

To man. The Qur-ān is divine, and no carpings

Can affect its greatness or the greatness

Of the Messenger who brought it to men.

Those who reject it will be called

To account on the Day of Judgment. Let not

Pride and Ignorance rush, like Pharaoh,

To the Punishment of the Hereafter.

The Qur-ān as revealed by stages teaches

The Truth: learn it and chant it, and praise

The Beautiful Names of God for ever!

<sup>2281.</sup> From its nature falsehood must perish, for it is the opposite of Truth, and Truth must ever prevail.

<sup>2282.</sup> In God's revelation there is healing for our broken spirits, hope for our spiritual future, and joy in the forgiveness of our sins. All who work in faith will share in these privileges. It is only the rebels against God's Law who will suffer loss. The more they will oppose Truth, the deeper down will they go into the mire—the state of sin and Wrath, which is worse than destruction.

<sup>2283.</sup> Truth saves us from two extremes: when we are happy, we are saved from being puffed up, for we realise that everything comes from God; and when we suffer misfortunes, we are not in despair, for we know that God is our sure refuge and help.

<sup>2284.</sup> If the wicked go their own ways, there is nothing to discourage us. It is their nature. We must seek and hold fast to true guidance.

#### SECTION 10.

- 85. They ask thee concerning
  The Spirit (of inspiration). Say: "The Spirit (cometh)
  By command of my Lord:
  Of knowledge it is only
  A little that is communicated
  To you, (O men!)"
- 86. If it were Our Will,
  We could take away
  That which We have
  Sent thee by inspiration: 2286
  Then wouldst thou find
  None to plead thy affair
  In that matter as against Us,—
- 87. Except for Mercy from thy

  Lord: 2267

  For His Bounty is

  To thee (indeed) great.
- 88. Say: "If the whole
  Of mankind and Jinns 2288
  Were to gather together
  To produce the like
  Of this Qur-an, they
  Could not produce
  The like thereof, even if
  They backed up each other

Ì

٥٨- وَيَنْعَلُوْنَكَ عَنِ الرُّوْحِ \* قُلِ الرُّيُوحُ مِنْ آمْرِ مَا تِّيْ وَمَّا اُوْتِيْ تَمُرْضَ الْعِلْمِ الْاَقِلِيُـلُا ۞

٧٨-وَلَمِنُ شِئْنَا لَنَنْ هَبَنَّ بِالَّذِيِّ ٱوْحَيْنَاً الْيَكَ تُخُرِّلا تَجِّلُ لَكِ بِهِ عَلَيْنَا وَكِيْلًا خ

٨٠- إلَّا رَحْمَةً مِّنْ رُبِكَ إِنَّ فَصْلَةَ كَانَ عَلَيْكَ كِبِنْرُان

٥٠- قُلْ لَئِن اجْمَعَتْ الْإِنْسُ وَالْحِنُ عَلَىٰ اَنْ الْجُمَعَةُ عَنْ الْإِنْسُ وَالْحِنُ عَلَىٰ اَنْ الْنُونَ الْمِثْلِ الْفُرُ الْنَا الْفُرُ الْنِ اللّهِ الْمُعْمَلِ الْمُعْمَلِ الْمُعْمَلِ الْمُعْمَلِ الْمُعْمَلِ الْمُعْمَلِ اللّهِ اللّهُ الللّهُ اللللللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ

2285. What is the nature of inspiration? Who brings it? Can it ask its Bringer questions? Can we ask anything which we wish? These are the sort of questions always asked when inspiration is called in question. The answer is given here. Inspiration is one of those high spiritual mysteries which cannot be explained in the terms of our every-day human experience. It is spiritual. The Spirit (Gabriel) does not come of his own will. He comes by the command of God, and reveals what God commands him to reveal. Of the sum-total of true spiritual knowledge what a small part it is that ordinary mortals can understand! They can be only given that which they can understand, however dimly. We are not in a position to ask anything that we wish. If we did so, it would only make us look foolish, for the guidance comes from God's Wisdom, not from our worldly knowledge.

2286. Even the spiritual knowledge that comes to us comes because of the favour and mercy of God. If He were to withhold it, who can call Him in question?

2287. In that case the only one who can plead for us is the Mercy of God. We can interpret the phrase in its widest abstract sense, as well as in the concrete sense of the title which is applied to the holy Prophet Muḥammad, the Mercy of God. Thus we come from the abstract question to the concrete question of the Qur-ān, which is referred to by name in the verses that follow.

With help and support. 2288

- 89. And We have explained
  To man, in this Qur-an,
  Every kind of similitude: 2250
  Yet the greater part of men
  Refuse (to receive it)
  Except with ingratitude! 2291
- 90. They say: "We shall not Believe in thee, until thou Cause a spring to gush Forth for us from the earth,<sup>2292</sup>
- 91. "Or (until) thou have A garden of date trees And vines, and cause rivers To gush forth in their midst, Carrying abundant water; <sup>2298</sup>
- 92. "Or thou cause the sky
  To fall in pieces, as thou
  Sayest (will happen), against
  us: 2294

ظهِيرًا ۞ ٩٨-وَلَقَانُ صَرِّفْنَا لِلتَّاسِ فِي هَا ثَا الْقُرْانِ مِنْ كُلِّ مَثَلٍ فَاكِنَ ٱكُثْرُ التَّاسِ إِلَّا كُفُوْرًا ۞

> ٩٠ وَ قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُورُ لِنَا مِنَ الْأَرْضِ يَنْبُوْعًا ﴿

١٥- اَوْتَكُوْنَ لَكَ جَتَلَةً مِّنْ تَخِيْلٍ
 وَعَنَيٍ فَتُعْجِدُ الْكَنْهُ رَخِلْلُهَا تَغْجِيرًا لَا نَهْمُ يُخِلِلُهَا تَغْجِيرًا لَا نَهْمُ يَخِلْلُهَا تَغْجِيرًا لَا نَهْمُ رَخِلْلُهَا تَغْجِيرًا لَا نَهْمُ يَخِلُلُهَا تَغْجِيرًا لَا مَا يَعْمِدُ مِنْ لَكُمْ اللَّهُ عَلَيْكُ إِلَى اللَّهُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ اللَّهُ عَلَيْكُ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُ اللَّهُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُ اللّهُ عَلَيْكُ عَلَيْكُ اللَّهُ عَلَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُولُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُولُ عَلَيْكُولُ عَلْمُ اللَّهُ عَلَيْكُولُ عَلَيْكُولُ عَلَيْكُولُ عَلَيْكُولُ عَلَيْكُولُ عَلْمُ عَلَيْكُولُ عَلَيْكُولَ عَلَيْكُولُ عَلَيْكُولُ عَلَيْكُولُ عَلْمُ عَلَيْكُمُ عَلَيْكُ عَلَيْكُمُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ عَلَيْكُمُ اللَّهُ عَلْمُ عَلَيْكُمُ عَلَيْكُ عَلَيْكُمُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ عَلَّا عَلَيْكُمُ اللَّهُ عَلَيْكُمْ عَلَيْكُمُ عَلَّا عَلَيْكُ عَلَّهُ عَلَّهُ عَلَيْكُولُ عَلْمُ عَلَّهُ عَلَّا عَلَيْكُولُ عَلَّالِي عَلَيْكُمْ عَلَيْكُمُ عَلَّهُ عَلَّا عَلَيْكُمُ عَلَّهُو

٩٢- أَوْ تُنْبِقِطُ التَّكَمَّ أَمِ كُمَّا زَعَمُّتَ عَلَيْنَا كِسَفًا

2289. The proof of the Qur-ān in its own beauty and nature, and the circumstances in which it was promulgated. The world is challenged to produce a Book like it and has not produced one. It is the only revealed Book whose text stands pure and uncorrupted to-day. Cf., for a similar challenge, ii. 23, x. 38, and xi. 13.

2290. In the Qur-an everything is explained in detail from various points of view, by commands, similitudes, examples, stories, parables, etc. It does not merely narrate stories or lay down vague abstract propositions. It gives every detailed help in outward and inner life.

2291. One form in which it can be received with ingratitude is to pay verbal tributes to it but not study it as it ought to be studied (ii. 121, haqqa tilāwatihi), or to disobey its precepts or standards.

2292. Cf. ii. 60.

2293. This ill-assorted and crude jumble of the sort of miracles which the Unbelievers wanted is in very appropriate contrast to the sober and reasoned argument which is begun in the last sentence of verse 93 and continued in sections 11 and 12, which close this Sūra. It is throughout reminiscent of the materialistic imagination of Jewish sceptics, which was mainly responsible for the fall of the Jewish nation (see verse 104 below). For a thirsty people sojourning in a dry land, the finding of a spring of water as in the story of Moses or of the well of Zamzam is an appropriate miracle. But miracles are not for faithless crowds to gape at. A beautiful well-watered Garden is a symbol of Felicity; but a sceptic cannot order God to produce it for his pleasure. The same may be said about a house adorned with gold, except that its symbolism is even more materialistic. The fall of the sky or producing God face to face or climbing to the skies by a ladder, or bringing down a book of parchment which men could handle, are all irreverent suggestions that make no distinction between spiritual and material things.

2294. Contrast the sublime passages like that beginning with lxxxii. 1, or that in xxv. 25, where the final breaking up of the firmaments as we know them is referred to in the world's catastrophe, with the ridiculous demand that it should be done for the sport of the sceptics!

Or thou bring God And the angels before (us) Face to face; 4295

93. "Or thou have a house Adorned with gold, Or thou mount a ladder Right inty the skies. 2296 No, we shall not even believe In thy mounting until thou Send down to us a book That we could read." 2297 Say: "Glory to my Lord! Am I aught but a man,—An apostle?" 2298

### SECTION 11.

94. That kept men back
From Belief when Guidance
Came to them, was nothing
But this: they said,
"Has God sent a man 2299
(Like us) to be (His) Apostle!"

95. Say, "If there were settled, On earth, angels walking about 2500 أَوْ تَأْتِنَ بِاللهِ وَالْمَلْئِكَةِ قَبِيْلًا لَ

٣٠٠- كۇنگۇنكك بىنىڭ مِنْ زُخْرُ كۇتىزى فى الىتىماۋ كىن ئۇمىن لۇقتىك حتى ئىئىزل عىلىنىا كىنىگا تقۇرۇڭ ئىل سىنىكان كىنى ھىڭ كىنىڭ لۆلابىئىرارتىسۇلا خ

٩٩ وَمَا مُنْعُ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ اللَّهُ لَكَا اللَّهُ 
٩٥-قُلُ لَوْ كَانَ فِي الْاَرْضِ مُلْئِكَةً

<sup>2295.</sup> Cf. ii. 55 and iv. 153 about the desire of the Israelites to see God face to face; and vi. 8-9, about angels coming down to convince men.

<sup>2296.</sup> Cf. vi. 35 about a ladder to the skies.

<sup>2297.</sup> Cf. vi. 7 for the foolish idea of materialistic sceptics that a spiritual revelation could come down from the heavens on a piece of parchment that they can touch.

<sup>2298.</sup> An apostle of God is a man at the command of God, and not to satisfy the disingenuous whims and fancies of Unbelievers. Miracles greater than any that their foolish fancies could devise were before them. The Qur-ān was such a miracle, and it is a standing miracle that lasts through the ages. Why did they not believe? The real reason was spite and jealously like that of Iblis. See next verse.

<sup>2299.</sup> When a man is raised to honour and dignity, his sincere brothers rejoice, for it is an honour that reflects its glory on them. But those with evil in their hearts are jealous like their prototype lblis, (xvii. 61, n. 2251). To such men the mere fact that their own brother receives the grace of God is enough to turn them against that brother. Any other reasons they may devise are mere make-believe.

<sup>2300.</sup> The argument is that if angels inhabited this earth, an angel from heaven could be sent down as an apostle to them, as they could mutually understand each other, and the Message of God could be explained without difficulty. But the earth is inhabited by men, and the men themselves are divided into races, or groups, or nations. To each Group is sent an apostle from among their brethren: to 'Ad, their brother Hūd (xi. 50); to Thamūd, their brother Ṣāliḥ (xi. 61): and so on. As a matter of fact, with wicked men, constituted as they are, the appearance of an angel causes disturbance and an unseemly riot, as in the case of the angels that came to Lot (xi. 77-80). In any case they cannot carry out an effective mission among men (vi. \$-9).

In peace and quiet, We should Certainly have sent them Down from the heavens An angel for an apostle."

96. Say: "Enough is God
For a witness between me 2301
And you: for He is
Well acquainted with His servants,
And He sees (all things).

97. It is he whom God guides,
That is on true guidance;
But he whom He leaves
Astray—for such wilt thou
Find no protector besides Him. 28,02
On the Day of Judgment
We shall gather them together,
Prone on their faces,
Blind, dumb, and deaf:
Their abode will be Hell:
Every time it shows abatement,
We shall increase for them
The fierceness of the Fire. 25,03

98. That is their recompense,
Because they rejected Our Signs,
And said, "When we are reduced
To bones and broken dust,
Should we really be raised up
(To be) a new Creation?" 2801

ؿڬۺ۠ۏؘؽؙۘۘڡؙڟٮؘئِنؚؾڹٛڹۘڶڒؘڒؙڶؽٵۼڷؽۿؚ؞ ڞؚؽؘاڵؾػٳؚٙؗڡڶڴٳڗڛٛٷڰ۞

٩٠.قُلْ كَفَى بِاللّهِ شَهِينَـُنَّا بَيْنِي وَبَيْنَكُمُرُ اِنَّهُ كَانَ بِحِبَادِهِ خَبِيْرًا بَصِيْرًا ۞

٥٠ - وَمَنْ يَهُ لِهِ اللّهُ فَهُ وَالْمُ نَتِلَ وَمَنْ يُضَلِلْ فَكَنْ نَجِعَلَ لَهُ مُ اَوْلِيمَاءَ مِنْ دُوْنِهِ \* وَنَحُشُرُهُمْ يَوْمَ الْقِلْجَاءِ عَلَى وُجُوْهِمْ مَ عُمْيًا وَ بَكُمْنَا وَصُمَّا \* مَا وَمُهُمْ جَهَ نَدُهِ \* مُلْمَا خَبَتْ زِدْنَهُمْ سَعِيْرًا ۞ كُلْمَا خَبَتْ زِدْنَهُمْ سَعِيْرًا ۞

٨٥ ذٰلِكَ جَنَلَ وُهُمْ بِانَّهُ مُرَّكُفَّ وُا بِالْبِتِنَا وَقَالُوْاءَ إِذَا كُنَّا عِظَامًّا وَّرُفَاتًا ءَانَّا لَمُبْعُوْثُوْنَ خَلْقًا جَدِينًّا ()

2301. 'If you want a real witness, it is not these sorts of fancy miracles, but the witness of the true ever-living God. God is always everywhere—and with you. Purify your hearts, and ask Him in true contrition and repentance, and He will guide you and show you the Way.'

2302. 'All your insincere subtleties are of no use. The only real guidance is the guidance of God. If you do not seek His grace, you will be lost. Besides Him, there is no true friend or protector.'

2303. 'If you still persist in your evil ways, what is to be your evil end? You will become more and more identified with the Company of Evil. You will come to shame and ignominy, like men thrown down prone on their faces. You will lose the use of all the faculties of judgment with which God has endowed you. Instead of seeing, you will be blind to God's Signs. Instead of having the power of seeking Him in prayer and rejoicing in His grace, you will be dumb. Instead of hearing the harmony and music of the spheres, as typified in the pure and harmonious lives of men, you will hear nothing or only hear dull or confused sounds like deaf men. The scorching fire of your punishment will not grow less, but grow more fierce as you go deeper into Hell.'

2304. This phrase is repeated from xvii. 49. The reminiscene rounds off the argument. After certain moral precepts to which Faith was linked, we have had a discussion of Unfaith. Its various motives have been analysed, and its penalties have been allegorically shadowed forth. After this, the example of Pharaoh is held as a type of Unfaith in the next section, and the Sūra closed with an exhortation to faith and a declaration of the glory of God.

ٿج

- 99. See they not that God,
  Who created the heavens
  And the earth, has power
  To create the like of them 2305
  (Anew)? Only He has
  Decreed a term appointed,
  Of which there is no doubt.
  But the unjust refuse
  (To receive it) except
  With ingratitude. 2806
- 100. Say: "If ye had
  Control of the Treasures
  Of the Mercy of my Lord,
  Behold, ye would keep them
  Back, for fear of spending
  Them: for man
  Is (ever) niggardly!" 2807

## SECTION 12.

101. To Moses We did give
Nine Clear Signs: 2808
Ask the Children of Israel:
When he came to them, 2809
Pharaoh said to him:
"O Moses! I consider thee,

وه اَوُلَهْ يَرُوا آنَ اللهُ الَّذِي عَلَى التَمُوتِ
وَ الْارْضَ قَادِرٌ عَلَى آنَ يَخْلُنَ مِثْلَهُ مُر وَجَعَلَ لَهُ مُ اَجَلًا وَجَعَلَ لَهُ مُ اَجَلًا لاَ رُيْبَ فِيهُ وْ فَا بَى الظّٰلِمُونَ إِلَا كُفُورًا ۞

> ٠٠٠- قُلْ لَوْ أَنْتُمْ تَعْلِكُوْنَ خَزَائِنَ رَحْمَةِ مُ بِنَ إِذَّا لَامْسَكُنْتُمْ خَشْيَةً الْإِنْفَاقِ \* وَكَانَ الْإِنْسَانُ قَتُوْرًا خَ

١٠١- وَ لَقَانُ الْتَبْنَا مُوْسَى تِسْعَ إِيْتٍ بَيَنْتِ فَسُئَلْ بَنِنَ إِسُرَآءِيْلُ إِذْ جَآءِهُمُ فَقَالُ لَهُ فِنْ عَوْنُ

- 2305. God, Who created all that is in the heavens and on earth, has surely the power to revive the life of individual souls after their bodies have perished,—and revive them with memories of their past life and for a continuation of their spiritual history. Only he has fixed a term for each stage of our existence, which we can neither prolong nor shorten.
- 2306. This phrase carries us back to xvii. 89, after we began the argument about the real motives for the rejection of the Qur-ān by sceptics. That argument is now closed in a sort of minor circle within the major circle sketched in n. 2304 above.
- 2307. A fresh argument is now addressed to those who would confine God's revelations to a limited circle of men, such as they themselves belonged to. The immediate reference was to the Jews, who could not understand how any Gentiles could receive revelations and guidance even superior to what they considered their own birth-right. But the tendency is widespread in the human race. A particular race, or caste, or a particular kind of culture, claims to be the custodian of God's Message, whereas it is universal. God's Mercy is universal, and He scatters the priceless Treasures of His Mercy broadcast among His creatures. They are not exhausted by spending. It is only the misers who hoard their wealth for fear it should be used up by spending. 'Are you spiritual misers going to keep back God's holy Message from the multitude? Is that the reason why you deny the advent of the new Teacher, who comes as a Mercy to all men—to all Creation?'
- 2308. Nine Clear Signs: see vii. 133, n. 1091. The story of Pharaoh (or a phase of it) is here told with a view to exhibiting the decline of a soul on account of pride in outward power and dignity.
- 2309. To them: i.e., to Pharaoh, as sitting in his Council, with the Chiefs of his People. Cf. vii., 103. The whole scene is described in some detail from the point of view of nations or Ummats in vii. 103-133.

Indeed, to have been Worked upon by sorcery! 2810

- 102. Moses said, "Thou knowest Well that these things
  Have been sent down by none
  But the Lord of the heavens
  And the earth as eye-opening 2311
  Evidence: and I consider thee,
  Indeed, O Pharaoh, to be
  One doomed to destruction!"
- 103. So he resolved to remove them<sup>2812</sup>
  From the face of the earth:
  But We did drown him
  And all who were with him.
- 104. And We said thereafter
  To the Children of Israel,
  "Dwell securely in the land 2818
  (Of promise)": but when
  The second of the warnings came
  To pass, We gathered you
  Together in a mingled crowd. 2814

إنِّي ْ لَاَظْمُنُّكَ يَامُوْسَى مَسْمُحُوْرًا ۞

۱۰۱- قال لَقَالُ عَلِمْتُ مَا آنُزُلَ هَوُ كُلَّ إِلَّا رَبُ السَّمَا وَتِ وَالْكِرْضِ بَصَائِرٌ \* وَإِنِّ لَاَظُنَّكَ لِنَفِمْ عَوْنُ مَثْبُوْرًا ۞ وَإِنِّ لَاَظُنَّكَ لِنَفِمْ عَوْنُ مَثْبُوْرًا ۞

۱۰۳- فَأَرَّادَ أَنْ يَسْتَفِزَهُمُ مِّنَ الْأَرْضِ فَأَغْرَقُنْكُ وَمَنْ مَعَهُ جَمِينُعًا ﴿

۱۰۳- وَ قُلْنَا مِنَّ بَعُرِهٖ لِبَنِیَ اِمْرَاءِیلَ اسْکُنُوا الْاَمْضَ فَإِذَا جَاءَ وَعُدُ الْاَخِرَةِ جِئْنَا بِکُمْ لَفِیْفًا ڽُ

- 2311. We can well suppose Moses to ask Pharaoh to recall all the past history of Moses, for Moses had been brought up in Pharaoh's palace in all the learning of the Egyptians. He could not therefore be mad, or a simpleton worked on by Egyptian magic. What he was going to show was something far greater: it was not the deceptive magic of Pharaoh's sorcerers, but true Signs that came from the God of all power. They were to open the eyes of his people, and if Pharaoh resisted faith, Moses warns him that Pharaoh in that case was doomed to destruction. This is the course of the soul that sinks down by Pride!
- 2312. Pharaoh on this tries various subterfuges and plans for removing not only Moses but all his people by doing away with them. The detailed story is not told here but may be read in S. vii. But God's Wrath descended on Pharaoh and those who were with him in body and mind. The Egyptians who repented were subject to Pharaoh's wrath but were saved from the Wrath of God (vii. 121-126).
- 2313. The Israelites were taken to the Promised Land in Palestine, and they established their own kingdom there, but they forfeited God's favour by their sins and backslidings and will have to answer like all souls by the law of personal responsibility at the Day of Judgment.
- 2314. The second of the warnings: the first was probably that mentioned above, in xvii. 5, and the second that mentioned in xvii. 7 (middle). When this second warning due to the rejection of Jesus came to pass, the Jews were gathered together in a mingled crowd, and they have never had a Jewish nationality since. Some Commentators understand the second warning to be the Day of Judgment, the Promise of the Hererafter.

<sup>2310.</sup> At a different and later stage in the scene, Pharaoh's Chiefs call Moses, a "sorcerer well-versed" (vii, 109). Here Moses, who had come with the Nine Signs but had not yet shown them, 19 reproached with being the object of sorcery: he is practically told that he is mad!

- 105. We sent down the (Qur-an)
  In Truth, and in Truth 2815
  Has it descended: and We sent
  Thee but to give Glad
  Tidings and to warn (sinners). 2816
- 106. (It is) a Qur-an
  Which We have divided
  (Into parts from time to time),
  In order that thou mightest
  Recite it to men
  At intervals: We have
  Revealed it by stages.<sup>2817</sup>
- 107. Say: "Whether ye believe In it or not, it is true That those who were given 29,18 Knowledge beforehand, when It is recited to them, Fall down on their faces In humble prostration,
- 108. And say: "Glory
  To our Lord! Truly
  Has the promise of our Lord
  Been fulfilled!" 2919

ه. - وَ بِالْحَقِّ اَنْزَلْنَهُ وَبِالْحَقِّ نَزُلُ \* وَمَا اَرْسَلْنَكَ إِلَّا مُبَشِّرًا وَّ نَفِيْرًا ٥ُ

۱۰۱-وَقُرُانًا فَهُ فَنْهُ لِتَقْرَاءُ عَلَى النَّاسِ عَلَى مُكَثْثِ وَ نَزُلْنُهُ تَنْزِيْكِ()

٤٠١- قُلُ الْمِنُوْا بِهَ اَوْلَا تُؤْمِنُوْا إِنَّ الْكَنِيْنَ أَوْتُوا الْعِلْمَرْمِنَ قَبْلِهَ إِذَا يُتْلَى عَلَيْهِمْ يُخِرُّوْنَ لِلْاَدُ قَالِ سُجَّدًا أَنْ مَنْ وَعُنُ رَبِّنَا لَمُفْعُوْلًا ۞ كَانَ وَعُنُ رَبِّنَا لَمُفْعُوْلًا ۞

- 2315. The Qur-an was sent down by God in Truth: it was not forged by any mortal. It has descended in Truth: it was not and has not been falsified or corrupted in the process of being communicated to mankind.
- 2316. The part of the Prophet was that of a Messenger: he was not responsible if the ungodly rejected it. He fulfilled his mission in promulgating and explaining it and leaving it as a legacy to the world.
- 2317. The marvel is that these parts, revealed at different times and in different circumstances, should fit together so closely and consistently as they do. All revelation is progressive. The previous revelations were also progressive. Each of them marked a stage in the world's spiritual history. Man's mind does not take in more than his spiritual state will have prepared him for. God's revelation comes as a light to illuminate our difficulties and show us the way in actual situations that arise.
- 2318. No one's belief or unbelief affects the beauty or grandeur of God's revelation. But those endowed with spiritual knowledge or insight know at once when they hear God's holy Word, and fall down and adore God. Those endowed with knowledge include those who had received previous revolutions and had kept themselves free from corrupt ideas.
- 2319. Those who had received previous revelations find in the Qur-an and in the Apostle who brought it, the promise of God fulfilled. Those who were spiritually prepared for it found in the same way the satisfaction of their spiritual yearnings: to them, also, God's promise was sent to be fulfilled.

- 109. They fall down on their faces In tears, and it increases Their (earnest) humility. 2820
- 110. Say: "Call upon God, or Call upon Rahman: 2821 By whatever name ye call Upon Him, (it is well): For to Him belong The Most Beautiful Names. 2322 Neither speak thy Prayer aloud, Nor speak it in a low tone, 2823 But seek a middle course Between."

111. Say: " Praise be to God, Who begets no son, And has no partner In (His) dominion: Nor (needs) He any To protect Him from

> Yea, magnify Him For His greatness and glory!"

humiliation:

٩٠٠- وَيَجِعُ وْنَ لِلْأَذْ قَالِهِ 

١١٠- قُل ادْعُوا اللّهَ أَوِ ادْ

وَلَدًا وَ لَمُ يَكُنُّ لَهُ شَرِيْكٌ فِي ا وَ لَدُ مُكُنَّ لَهُ وَلِيُّ مِّنَ النَّهُ إِلَّ

2320. A feeling of earnest humility comes to the man who realises how, in spite of his own unworthiness, he is brought, by God's Mercy, into touch with the most sublime Truths. Such a man is touched with the deepest emotion, which finds its outlet in tears.

2321. Cf. vii. 180. Rahmān describes one of the attributes of God,—His Grace and Mercy which come to the sinner even before he feels conscious of the need of it,—the preventive Grace which saves God's servants from sin. See n. 19 to i. 1. God can be invoked, either by His simple name, which includes all attributes, or in the highest Sūfi philosophy, rises above all attributes, or by one of the names implying the attributes by which we tr, to explain His nature to our limited understanding, The attribute of Mercy in Rahman was particularly repugnant to the Pagan Arabs (see xxv. 60, and xxi. 36): that is why special stress is laid on it in the Qur-an.

2322. These Beautiful Names of God are many. For tasbih purposes a list of 99 is made out in Ḥadith literature: that in Tirmizi is considered authoritative. Qādhi Muḥammad Sulaimān has published an Urdu monograph on the subject, published by the Daftar Rahmatun-lil-'Alamin, Patiala, 1930. Those who wish to see a poetic Commentary on the names in the form of stories in English may consult Sir Edwin Arnold's Pearls of the Fauth. Sir Edwin's stories are of unequal merit, but a fine example is furnished by No. 4, al-Malik, "The King".

2323. Cf. vii. 205. All p:ayer should be pronounced with earnestness and humility, whether it is congregational prayer or the private outpouring of one's own soul. Such an attitude is not consistent with an over-loud prnounciation of the words, though in public prayers the standard of permissible loudness is naturally higher than in the case of private prayer. In public prayers, of course, the again or call to prayer will be in a loud voice to be heard near and far, but the chants from the Sacred Book should be neither so loud as to attract the hostile notice of those who do not believe nor so low in tone as not to be heard by the whole congregation.

2324. A first step towards the understanding of God's nature is to clear our mind from superstitions, such as that God begot a son, or that He has partners, or that He is dependent upon other beings to protect Him from harm and humiliation. We must realise that He is the One and Only Reality: His greatness and glory are above anything we can conceive: but using our highest spiritual ideas, we must declare forth His greatness and glory.

The Sura began with singing the glory and praises of God: it ends on the same note, concluding the argument. The next Sura takes up the same theme from another point of view, and opens with the same note, "Praise be to God."

# INTRODUCTION TO SURA XVIII (Kahf).

It has been explained in the Introduction to S. xvii. how the five Sūras xvii. to xxi. develop the theme of the individual soul's spiritual history, and how they fit into the general scheme of exposition.

This particular Meccan Sūra may be called a lesson on the brevity and mystery of Life. First there is the story of the Companions of the Cave who slept therein for a long period, and yet thought they had been there only a day or less. Then there is the story of the mysterious Teacher who shows Moses how Life itself is a parable. And further there is the story of Zul-qarnain, the two-horned one, the powerful ruler of west and and east, who made an iron wall to protect the weak against the strong. The parables refer to the brevity, uncertainty, and vanity of this life; to the many paradoxes in it, which can only be understood by patience and the fulness of knowledge; and to the need of guarding our spiritual gains against the incursions of evil.

Summary.—The Qur-ān is a direction and a warning. This life is brief and subject to vicissitudes. Our ideas of Time are defective, as shown in the story of the Companions of the Cave, who had faith, truth, patience, and other virtues. But their life was a mystery that can be fathomed but by few (xviii. 1-22, and C. 133).

Knowledge is for God: be on your guard against idle conjectures and cock-sure hopes. Learn from the Qur-ān. Parable of the man who is puffed up with this world's goods and is brought to nought (xviii. 23-44, and C. 134).

This life is uncertain and variable: goodness and virtue are better and more durable. For the Day of Reckoning will come, with its Mercy and its Wrath (xviii. 45-59, and C. 135).

Moses in his thirst for knowledge forgot his limitations. Patience and faith were enjoined on him, and he understood when the paradoxes of Life were explained (xviii. 60-82, and C. 136).

Zul-qamain had a wide dominion: he punished the guilty and rewarded the good: he protected the weak from the lawless: but he had faith, and valued the guidance of God. God is One, and His service is righteousness (xviii. 83-110, and C. 137).

C. 133.—The Book of Revelation gives straight
(xviii. 1-22.) Directions to make our lives straight,—
To warn us against Evil and guide us
To the Good everlasting. Teach the Truth,
But fret not about men rejecting it.
The Parable of the Companions of the Cave
Shows how God works wonders beyond
Our fathoming: how Faith is a sure
Refuge in ways we know not; how
Time itself works God's Plan
Before we know how it passes;
How He can give us rest, and raise
Us back to life against all odds;
And how futile it is to engage
In controversies about matters we know not.

S. XVIII. 1-4.]

Sūra XVIII.

Kahf, or the Cave.

In the name of God, Most Gracious, Most Merciful.

- Praise be to God,<sup>2825</sup>
   Who hath sent to His Servant
   The Book, and hath allowed
   Therein no Crookedness:<sup>2826</sup>
- 2. (He hath made it) Straight 2327 (And Clear) in order that He may warn (the godless) Of a terrible Punishment From Him, and that He May give Glad Tidings To the Believers who work Righteous deeds, that they Shall have a goodly Reward.
- 3. Wherein they shall Remain for ever: 2828
- 4. Further, that He may warn Those (also) who say,



2325. Seen. 2324 to xvii. 111. The theme of the last Sūra, that God is good and worthy of all praise from His creatures, to whom He has granted a clear revelation, is continued in this Sūra The spirit of man makes gradual progress upwards, through the grace and mercy of God.

2326. Some people's idea of a Sacred Book is that it should be full of mysteries—dark corners, ambiguous expressions, words so far removed from human speech that they cover anything or nothing. Pagan oracles were couched in language which suggested one meaning to the hearer and claimed to have the very opposite meaning in the light of events which actually happened subsequently. They were distinctly crooked, not straight. In the next verse the word "Straight" (qaiyim) is used to characterise the Qur-ān, in contrast to this word "crooked" ('iwaj). See also xix, 36, n. 2488.

2327. Qaiyim: straight, that which has no bends and no corners to mystify people, that which speaks clearly and unambiguously, that which guides to the right path. Cf. ix. 36, where the adjective is used for a straight usage, in contrast to usages, which tend to mystify and deceive people. The Qur-ān is above all things straight, clear, and perspicuous. Its directions are plain for everyone to understand. Any book that deals with the highest mysteries of spiritual life must necessarily have portions whose full meaning is clearer to some minds than to others not so well prepared. But here there is nowhere any mystification, any desire to wrap up things in dark sayings repugnant to human reason. God's purpose is to give clear warning of spiritual dangers and lead up to the highest bliss.

2328. The "Reward" is not a material thing or limited by time or space. It is a state of bliss. Cf. Milton's "The mind is its own place, and in itself can make a Heaven of Hell, a Hell of Heaven" (P. L. i. 254-55).

"God hath begotten a son": 2829

- 5. No knowledge have they
  Of such a thing, nor
  Had their fathers. It is
  A grievous thing that issues
  From their mouths as a saying. 2930
  What they say is nothing
  But falsehood!
- 6. Thou wouldst only, perchance, Fret thyself to death, Following after them, in grief,<sup>2831</sup> If they believe not In this Message.
- 7. That which is on earth
  We have made but as
  A glittering show for the earth, 2382
  In order that We may test
  Them—as to which of them
  Are best in conduct.
- 8. Verily what is on earth We shall make but as

الثُّخَنُ اللهُ وَلَكَّانُ ه-مَالَهُ مُه بِه مِنْ عِلْمِ وَلَا لِأَبَائِهِمُ كُبُرُتْ كِلِمَةُ تَخَرُّمُ مِنْ اَفُواهِهِمْ إِنْ يَتْقُولُونَ إِلَا كَذِبًا۞

وَلَعَلَّكَ بَاخِعُ نَّفْسُكَ عَلَى اثَارِهِمُ
 إِنْ لَمْ يُوْمِثُوا بِهِلْ الْخَرِيْثِ اَسْفَا الْخَرِيْثِ اَسْفَا الْخَرِيْثِ اَسْفَا الْخَرِيْثِ السَفَا الْخَرِيْثِ السَفَا الْخَرِيْثِ الْسَفَا الْخَرِيْثِ الْسَفَا الْخَرِيْثِ الْسَفَا الْخَرِيْثِ الْسَفَا الْخَرِيْثِ الْسَفَا الْخَرِيْثِ الْسَفَا الْخَرِيْثِ اللَّهِ اللَّهُ اللَّالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

٤-إِنَّاجَعُلْنَا مَاعَلَى الْأَرْضِ زِيْنَةً لَهَا لِنَبُلُوهُمْ إِيَّهُمُ أَخْسَنُ عَمَكُلانَ ايَّهُمُ مُأَخْسَنُ عَمَكُلانَ

٨- وَإِنَّا لَهُ عِلْوْنَ مَا عَلِيْهَا

- 2329. The warning is not only needed for those who deny God or deny His Message, but also for those whose false ideas of God degrade religion in supposing that God begot a son, for God is One and is High above any ideas by physical reproduction.
- 2330. The attribution of a son "begotten" to God has no basis in fact or in reason. It is only a "word" or "saying" that issues out of their mouths. It is not even a dogma that is reasoned out or can be explained in any way that is consistent with the spiritual nature of God.
- 2331. In a reasonable world the preaching of a reasonable Faith like that of Islam would win universal acceptance. But the world is not altogether reasonable. It caused great distress to the unselfish Preacher of Islam that his Message met with so much opposition. He wanted to point the way to salvation. He only got, in the Meccan period, abuse from the chiefs of the Meccans—abuse and persecution, not only for himself but for the Truth which he was preaching. A heart less stout than his might have been appalled at what seemed the hopeless task of reclaiming the world from falsehood, superstition, selfishness, wrong, and oppression. He is here consoled, and told that he was not to fret himself to death: he was nobly doing his duty, and, as after-events showed, the seed of Truth was already germinating, although this was not visibe at the time. Besides, these "chiefs" and "leaders" were only strutting in false plumes: their glory was soon to fade for ever.
- 2332. This world's goods,—worldly power, glory, wealth, position, and all that men scramble for,—are but a fleeting show. The possession or want of them does not betoken a man's real value or position in the the spiritual world, the world which is to endure Yet they have their uses. They test a man's sterling quality. He who becomes their slave loses rank in the spiritual world. He who uses them if he gets them, and does not fall into despair if he does not get them, shows his ture mettle and quality. His conduct proclaims him

Dust and dry soil (Without growth or herbage). 2888

- 9. Or dost thou reflect 2994
  That the Companions of the
  Cave 2985
  And of the Inscription 2890
  Were wonders among Our Signs?
- 10. Behold, the youths betook themselves 2887

صَعِيْدًا اجُرُزًا ٥

٥- أَمُرْحَسِبُتَ أَنَّ أَصْحَبَ الْكُهُفِ وَالرَّقِينِمِ كَانُوا مِنْ ايْرِتَنَا عَجَبًا ٥

١٠- إذْ أَوَى الْفِتْيَةُ

2333. The fairest sights on the earth will become as dust and waste when this earth vanishes, and true spiritual values are restored.

2334. A wonderful story or allegory is now referred to. Its lessons are: (1) the relativity of Time, (2) the unreality of the position of oppressor and oppressed persecutor and persecuted, on this earth, (3) the truth of the final Resurrection, when true values will be restored, and (4) the potency of Faith and Prayer to lead to the Right. Wonderful though such things may seem to be, they happen every day on God's earth!

2335. The unbelieving Quraish were in the habit of putting posers to the holy Prophet—questions which they got from Christians and Jews, which they thought the Prophet would be unable to answer. In this way they hoped to discredit him. One of these questions was about the floating Christian legend of the Seven Sleepers of Ephesus. The Prophet not only told them the main story but pointed out the variations that were current, and rebuked men for disputing about such details (xviii. 22). Most important of all, he treated the story (under inspiration) at a parable, pointing to spiritual lessons of the highest value. This is Revelation in the highest sense of the term. The story is recapitulated in n. 2337 below.

2336. Raqim=Inscription. So interpreted by the Jalalain, and the majority of commentators agree. See n. 2337, below. Others think it was the name of the dog: see xviii. 18, and n. 2350, below.

2337. The bare Christian story (without the spiritual lessons taught in the Qur-ān) is told in Gibbon's Decline and Fall of the Roman Empire (end of chapter 33). In the reign of a Roman Emperor who persecuted the Christians, seven Christian youths of Ephesus left the town and hid themselves in a cave in a mountain near by. They fell asleep, and remained asleep for some generations or centuries. When the wall which sealed up the cave was being demolished, the youths awoke. They still thought of the world in which they had previously lived. They had no idea of the duration of time. But when one of them went to the town to purchase provisions, he found that the whole world had changed. The Christian religion, instead of being persecuted, was fashionable: in fact it was now the State religion. His dress and speech, and the money which he brought, seemed to belong to another world. This attracted attention. The great ones of the land visited the Cave, and verified the tale by questioning the man's Companions.

When the story became very popular and circulated throughout the Roman Empire, we may well suppose that an Inscription was rut up at the mouth of the Cave. See verse 9 and n 2336. This inscription was probably to be seen for many years atterwards, as Ephesus was a famous city on the west coast of Asia Minor, about forty to fifty miles south of Smyrna. Later on, the Khalifa Wāthiq (842-846. A.D.) sent an expedition to examine and identify the locality, as he did about the Zulqarnain barrier in Central Asia (Appendix VII at the end of this Sūra).

A popular sto y circulating from mouth to mouth would necessarily be vague as to dates and vary very much in details. Somewhere about the 6th century A.D. a Syriac writer reduced it to writing. He suggested that the youths were seven in number; that they went to sleep in the reign of the Emperor Decius (who reigned from 249 to 251 A.D. and who was a violent persecutor of Christianity); and that they awoke in the reign of Theodosius II, who reigned from 408 to 450 A.D. In our literature Decius is known as Daqyānūs (from the adjectival Latin from Decianus), and the name stands as a symbol of injustice and oppression, and also of things old-fashioned and out-of-date, as res Decianoe must have been two or three centuries after Decius.

To the Cave: they said,
"Our Lord! bestow on us
Mercy from Thyself,
And dispose of our affair
For us in the right way!" 2838

- 11. Then We drew (a veil) 2839

  Over their ears, for a number

  Of years, in the Cave,

  (So that they heard not):
- 12. Then We roused them, 2340
  In order to test which
  Of the two parties was best 2841
  At calculating the term
  Of years they had tarried!

### SECTION 2.

- 13. The relate to thee their story In truth: they were youths Who believed in their Lord, And We advanced them In guidance: 2842
- 14. We gave strength to their hearts: 2848

إلى الكهفِ فَقَالُوا رَبَّنَا أَلِتِنَا مِنْ الْكَهُفِ فَقَالُوا رَبَّنَا أَلِتِنَا مِنْ الدُّنْ الْكَهُفُ وَحُمَةً وَ هَرِيَا رَشَكُا اللهِ مَنْ النَّهُ وَالْكَهُفِ سِنِيْنَ عَلَادًا فَ

﴿ ثُمَّ بَعَثَنٰهُ مُ لِنَعْكَمَ اَيُّ الْحِزْبَيْنِ آخُصٰى لِمَا لِبَثُوَ ااَمَنَّا أَ

ا - يَحُنُ تَعُصُّ عَلَيْكَ بَبَاهُمُ مِالْحُقِّ الْمَنْ الْمُكُمِّ وَزِدُ لَلْكُمْ الْحُقِّ الْمَنْوُ بِرَيِّهِمُ وَزِدُ لَلْكُمْ الْمُنْ اللَّهُ مُلَّى اللَّهُ مُلَّى اللَّهُ مُلَّى اللَّهُ الْمُنْوَ بِرَيِّهِمُ وَزِدُ لَلْكُمْ اللَّهُ مُلَّى اللَّهُ مُلَّى اللَّهُ مُلَّى اللَّهُ مُلَّى اللَّهُ مُلَّى اللَّهُ مُلَّى اللَّهُ مُلْكُمْ اللَّهُ اللَّهُ الْمُعْمَلُونُ اللَّهُ مُلْكُمْ اللَّهُ مُلْكُمْ اللَّهُ مُلْكُمْ اللَّهُ مُلْكُمْ اللَّهُ الْمُعَلِّمُ اللَّهُ الللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْ اللْمُنْ الْمُنْ اللْمُنْ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ ال

١٠٠- وَرَبُطْنَا عَلَى قُلُوبِهِمُ

2338. The youths hid in the cave, but they trusted in God, and made over their whole case to Him in prayer. Then they apparently fell asleep, and knew nothing of what was happening in the world outside.

<sup>2339.</sup> Drew (a veil) over their ears: i.e., sealed their ears, so that they heard nothing. As they were in the Cave they saw nothing. So they were completely cut off from the outer world. It was as if they had died, with their knowledge and ideas remaining at the point of time when they had entered the Cave. It is as if a watch stops at the exact moment of some accident, and any one taking it up afterwards can precisely fix the time of the accident.

<sup>2340.</sup> Roused them: or raised them up from their sleep or whatever condition they had fallen into (xviii. 18), so that they began to perceive the things around them, but only with the memories of the time at which they had ceased to be in touch with the world.

<sup>2341.</sup> When they awoke to consciousness, they had lost all count of time. Though they had all entered together, and lain together in the same place for the same length of time, their impressions of the time they had passed were quite different. Time is thus related to our own internal experiences. We have to learn the lesson that men as good as ourselves may yet differ as to their reactions to certain facts, and that in such matters disputes are unseemly. It is best to say, "God knows best" (xviii. 19).

<sup>2342.</sup> Their Faith carried them higher and higher on the road to Truth. Faith is cumulative. Each step leads higher and higher, by the grace and mercy of God.

<sup>2343.</sup> So that they were not afraid to speak out openly, and protest the truth of the Unity which they clearly saw in their own minds and hearts.

Behold, they stood up <sup>2844</sup>
And said: "Our Lord is
The Lord of the heavens
And of the earth: never
Shall we call upon any god
Other than Him: if we
Did, we should indeed
Have uttered an enormity!

- 15. "These our people have taken 2845
  For worship gods other
  Than Him: why do they
  Not bring forward an authority
  Clear (and convincing)
  For what they do?
  Who doth more wrong
  Than such as invent
  A falsehood against God?
- 16. "When ye turn away
  From them and the things
  They worship other than God,
  Betake yourselves to the Cave:
  Your Lord will shower
  His mercies on you
  And dispose of your affair
  Towards comfort and ease." 2846
  - 17. Shou wouldst have seen
    The sun, when it rose,
    Declining to the right 2847
    From their Cave, and when

إِذْ قَامُواْ فَقَالُواْ رَبُّنَا رَبُّ التَّمُوٰتِ وَالْاَرْضِ لَنْ تَكُعُواْ مِنْ دُونِهَ إِلَهَا لَقَلُ تُلْنَآ إِذَا شَطَطًا ۞

٥١- هَاؤُلَآ ۚ قَوْمُنَا اتَّخَذُوْا مِنُ دُوْنِهُ الِهَةُ ۚ لَوْ لَا يَاٰتُوْنَ عَلَيْهِمْ بِسُلْطِنٍ بَيِّنٍ ۚ فَيَمَنْ اَظْلَمُ مِثْمِنِ افْتَرَى عَلَىٰ اللهِ كَذِبًا ۞ عَلَىٰ اللهِ كَذِبًا ۞

١٠- و إذِ اعْتَزَلْتُمُوْهُمْ وَمَا يَعْبُلُونَ إِلَّا اللَّهُ فَا وَالْمَالِكُونَ إِلَّا اللَّهُ فِ الْمَكْمُ فِي اللَّهُ فَا وَالْمَكُمْ وَمَنْ رَحْمَتِهِ مَنْ رَحْمَتِهِ وَيُهْ يَتِي لَكُمْ رَمِّنَ المَرِكُمُ وَرُفَقًا ٥
 ١٠- وَتَرَى الشَّمْسَ إذَ الطلعَث عَنْ كَهْ فِهِ مْ ذَاتَ الْبَعِيْنِ وَإِذَا تَرْوَرُ عَنْ كَهْ فِهِ مْ ذَاتَ الْبَعِيْنِ وَإِذَا تَرْوَرُ عَنْ كَهْ فِهِ مْ ذَاتَ الْبَعِيْنِ وَإِذَا تَرْوَرُ عَنْ كَهْ فِهِ مْ ذَاتَ الْبَعِيْنِ وَإِذَا

<sup>2344.</sup> We may suppose them to have taken their stand and made a public protest before they betook themselves to the Cave (xviii. 16). The story really begins at xviii. 13, and the verses xviii. 9-12 may be considered as introductory. As the emphasis is on spiritual lessons, the facts stated in the introductory part are passed over lightly in the story.

<sup>2345.</sup> Besides the heathen gods, the cult of the Emperors also became fashionable in the Roman Empire in the first three centuries of the Christian Era. The statue of Diana (Artemis) at Ephesus had been one of the wonders of the ancient world. The city was a great seaport and the capital of Roman Asia. We may therefore imagine how the heathen cults must have flourished there. St. Paul spent three years preaching there, and was mobbed and assaulted, and compelled to leave (Acts, xix. 1-41).

<sup>2346.</sup> That is, 'do not be afraid of anything: put your whole case in the hands of God: at present you are being persecuted: he will solve your difficulties and give you ease and comfort'. The public protest ends at verse 15. In verse 16 they are taking counsel among themselves. After they go into the Cave, verse 17 introduces us to the scene where they are lying in the midst of the Cave in tranquil confidence in God.

<sup>2347.</sup> In the latitude of Ephesus, 38° north, i.e., well above the sun's northern declination, a cave opening to north, would never have the heat of the sun within it, as the sunny side would be the south. If the youths lay on their backs with their faces looking to the north, i.e., towards the entrance of the Cave, the sun would rise on their right side, declining to the south, and set on their left side, leaving them cool and comfortable.

It set, turning away
From them to the left,
While they lay in the open
Space in the midst
Of the Cave. Such are
Among the Signs of God:
He whom God guides<sup>2848</sup>
Is rightly guided; but he
Whom God leaves to stray,—
For him wilt thou find
No protector to lead him
To the Right Way.

عَرَبَتُ تَقُرِضُهُ مَذَاتَ القِّمَالِ وَهُمْ فِنْ فَجُوَةٍ مِنْهُ \* ذَلِكَ مِنْ اللهِ اللهِ مَنْ يَهْدِ اللهُ فَهُو الْمُهُ تَدِا وَمَنْ يُضْلِلُ فَكَنْ تَجِدَ لَهُ وَلِيًّا مُرُشِكُا أَ

6

## SECTION 3.

Awake, whilst they were asleep, And We turned them
On their right and on
Their left sides: their dog<sup>2350</sup>
Stretching forth his two fore-legs
On the threshold: if thou
Hadst come up on to them,
Thou wouldst have certainly
Turned back from them in flight,
And wouldst certainly have been
Filled with torror of them.<sup>2851</sup>

19. Such (being their state), We raised them up (from sleep), That they might question<sup>2852</sup> Each other. Said one of them, ٨٠٠ وَ تَحْسَبُهُمُ آيْفَاظًا وَهُمُ رُفُودٌ \* وَ نُقَلِّبُهُمُ ذَاتَ الْبَهِنِ وَذَاتَ الشِّمَالِ وَكُلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيْدِ لَوَاطَّلَعْتَ عَلَيْهِمُ لُولِيَّتَ مِنْهُمُ فِهَارًا وَلَمُلِئْتَ مِنْهُمُ فَرَادًا

٥- وَكُنْ لِكَ بَعَثْنَاهُمْ لِيَتَسَاءَ لُوَابَيْنَهُمْ قَالَ ثَايِكَ عِنْهُمْ

- 2348. The youths, having faith and trust in God, found safety and refuge in the Cave. They were protected from the persecution and violence of the heathen. Their prayer (xviii. 16) was heard.
- 2349. Perhaps their eyes were open, even though their senses were sealed in sleep. They turned about on their sides as men do in sleep.
  - 2350. The name of their dog is traditionally known as Qitmir, but see n. 2336 above.
- 2351. This graphic picture of the sleepers explains the human mechanism by which their safety was ensured by God from their Pagan enemies.
- 2352 This is the point of the story. Their own human impressions were to be compared, each with the other. They were to be made to see that with the best goodwill and the most honest enquiry they might reach different conclusions; that they were not to waste their time in vain controversies, but to get on to the main business of life; and that God alone had full knowledge of the things that seem to us so strange, or inconsistent, or inexplicable, or that produce different impressions on different minds. If they entered the Cave in the morning and woke up in the afternoon, one of them might well think they had been there only a few hours—only part of a day. This relative or fallacious impression of Time also gives us an inkling of the state when there will be no Time, of the Resurrection when all our little impressions of this life will be corrected by the final Reality. This mystery of time has puzzled many contemplative minds. Cf. "Dark time that haunts us with the briefness of our days" (Thomas Wolfe in "Of Time and the River").

"How long have ye stayed (here)?" They said, "We have stayed (Perhaps) a day, or part Of a day." (At length) They (all) said, "God (alone) Knows best how long Ye have stayed here... Now send ye then one of you With this money of yours 2558 To the town: let him Find out which is the best 2954 Food (to be had) and bring some To you, that (ye may) Satisfy your hunger therewith: And let him behave With care and courtesy, And let him not inform Any one about you.

20. "For if they should

Come upon you, they would

Stone you or force you 2855

To return to their cult,

And in that case ye would

Never attain prosperity." 2856

21. Thus 2857 did We make
Their case known to the people,

۰۰-اِنَّهُمْ اِنْ يَظْهَرُوْا عَلَيْكُوْ يَرْجُنُوْكُمْ اَوْ يُعِيْنُ وْكُوْرِ فِي مِلْتِهِمْ وَكَنْ تُفْلِحُوْا إِذَّا اَبِكَا۞

٢- وُكُنْ إِلَّ ٱغْثَرْنَا عَلَيْهِمْ

<sup>2353.</sup> They now give up barren controversy and come to the practical business of life. But their thoughts are conditioned by the state of things that existed when they entered the Cave. The money they carried was the money coined in the reign of the monarch who persecuted the Religion of Unity and favoured the false cults of Paganism.

<sup>2354.</sup> Best food: i.e., purest, most wholesome, perhaps also most suitable for those who rejected idol worship, i.e., not dedicated to idols. For they still imagined the world in the same state in which they had known it before they entered the Cave.

<sup>2355.</sup> They think that the world had not changed, and that the fierce persecution they knew was still raging, under which a man had to pay by his life for his religious faith, if he could not conform to Pagan worship.

<sup>2356.</sup> That is, never reap the spiritual good which your knowledge, instruction, and experience entitle you to attain. To become a renegade, to give up the Truth which you have won, simply on account of the fear of men, is the most despicable form of cowardice, and would rightly close the door of salvation if strict justice were to be done. But even then God's Mercy comes to the coward's aid so long as the door of repentance is open.

<sup>2357.</sup> Thus: in this way, by these means, i.e., by the sending out of one of the Sleepers with the old money to the town to buy provisions. His old-fashioned dress, appearance, and speech, and the old uncurrent money which he brought, at once drew the attention of people to him. When they learnt his story, they realised that God, Who can protect His servants thus and raise them up from sleep after such a long time, has power to raise up men for the Resurrection, and that His promise of goodness and mercy to those who serve Him is true and was exemplified in this striking way. On the other hand, to the men of the Cave themselves, it became clear that God can change the situation before we are aware, and our hope in Him is not futile, and that even when we are on the brink of despair, a revolution is surely working in the world before the world itself realises it.

That they might know That the promise of God Is true, and that there can Be no doubt about the Hour Of Judgment. Behold. They dispute among

themselves<sup>2858</sup> As to their affair. (Some) said, "Construct a building over them": Their Lord knows best About them: those who prevailed Over their affair said, "Let us surely build a place Of worship over them.'

22. (Some) say they were three, The dog being the fourth Among them; (others) say They were five, the dog Being the sixth,—doubtfully Guessing at the unknown;2350 (Yet others) say they were Seven, the dog being the eighth. Say thou: "My Lord Knoweth best their number: It is but few that know 2860 Their (real case)." Enter not, Therefore, into controversies Concerning them, except On a matter that is clear, 2961 Nor consult any of them About (the affair of) the Sleepers. 2862

2358. The perversity of man is such that as soon as ever a glimpse of truth becomes manifest, men fall into controversies about it. The Sleepers could not judge about the duration of their stay in the Cave, but they wisely left the matter and attended to the urgent business of their lives. Townsfolk could not agree as to the significance of the event : they fell to discussing immaterial details. What sort of a memorial should they raise? - a house or a place of worship or a tablet? The place of worship was built. But the real significance of the spiritual meaning was missed until explained in the Qur-an.

2359. The controversy in after ages raged about the number of the Sleepers: were they three or five or seven? People answered, not from knowledge, but from conjecture. Gibbon's version, which has now become best known, makes the number of Sleepers seven. The point was immaterial: the real point was the spiritual lesson.

2360. The true significance of the story is known only to a few. Most men discuss futile details,

which are not in their knowledge.

2361. It is unprofitable to enter such immaterial controversies and many others that have been waged about Religion by shallow men from time immemorial. Yet, if there is a matter of clear knowledge from experience that matters, we must openly proclaim it, that the world may be brought to listen to God's Truth.

2362. Vulgar story-mongers as such know little of the true significance of stories and parables. We have a clear exposition in the Qur-an. What need is there to go into details of the number of men in the Caye, or of the time they remained there.

C. 134.—True knowledge is with God alone.

(xviii. 23-44.) We are not to dispute on matters

Of conjecture, but to rely on the Truth

That comes from God. As in the Parable,

The man who piles up wealth

And is puffed up with this world's goods,

Despising those otherwise endowed,

Will come to an evil end,

For his hopes were not built on God.

#### SECTION 4.

- 23. For say of anything,
  "I shall be sure to do
  So and so to-morrow"—
- 24. Without adding, "So please God!" 2868

  And call thy Lord to mind When thou forgettest, and say, "I hope that my Lord Will guide me ever closer (Even) than this To the right road." 2864
- 25. So they stayed in their Cave
  Three hundred years, and (some)
  Add nine (more). 2885

٢٠- وَ لَا تَعْفُو لَنَ لِشَائَ عَدًا ٥
 الله فاعل ذالك غدًا ٥
 ٢٠- الكر أن يَشَاءُ اللهُ وَاذْكُمُ رَبَكَ
 إذَا نَسِيْتَ وَ قُلْ عَسَى أَنْ يَمْدِينِ رَبِّنْ
 لِاقْرَبُ مِنْ هَذَا رَشَكَانَ

٢٥- وَ لِبِثُوا فِي كَهُفِهِمْ ثَلَاثَ مِأْتُلَةِ سِنِيْنَ وَازْدَادُواْ تِسْعًاْنَ

2363. Verses 23 and 24 are parenthetical. We must never rely upon our own resources so much as to forget God. If by any chance we do forget, we must come back to Him and keep Him in remembrance, as did the Companions of the Cave.

2364. In geometry the perfect circle is an ideal. Any given circle that we draw is not so perfect that we cannot draw one closer to the ideal. So in our life, there is always the hope of drawing closer and closer to God.

2365. This verse should be read with the next verse. In the floating oral tradition the duration of time in the Cave was given differently in different versions. When the tradition was reduced to writing, some Christian writers (e.g., Simeon Metaphrastes) named 372 years, some less. In round numbers 300 years in the solar Calendar would amount to 309 in the lunar Calendar. But the next verse points out that all these are mere conjectures: the number is known to God alone.

The authority on which Gibbon relies mentions two definite reigns, that of Decius (249-251 A.D.) and that of Theodosius II (408-450 A.D.). Taking 250 and 450, we get an interval of 200 years. But the point of the story does not lie in the name of any given Emperor, but in the fact that the beginning of the period coincided with an Emperor who persecuted: the Emperor's name at the end of the period may be taken as approximately correct, because the story was recorded within two generations afterwards. One of the worst Emperor to persecute the Christians was Nero who reigned from 54 to 68. If we took the end of his reign (A.D. 68) as the initial point, and (say) 440 A.D. as the final point, we get the 372 years of Simeon Metaphrastes. But none of these writers knew any more than we do. Our best course is to follow the Quranic injunction, "Say, God knows best how long they stayed" (xviii. 26). There is also a rebuke implied: 'do not imitate those men who love mischievous controversies!' After all, we are given the narrative more as a parable than as a story.

- 26. Say: "God knows best
  How long they stayed:
  With Him is (the knowledge
  Of) the secrets of the heavens
  And the earth: how clearly
  He sees, how finely He hears
  (Everything)! They have no
  protector 2866
  Other than Him; nor does
  He share His Command
  With any person whatsoever." 2367
- 27. Ind recite (and teach)
  What has been revealed
  To thee of the Book
  Of thy Lord: none
  Can change His Words, 2868
  And none wilt thou find
  As a refuge other than Him.
- 28. And keep thy soul content
  With those who call
  On their Lord morning
  And evening, seeking 2369
  His Face; and let not
  Thine eyes pass beyond them,
  Seeking the pomp and glitter
  Of this Life; nor obey
  Any whose heart We
  Have permitted to neglect
  The remembrance of Us,
  One who follows his own

٣٩- قُلِ اللهُ آغَلَمُ بِمَا لَبِثُوا َ لَهُ عَيْبُ اللهُ آغَلَمُ بِمَا لَبِثُوا َ لَهُ عَيْبُ التَّمُوْتِ وَالْاَرْضِ ۚ السَّمَعُ ۚ الشَّمِعُ ۚ الشَّمِعُ ۚ مَا لَهُ مُ قِبِ وَٱسْمِعُ ۚ مَا لَهُ مُ قِبِ وَٱسْمِعُ ۚ مَا لَهُ مُ قِبِ اللهِ مِنْ قَرِلِي َ مَا لَهُ مُ قِبِ اللهِ مِنْ قَرِلِي َ وَلَا يُشْرِكُ فِي مُحْكِبْهَ آحَلُ ا ۞ وَلَا يُشْرِكُ فِي مُحْكِبْهَ آحَلُ ا ۞ وَلَا يُشْرِكُ فِي مُحْكِبْهَ آحَلُ ا ۞

١٠- وَ اثْلُ مَ اَ أُوْجِىَ
 الْبَنْكَ مِنْ كِتَابِ رَبِّكَ 
 كُرُمُبُ لِآلُ كِكُلِمْتِهِ 
 كُرُمُبُ لِآلُ كِكُلِمْتِهِ 
 كُلُّ فَكُونَ لِكُلِمْتِهِ 
 مَا-وَاصْدِرُنَفُسُكَ مُؤْنِهِ مُلْتَكُنَّ الْمِنْ فَنَ الْمُونِيَ مُؤْنَ 
 مَا -وَاصْدِرُنَفُسُكَ مَعَ الْلَائِينَ يَلْعُونَ 
 مَا -وَاصْدِرُنَفُسُكَ مَعَ الْلَائِينَ يَلْعُونَ 
 رَبِّهُمْ إِلْفُكُ وَقَ وَالْعَشِيقِ 
 رَبِّهُمْ إِلْفُكُ وَقَ وَالْعَشِيقِ 
 يُرْنِينُ وَنِينَةَ الْحُكَيْرِةِ اللَّهُ نَيَا 
 يُرْنِينُ وَنِينَةَ الْحُكِيرِةِ اللَّهُ نَيَا 
 وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهُ 
 عَنْ ذِكْرُنَا وَالتَّبَعُ 
 عَنْ ذِكْرُنَا وَالتَّبَعُ 
 عَنْ ذِكْرُنَا وَالتَّبَعُ

2366. Who are "they" in this sentence? They may be the Companions of the Cave, for they put themselves under the protection of God, and disowned all attribution of partners to Him. Or "they" may refer to the people in general who go wrong and become "Mushriks", i.e., attribute imaginary partners to God.

2367. His Command: i.e., God's government of the world, or in His Judgment on the Day of Judgment.

2368 His Words: His Commands, Decrees, Orders.

2369. Cf. vi. 52, and n. 870. The true servants of God are those whose hearts are turned to Him morning, noon, and night, and who seek not worldly gain, but God's Grace, God's own Self, His Presence and nearness. "Faca" is the symbol of Personality or Self. Even if they are poor in this world's goods, their society gives far more inward and spiritual satisfaction than worldly grandeur or worldly attractions.

Desires, whose case has Gone beyond all bounds. 2870

- Say, "The Truth is From your Lord": Let him who will, Believe, and let him Who will, reject (it): 2871 For the wrong-doers We Have prapared a Fire Whose (smoke and flames), Like the wall and roof Of a tent, will hem Them in: if they implore Relief they will be granted Water like melted brass, That will scald their faces. How dreadful the drink! How uncomfortable a couch To recline on!
- 30. As to those who believe
  And work righteousness,
  Verily We shall not suffer
  To perish the reward
  Of any who do
  A (single) righteous deed.<sup>2872</sup>
- 31. For them will be Gardens
  Of Eternity; beneath them
  Rivers will flow: they will
  Be adorned therein
  With bracelets of gold,
  And they will wear

هَوْلَهُ وَكَانَ آمُرُهُ قُرُطُان

4- وَقُلِ الْحُقُّ مِنْ تَرِّكُمُّ تَّ فَكَنْ شَاءَ فَلَيُوْمِنْ
وَمَنْ شَاءَ فَلْيُوْمِنْ
إِنَّ الْخَتَلَ فَالِلطِّلِمِ فَى فَاكُا \*
إِنَّا اَخْتَلُ فَالِلطِّلِمِ فَى فَاكُا \*
احَاطَ بِهِمُ سُرَادٍ قَهُمَا \*
وَلَى يَسْتَخِينُوْا يُغَاثُوا وَعُمِلُوا لَهُمُوءَ \*
وَسَاءَتْ مُرْتِفَقًا ۞ الْوَجُوءَ \*
وَسَاءَتْ مُرْتِفَقًا ۞ ﴿
اللَّهُ اللَّهُ المَّوْا وَعُمِلُوا الصَّلِحٰ وَاللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ وَاللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللْمُلْكُولُ اللَّهُ اللْمُعَلِّمُ اللَّهُ اللْمُواللَّهُ اللْمُواللَّهُ اللْمُلْكُولُ اللْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْلُولُ اللَّهُ اللْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللْمُؤْلُولُ اللْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْلُولُ اللْمُؤْلُولُ اللْمُؤْلُو

٣- أُولَّ بُكُ لَهُمْ جَدُّتُ عَنْ نِ تَجُرِى مِنْ تَحْتِهِمُ الْاَنْهُارُ يُعَلَّوُنَ فِيْهَا مِنْ اَسَاوِرَمِنْ ذَهَبٍ وَيَلْبَسُوْنَ

- 2370. For those who stray from God's path, God's Grace is ever anxious: it seeks to reclaim them and bring them back to the path. If such a one resists, and follows his own lusts, a point is reached when his case becomes hopeless. God's Grace does not then reach him, and he is abandoned to his pride and insolence. Beware of following the example or advice of such a one or seeking his society, or hankering after his wretched idols.
- 2371. Our choice in our limited Free-will involves a corresponding personal responsibility. We are offered the Truth: again and again is it pressed on our attention. If we reject it, we must take all the terrible consequences which are prefigured in the Fire of Hell. Its flames and roof will completely enclose us like a tent. Ordinarily there is water to quench the heat of thirst: here the only drink will be like molten brass, thick, heavy, burning, sizzling. Before it reaches the mouth of the unfortunates, drops of it will scald their faces as it is poured out.
- 2372. The righteous will be rewarded, as has been said again and again, beyond their merits: xxviii. 84; xxx. 39. Not a single good deed of theirs will lose its reward, and the mercy of God will blot out their sins.

Green garments 2873 of fine silk And heavy brocade; They will recline therein On raised thrones. How good the recompense! How beautiful a couch To recline on! 2874

#### SECTION 5.

- 32. Set forth to them
  The parable of two men:
  For one of them We provided
  Two gardens of grape-vines
  And surrounded them
  With date-palms;
  In between the two
  We placed corn-fields.<sup>2875</sup>
- 33. Each of those gardens
  Brought forth its produce,
  And failed not in the least
  Therein: in the midst
  Of them We caused
  A river to flow.
- 34. (Abundant) was the produce
  This man had: he said
  To his companion, in the course
  Of a mutual argument:
  "More wealth have I
  Than you, and more honour
  And power in (my following
  Of) men." 2876

ثِيَابًا خُضْرًا مِّنَ سُنُكُسٍ وَإِسْتَبُرُقٍ مُتَكِينَ فِيهَا عَلَى الْاَرَائِكِ \* نِعْمَالتَّوَابُ \* وَحَسُنَتْ مُرْتَفَقًا أَ

٣٣-وَاصْرِبْ لَهُمْ مَّنَالُا رُجُلَيْنِ جَعَلْنَا لِأَحْدِهِمَا جَنَّتَيْنِ مِنُ آغْمَا**بِ** وَحَفَفْنُهُمَا بِنُخُلِ وَجَعَلْنَا بَيْنَهُمُا مِّنْ فِلْ

> ٣٠-كِلْتَا الْجُلْتَكَيْنِ الْتَكُ أَكُلُهَا وَلَوْتَظُلِمُ مِنْهُ شَيْئًا ۗ وَجُحُرُنَا خِلْلَهُمَا نَهُرًانُ

- 2373. Heaven is figured by all the pictures of ease and comfort which we can imagine in our present state: Gardens; perpetual springs of crystal water, which we can see as in a landscape from above; the finest and most costly ornaments; the most beautiful clothes to wear; green is the colour mentioned, because it is the most refreshing to the eye, and fits in well with the Garden; the wearer takes the choice of fine silk or heavy brocade; and for rest and comfort, high thrones of dignity on which the blessed ones recline.
  - 2374. This picture is in parallel contrast to the picture of Misery in the last verse.
- 2375. Here is a simple parable of the contrast between two men. One was purse-proud, and forgot that what he had was from God, by way of a trust and a trial in this life. The other boasted of nothing: his trust was in God. The worldly wealth of the first was destroyed, and he had nothing left. The second was the happier in the end.
- 2376 The two men began to compare notes. The arrogant one was puffed up with his possessions, his income, and his large family and following, and thought in his self-complacency that it would last for ever. He was also wrong in looking down on his Companion, who, though less affluent, was the better man of the two.

- 35. He went into his garden
  In a state (of mind)
  Unjust to his soul: 2377
  He said, "I deem not
  That this will ever perish,
- 36. "Nor do I deem
  That the Hour (of Judgment)
  Will (ever) come:
  Even if I am brought back
  To my Lord, I shall
  Surely find (there)
  Something better in exchange." 2978
- 37. His companion said to him, In the course of the argument With him: "Dost thou deny Him Who created thee Out of dust, then out of A sperm-drop, then fashioned Thee into a man? 2,179
- 38. "But (I think) for my part That He is God, My Lord, and none shall I Associate with my Lord.
- 39. "Why didst thou not,
  As thou wentest into
  Thy garden, say: God's Will
  (Be done)! There is no power
  But with God!' If thou 2390

٣٥-وَدَخَلِ جَنَّنَهُ وَهُوَظَالِمٌ لِنَفْسِهُ قَالُ مَآ اَطْنُ اَن تِبَيْدَ هٰزِهَ اَبَكَاكِ

> ٣٠-وَمَاۤ اَخُنُّ السَّاعَةُ قَائِمَةً ٌ وَ لَئِنۡ رُدِدُتُ إِلَى رَبِّى لَاَحِكَ تَ خَيۡرًا مِّنُهَا مُنْقَلَبًا ۞

٣- قَالَ لَهُ صَاحِمُهُ وَهُوَ يُحَاوِدُهَ آكَفَرُتُ بِالْكِزِى خَلَقَكَ مِنْ ثُرَابٍ ثُمَّ مِن تُطْفَةٍ ثُكُرَ سَوْلِكَ رَجُلَالْ ٣- لَكِنَّنَا هُوَ اللهُ رَبِّى وَلَاَ أَشْرِكُ بِرَبِّى آحَدًا ٥ وَبِي وَلَاَ أَشْرِكُ بِرَبِّى آحَدًا ٥ شَاءُ اللهُ لَا فُوَّةً إِلَا بِاللهِ إِنْ

- 2377. It was not wealth that ruined him, but the attitude of his mind. He was unjust, not so much to his neighbour as to his own soul. In his love of the material, he forgot or openly defied the spiritual. As verse 37 shows, he took his companion with him, to impress him with his own importance, but the companion was unmoved.
- 2378 Here comes out the grasping spirit of the materialist. In his mind "better" means more wealth and more power, of the kind he was enjoying in this life, although in reality, even what he had, rested on hollow foundations and was doomed to perish and bring him down with it.
- 2379. The three stages of man's creation: first dust, or clay, itself created out of nothing, and forming the physical basis of his body; then, out of the produce of the earth as incorporated in the parents' body, the sperm drop (with the corresponding receptive element); and then when the different elements were mixed in due proportion, and the soul was breathed into him, the fashioned man. Cf. lxxxvii. 2, and xv. 28-29.
- 2380. The companion's argument divides itself into five parts. (1) He remonstrates against the proud man denying God. (2) He, from his own spiritual experience, proclaims that God is One and that He is good. (3) He points out to him the better way of enjoying God's gifts, with gratitude to Him. (4) He expresses contentment and satisfaction in God's dealings with him. (5) He gives a warning of the fleeting nature of this world's goods and the certainty of God's punishment for inordinate vanity.

Dost see me less than. Thee in wealth and sons,

- 40. "It may be that my Lord Will give me something Better than thy garden, And that He will send On thy garden thunderbolts (By way of reckoning)
  From heaven, making it (But) slippery sand!—
- 41. "Or the water of the garden Will run off underground So that thou wilt never Be able to find it." 2381
- 42. So his fruits (and enjoyment)
  Were encompassed (with ruin),
  And he remained twisting
  And turning his hands
  Over what he had spent
  On his property, which had
  (Now) tumbled to pieces
  To its very foundations,
  And he could only say,
  "Woe is me! Would I had
  Never ascribed partners
  To my Lord and Cherisher!" 2848
- 43. Nor had he numbers To help him against God, Nor was he able To deliver himself.<sup>2864</sup>

تُرُنِ اَنَا اَتَكُ مِنْكَ مَالًا وَ وَلَكُا ٥

٨٠- فَعَلَى رَبِّنَ أَنْ يُؤْتِينِ خَيْرًا مِّنْ جَنْتِكَ وَيُرْسِلَ عَلَيْهَا حُسُبَانًا مِّنَ التَّمَاءِ فَتُضْبِحَ صَعِيْلًا زَلَقًا لُ

> اله-آوُيُصُبِيءَ مَآوُّ هَاغَوْرًا فَكُنْ نَشْتَطِيبُهُ لَهُ طَلَبًا ۞

۸۸- وَأُحِيْطُ بِهُرُومٌ فَاصْبَحَ يُعَلِّبُ كُفْيَنَهِ عَلَى مَا آنْفُقَ فِيهُمَا وَهِى خَاوِيهٌ عَلَى عُرُوشِهَا وَيَغُولُ يَلَيْنَهِى لَمْمُ الشُرِكْ بِكُرِيْنَ آحَكَا () لَمْمُ الشُرِكْ بِكُرِيْنَ آحَكَا ()

﴿ ﴿ ﴿ ﴿ وَلَمْ تَكُنُ لَكَا فِنَكَ ۗ يَكُنُ كُانَ مُنْتَصِرًا ۚ ﴿ وَمَا كَانَ مُنْتَصِرًا ۚ ﴿ وَمَا كَانَ مُنْتَصِرًا ۚ

<sup>2391.</sup> The punishment was that of thunderbolts (husbanan), but the general meaning of the werd-includes any punishment by way of a reckoning (hisab), and I think that an earthquake is also implied, as it alters water-courses, diverts channels underground, throws up silt and sand, and covers large areas with ruin, as happened in the Bihar earthquake of 1934.

<sup>2382. &</sup>quot;Fruits", "spent", "twisting of the hands", should all be understood in a wide metaphorical sense, as well as the literal sense. He had great income and satisfaction, which were all gone. What resources he had lavished on his property! His thoughts had been engrossed on it; his hopes had been built on it; it had become the absorbing passion of his life. If he had only looked to God, instead of to the ephemeral goods of this world!

<sup>2383.</sup> In this case, in his mind, there was his own Self and his Mammon as rivals to God l

<sup>2384.</sup> He had built up connections and obliged dependants, and was proud of having his "quiver full". But where were all things when the reckoning came? He could not help himself; how could others be expected to help him.

44. There, the (only) protection comes From God, the True One. He is the Best to reward, And the Best to give success. 2885

٣٣- هُنَالِكَ الْوَلَايَةُ بِلَّهِ الْحَقِّ هُوَخَايُرٌ ثَوَابًا وَخَايُرٌ عُقْبًا ۚ

C. 135.—The life of this world is ephemeral,

(xviii. 45-59.) And its gains will not last. Good Deeds

Are the best of possessions in God's sight:

All will be levelled up on the Day

Of Judgment, and a new Order created

On the basis of Truth, according to the Book

Of Deeds. Pride is the root of Evil,

Rebellion, and wrong. Who will choose

Evil ones in preference to God? Let us accept

Truth, for though Falsehood may flourish

For a time, it must perish in the end.

#### SECTION 6.

The similitude of the life
Of this world: it is like
The rain which We send
Down from the skies:
The earth's vegetation absorbs it,
But soon it becomes
Dry stubble, which the winds
Do scatter: it is (only) God
Who prevails over all things.

46. Wealth and sons are allurements
Of the life of this world:
But the things that endure,
Good Deeds, are best
In the sight of thy Lord,
As rewards, and best
As (the foundation for) hopes.<sup>2887</sup>

ه - وَاضْرِبُ لَهُ مُرَّمُّثُلُ الْحَيْوةِ اللَّ نَيْا كَمَا مِ اَنْزَلْنَهُ مِنَ التَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَمْنِ فَاضَبَحَ هَشِيْمًا تَنْدُرُوهُ الرِّيْءُ وَكَانَ اللَّهُ عَلَى كُلِ شَيْءٍ مُقْتَدِرًا

٣٦- المال والبكؤن زينة الحيوة التُفياً والبلقيث الطرلخث خيرً عِنْكُ رَبِكَ ثَوَا بُا وَخَيْرٌ آمَالًا ۞

2385. All else is vanity, uncertainty, the sport of Time. The only hope or truth is from God. Other rewards and other successes are illusory: the best Reward and the best Success come from God.

2386. Rain-water is a good thing in itself, but it does not last, and you can build no solid foundations on it. It is soon absorbed in the earth, and produces the flourishing appearance of grass and vegetation—for a time. Soon these decay, and become as dry stubble, which the least wind from any quarter will blow about like a thing of no importance. The water is gone, and so is the vegetation to which it lent a brave show of luxuriance temporarily. Such is the life of this world, contrasted with the inner and real Life, which looks to the Hereafter. God is the only enduring Power we can look to, supreme over all.

2387 Other things are fleeting: but Good Deeds have a lasting value in the sight of God. They are best as (or for) rewards in two ways: (1) they flow from us by the Grace of God, and are themselves rewards for our Faith; (2) they become the foundation of our hopes for the highest spiritual rewards in the Hereafter.

- 47. One Day We shall
  Remove the mountains, and thou
  Wilt see the earth
  As a level stretch, 2888
  And We shall gather them,
  All together, nor shall We
  Leave out any one of them.
- 48. And they will be marshalled
  Before thy Lord in ranks,
  (With the announcement),
  "Now have ye come to Us
  (Bare) as We created you
  First: aye, ye thought
  We shall not fulfil
  The appointment made to you
  To meet (Us)!": 2890
- 49. And the Book (of Deeds)
  Will be placed (before you);
  And thou wilt see
  The sinful in great terror
  Because of what is (recorded)
  Therein; they will say,
  "Ah! woe to us!
  What a book is this!
  It leaves out nothing
  Small or great, but
  Takes account thereof!"
  They will find all that they
  Did, placed before them:
  And not one will thy Lord
  Treat with injustice. 2891

٣٠- وَ يَوْمَ نُسُرِّيُ الْجِبَالَ وَ تَوَى الْاَرْضَ بَارِنَهُ ۚ " وَحَشَرُنْهُمْ فَلَمْ نُعَادِرْ مِنْهُ مُرَاحَنَّانَ

> ٨٥- وَعُرِضُوا عَلَى رَبِّكَ صَقَّا ۗ لَقَالَ جِئُنَّمُّوُنَا كَمَا خَلَقَنْكُمُ اَوَّلَ مُرَّةٍ مُنَ نَكَمْ تَدُرُ اَكُنْ تَجْعَلُ لَكُمْ مَّوْعِدًا ۞ اَكُنْ تَجْعَلُ لَكُمْ مَّوْعِدًا ۞

٩٩- وَ وُضِعُ الْكِتْبُ فَتَرَى الْبُغْرِمِيْنَ مُشْفِقِيْنَ مِتَّافِيْءِ وَيَقُوْلُوْنَ يُويُلْتَنَا مَالِ هٰنَ الْكِتْبِ لَا يُعْادِرُ صَغِيْرَةً وَلَا كَبِيْرَةً الْاَ احْصٰها وَوَجُلُوْا مَا عَبِلُوْا حَاضِرًا لَهُ وَوَجُلُوْا مَا عَبِلُوْا حَاضِرًا لَهُ وَوَجُلُوْا مَا عَبِلُوْا حَاضِرًا لَهُ وَلَا يَظْلِمُ رَبُّكَ أَحُلًا إِنْ

2388. On the Day of Judgment none of our present landmarks will remain.

2389. We shall stand as we were created, with none of the adventitious possessions that we collected in this life, which will all have vanished.

2390. The sceptics will now at length be convinced of the Reality which will be upon them.

2391. Personal responsibility, for all deeds in this life, will then be enforced. But it will be done with perfect justice Expressed in the forms of this world, it will amount to a clear statement of all we did in this life: the record will be put before us to convince us As it will be a perfect record, with no omissions and no wrong entries, it will be perfectly convincing. Where there is punishment, it has been earned by the wrong-doer's own deeds, not imposed on him unjustly.

## SECTION 7.

- To the angels, "Bow down 2802
  To Adam": they bowed down
  Except Iblis. He was
  One of the Jinns, 2808 and he
  Broke the Command
  Of his Lord.
  Will ye then take him
  And his progeny 2804 as protectors
  Rather than Me? And they
  Are enemies to you!
  Evil would be the exchange 2805
  For the wrong-doers!
- 51. I called them not
  To witness the creation
  Of the heavens and the earth,
  Nor (even) their own creation:
  Nor is it for Me
  To take as helpers
  Such as lead (men) astray! 2896
- 52. One Day He will say,
  "Call on those whom ye
  Thought to be My partners,"
  And they will call on them,
  But they will not listen,
  To them; and We shall
  Make for them a place
  Of common perdition. 2397

٥- وَإِذْ ثُلْنَا لِلْمُلَائِكَةِ الْبُحُنُ وَالْمُلَائِكَةِ الْبُحُنُ وَالْمُلَائِكَةِ الْبُحُنُ وَالْمُلَائِكَةِ الْبُحُنُ كَانَ مِنَ الْجُنِّ كَانَ مِنَ الْجُنِّ فَفَسَقَ عَنُ آمْرِ مَ إِنَّهُ لَا مُنْكَةً عَنُ آمْرِ مَ إِنَّهُ الْمُلَاثِ وَهُمْ لَكُمْ عَنُ أَوْلِيكَاءُ مِنْ دُوْنِ وَهُمْ لَكُمْ عَنُ أَوْلِيكَاءُ مِنْ دُوْنِ وَهُمْ لَكُمْ عَنُ أَوْلِيكَاءُ مِنْ دُوْنِ وَهُمْ لَكُمْ عَنْ أَوْلِيكَاءُ مِنْ دُوْنِ وَهُمْ لَكُمْ عَنْ أَوْلِيكَاءُ مِنْ دُوْنِ وَهُمْ لَكُمْ عَنْ اللَّهِ الْمُؤْمِنُ لَكُنْ اللَّهِ الْمُؤْمِنُ لِللَّهِ الْمُؤْمِنُ لِللَّهِ الْمُؤْمِنُ لِكُنْ اللَّهِ الْمُؤْمِنُ لَكُنْ اللَّهُ اللَّهُ الْمُؤْمِنُ لِللَّهُ اللَّهُ الْمُؤْمِنُ لِللَّهُ الْمُؤْمِنُ لِللْمُؤْمِنُ لِللْمُؤْمِنُ لِللْمُؤْمِنُ لِللْمُؤْمِنُ لِللْمُؤْمِنُ لِللْمُؤْمِنُ لِللْمُؤْمِنُ لِللْمُؤْمِنُ لِللْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِللْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِللْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلِمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لَالْمُؤْمِنُ لِلْمُؤْمِنُ لَالْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِ لِلْمُؤْمِنُ لِلْكُومُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْكُومُ عَلَيْمُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْكُومُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْكُومُ لِلْكُومِ لِلْمُؤْمِنُ لِلْكُومُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِلِي لِلْمُؤْمِلُومِ لِلْمُؤْمِنُ لِلْمُؤْمِلُومُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِلُ لِلْمُؤْمِلِيلُومِ لِلْمُؤْمِنُ لِلْمُؤْمِنُ لِلْمُؤْمِلِيلُومُ لِلْمُؤْمِلُومُ لِلْمُؤْمِنُ لِلْمُؤْمِلُومُ لِلْمُؤْمِلُومُ لِلْمُؤْمِلُومُ لِلْمُؤْمِنِ لِلْمُؤْمِلُومُ لِلْمُؤْمِلُومُ لِلْمُؤْمِلِلْمُؤْمِلُومُ لِلْمُؤْمِ لِلْمُؤْمِ لِلْمُؤْمِ لِلْمُؤْمِ لِلْمُؤْمِلِلْمُؤْمِلِمُ لِلْمُؤْمِ لِلْمُؤْمِ لِلْمُؤْمِ لِلْمُؤْمِ لِلْمُؤْمِ لِلْمُؤْمِلِلْمُؤْمِ لِلْمُؤْم

٥١-مَاَ اَشُهُلُ تُنْهُمُ خَلْقَ السَّمْوٰتِ وَالْاَرْضِ وَلَاخَلْقَ اَنْفُسِهُمٌّ وَمَا كُنْتُ مُثَنِّخِلَ الْمُضِلِّيْنَ عَضْدًا ۞

۵۰- وَ يُوْمُرِ يَـ قُوْلُ نَادُوْا شُرُكَاءَى الْآنِ يُنَ زَعَمُتُمُ فَكَعَوْهُمُ فَكَوْ يَسُتَجِيبُوُا لَهُمُ وَجَعَلْنَا بَيْنَهُمُ مُرَّدُوبِقًا ۞

2392. Cf. ii. 34, where the story is told of the fall of mankind through Adam. Here the point is referred to in order to bring home the individual responsibility of the erring soul. 'Iblis is your enemy; you have been told his history; will you prefer to go to him rather than to the merciful God, your Creator and Cherisher? What a false exchange you would make!'

2393. Cf. vi. 100, n. 929.

- 2394. Satan's Progeny: we need not take the epithet literally. All his followers are his progeny: even the evil thoughts born in man out of Satan's influence are Satan's progeny.
- 2395. Out of the limited free-will that man has, if he were to choose Evil instead of Good, Satan instead of God, what a dreadful choice it would be! It would really be an evil exchange. For man is God's creature, cared for and cherished by Him. He abandons his Cherisher to become the slave of his enemy!
  - 2396. God wants man's good: how can He take Evil for His partner?
- 2397. Some Commentators construe: "And We shall make a partition between them": i.e., the Evil ones will not even be seen by their misguided followers, much as the latter may go on calling on them.

53. And the Sinful shall see
The Fire and apprehend
That they have to fall
Therein: no means will they
Find to turn away therefrom.

SECTION 8.

- 54. We have explained
  In detail in this Qur-an,
  For the benefit of mankind,
  Every kind of similitude:
  But man is, in most things,
  Contentious.
- 55. And what is there

  To keep back men

  From believing, now that

  Guidance has come to them,

  Nor from praying forgiveness

  From their Lord, but that

  (They ask that) the ways

  Of the ancients be repeated 2899

  With them, or the Wrath

  Be brought to them

  Face to face?
- 56. We only send the apostles
  To give glad tidings
  And to give warnings: 2400
  But the Unbelievers dispute
  With vain argument, in order
  Therewith to weaken the truth,
  And they treat My Signs
  As a jest, as also the fact
  That they are warned!

٥٣- وَرَا الْمُجْرِمُوْنَ النَّارَ فَطَنَّوْا اَنَّهُمُ مُ الْمُحَرِّمُوْنَ النَّارَ فَطَنَّوْا اَنَّهُمُ مُ مُواقِعُوُهَا مُصْرِفًا خُ وَلَمْ يَجَعُلُوا عَنْهَا مَصْرِفًا خُ وَلَمْ يَجَعُلُوا عَنْهَا مَصْرِفًا خُ

۵۲-وَلَقَلُ صَرِّفِنَا فِي هِلَاالَقُمُ انِ
 لِلتَّاسِ مِنْ كُلِّ مَثَلِ لِ
 وَكَانَ الْاِئْمَانُ أَكْثَرُ شَيْءٍ جَلَلًا ۞

٥٥- وَمَا مُنْعُ النَّاسُ أَنَ يُؤُمِنُوَ الْذِجَاءَ هُمُ الْهُلْى وَيَسُنَعُ فِهُ وَارْبَهُ مُ الْاَ أَنَ تَاتِيهُ مُ سُنَّهُ الْاَدِّلِيْنَ اَوْ يَاتِيهُ مُ الْعَنَابُ قَبُلًا ٥

٧٥- وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلْا مُبَيِّرِيْنَ وَمُنْفِرِنِنَ وَمُجَادِلُ الْنِيْنَ كَفَلُ وَا وَالْمَاطِلِ لِيُنْحِضُوا بِهِ الْحَقَّ وَالْمَخَدُونَ الْمَارِيُ وَالْمَخَدُونَ الْمَارِي

2398. If men had not cultivated the habit of contention and obstinacy, they would have found that the parables and similitudes of Scripture had fully met their difficulties, and they would gladly have obeyed the call of God.

2399. But man's obstinacy or contrariness asks or calls for a repetition of what happened to the wicked and those who rejected Faith in ancient times. Out of curiosity, or by way of challenge, they seem to court the Punishment and ask that it be brought to pass at once. But it will come soon enough, and then they will think it too early 1 Cf. xiii. 6 and n. 1810.

2400. The men of God are not sent to humour us with dialectics or satisfy the vulgar curiosity for miracles or dark unusual things. There is no "crookedness" (xviii. 1) in their preaching. They come to preach the Truth,—not in an abstract way, but with special reference to our conduct. They give us the good news of salvation lest we despair in the presence of Sin, and to warn us clearly of the dangers of Evil. Vain controversies about words only weaken their mission, or turn it into ridicule. The ungodly have a trick also of treating the earnest preaching to them itself as a jest and ridiculing it.

- 57. And who doth more wrong
  Than one who is reminded
  Of the Signs of his Lord,
  But turns away from them,
  Forgetting the (deeds) which his
  hands 2401
  Have sent forth? Verily We
  Have set veils over their hearts
  Lest they should understand this,
  And over their ears, deafness.
  If thou callest them
  To guidance, even then
  Will they never accept guidance.
- 58. But your Lord is Most Forgiving, Full of Mercy. If He were To call them (at once) to account For what they have earned, Then surely He would Have hastened their Punishment: But they have their appointed Time, beyond which <sup>2402</sup> they Will find no refuge.
- 59. Such were the populations
  We destroyed when they
  Committed iniquities; but
  We fixed an appointed time
  For their destruction.<sup>2408</sup>

، ه - وَمَنْ اَظْلَمُ مِتَنْ ذُكِّرٌ باللِتِ رَبِّهِ فَاَعْرَضَ عَنْهَا وَ شِي مَا قَلَ مَتْ يَاهُ وُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ اِلِّنَةَ اَنْ يَفْقَهُوْهُ وَفِي اَذَانِهِمْ وَقُرًا \* وَ إِنْ تَكُ عُهُمُ إِلَى الْهُلٰى فَكَنْ يَهْ تَكُ فَالِدًا إِنِّ الْهُلٰى

٥- وَرَبُّكَ الْغَفُورُ ذُوالرَّحْمَةُ ۚ لَوَ هُوَالرَّحْمَةُ ۚ لَوَ هُوَالرَّحْمَةُ ۚ لَوَ هُوَالِحِبِّلُ الْمَعْمُ الْعَذَابُ الْعَبَلُ لَهُمُ الْعَذَابُ الْعَذَابُ الْعَدَابُ الْعَذَابُ لَكُنْ يَجْمِلُ وَامِنْ دُوْنِهِ مَوْئِلًا ۞
 مَوْئِلًا ۞

٥٥-وَتِلْكَ الْقُلْمَى اَهْلَكُنْهُمْ لِتَنَا طَكَنْوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَّوْعِلًا أَ

C. 136.—Moses was up against mysteries
(aviii. 60-82.) Which he wanted to explore. He searched
Out a man endued with knowledge
Derived from the divine springs from which
Flow the paradoxes of life. He is shown
Three such paradoxes and how human

<sup>2401.</sup> Considering the power of sin, and how it gets hold of the hearts of men, and considering all the wrongs that men have done, it is the height of folly and injustice on their part to turn away from warnings which are given expressly for their good. But a stage of callousness is reached, when, by their own choice, they have rendered themselves impervious to God's Grace. At that stage a veil is put over their hearts and they are left alone for a time, that they may commune with themselves and perhaps repent and seek God's Mercy again. If they do not, it is their own loss. See next verse.

<sup>2402.</sup> Mm dūni-hī: should we take the pronoun to refer to "the appointed time," or to "your Lord," mentioned at the beginning of the verse? Most Commentators take the former view, and I have translated accordingly. But I agree with those who take the latter view, and the better translation would be: "But they have their appointed time, and except with God, they will find no refuge." That means that even during the period allowed them, when they are left to wander astray as they have rejected God's Grace, God's Mercy is open to them if they will repent and return; but nothing but God's Mercy can save them.

<sup>2403.</sup> The instances of exemplary Punishment in former times were also subject to this rule, that God gives plenty of rope to the wicked, in case they might turn, repent, and obtain His Mercy.

Impatience is inconsistent with their true Understanding. The highest knowledge Comes not except by divine gift, And a constant, patient striving, With Faith, to apprehend something Of the purpose of the All-Wise God.

#### SECTION 9.

- 60. Rehold, Moses said 2404
  To his attendant, "I will not
  Give up until I reach
  The junction of the two 2403
  Seas or (until) I spend
  Years and years in travel." 2406
- 61. But when they reached
  The Junction, 2407 they forgot
  (About) their Fish, 2408 which took
  Its course through the sea
  (Straight) as in a tunnel.

٧٠- وَإِذْ قَالَ مُوْسَى لِفَتْمَهُ لَاَ ٱبْرُحُ حَتَّى ٱبْلُغُ تَخِمَعُ الْبَحُرَيْنِ ٱوْ ٱمْضِى حُقُبًا ۞

١٠-فَلَتَا بَلُغَا جُمُعَ بَيْنِهِمَا نَسِيَا مُحُوِّتَهُمَا فَا تَخَذَنَ سَبِيْلُهُ فِي الْبَحْرِسَرَبًا ۞

2404. This episode in the story of Moses is meant to illustrate four points. (1) Moses was learned in all the wisdom of the Egyptians. Even so that wisdom did not comprehend everything, even as the whole stock of the knowledge of the present day, in the sciences and the arts, and inditerature, (if it could be supposed to be gathered in one individual), does not include all knowledge. Divine knowledge, as far as man is concerned, is unlimited. Even after Moses received his divine mission of Apostleship, his knowledge was not so perfect that it could not receive further additions. (2) Constant effort is necessary to keep our knowledge square with the march of time, and such effort Moses is shown to be making. (3) The mysterious man he meets (xviii. 65 and n. 2411), to whom Tradition assigns the name of Khidhr (literally, Green), is the type of that knowledge which is ever green, fresh, and flourishing, ever in contact with life as it is actually lived, and not merely crystallised in books or second-hand sayings. The second kind of knowledge has its uses, but is only a stepping-stone to the first kind of knowledge, which is true knowledge and which is from God direct (xviii. 65). (4) There are paradoxes in life: apparent loss may be real gain; apparent cruelty may be real mercy; returning good for evil may really be justice and not generosity (xviii. 79-82). God's wisdom transcends all human calculation.

- 2405. The most probable geographical location (if any is required in a story that is a parable) is where the two arms of the Red Sea join together, viz., the Gulf of 'Aqaba and the Gulf of Suez. They enclose the Sinai Peninsula, in which Moses and the Israelites spent many years in their wanderings. There is also authority (see Baldhāwi's note) for interpreting the two seas as the two great streams of knowledge, which were to meet in the persons of Moses and Khidhr.
  - 2406. Huqub means a long but indefinite space of time. Sometimes it is limited to 80 years.
- 2407. Literally, 'the Junction of (the space) between the two,' i.e., the point at which the two seas were united.
- 2408. Moses was to go and find a servant of God, who would instruct him in such knowledge as he had not already got. He was to take a fish with him. The place where he was to meet his mysterious Teacher would be indicated by the fact that the fish would disappear when he got to that place. The fish is the emblem of the fruit of secular knowledge, which merges itself in divine knowledge at the point where human intelligence is ready for the junction of the two. But the mere merger of secular knowledge does not in itself produce divine knowledge. The latter has to be sought patiently.

- 62. When they had passed on (Some distance), Moses said To his attendant: "Bring us Our early meal; truly We have suffered much fatigue 3409 At this (stage of) our journey."
- 63. He replied: "Sawest thou (What happened) when we Betook ourselves to the rock? I did indeed forget (About) the Fish: none but Satan made me forget To tell (you) about it: "410 It took its course through The sea in a marvellous way!"
  - 64. Moses said: "That was what We were seeking after:"
    So they went back
    On their footsteps, following (The path they had come).
  - 65. So they found one 2411 Of Our servants,

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٩٢- فَلَمُنَا جَاوَزَا قَالَ
 لِفَتْمَهُ اٰتِنَا غَكَ اَءَنَا لَقَلُ
 لَقِیْنَا مِنْ سَفَرِنَا هٰذَا انصَبًا ۞

٣٠- قَالَ اَرْءَيْتَ إِذْ اَوَيْنَا َ إِلَى الصَّخْرَةِ فَإِنِّى شِينْتُ الْحُوْتَ ` وَمَا اَشْدِيْنُهُ إِلَّا الشَّيْطِنُ اَنْ اَذْكُرُ كُوْ وَاتَّخَانَ سَرِيْلُا فِي الْبَحْرِ " عَجَبًا ۞

مه-قال ذلك مَا كُنُّا نَبُغِ اللهُ عَلَى اللهُ عِمَا تَصُمَّا لَ

٢٥- فَوَجَكَا عَبْكًا مِّنْ عِبَادِ نَآ

2409. When they came to the Junction of the Seas, Moses forgot about the fish, and his attendant forgot to tell him of the fact that he had seen the fish escaping into the sea in a marvellous way. They passed on, but the stages now became heavier and heavier, and more fatiguing to Moses. So when our old knowledge is exhausted, and we come to the brink of new knowledge, we have a feeling of strangeness, heaviness, and difficulty, especially when we want to pass the new knowledge by and do not make it our own. Some refreshment, even if it be in our old traditional way, is required to sustain us. But we must retrace our steps, and seek the accredited repository of the knowledge which is our quest. It is our business to seek him out. We shall not find him without effort.

2410. The attendant actually saw the fish swimming away in the sea, and yet "forgot" to tell his master. In his case the "forgetting" was more than forgetting. Inertia had made him refrain from telling the important news. In such matters inertia is almost as bad as active spite, the suggestion of Satan. So new knowledge or piritual knowledge is not only passed by in ignorance, but sometimes by culpable negligence.

2411. One of Our servants: his name is not mentioned in the Qur-ān, but Tradition gives it as Khidhr. Round him have gathered a number of picturesque folk tales, with which we are not here concerned. "Khidhr" means "Green": his knowledge is fresh and green, and drawn out of the living sources of life, for it is drawn from God's own Presence. He is a mysterious being, who has to be sought out. He has the secrets of the paradoxes of Life, which ordinary people co not understand, or understand in a wrong sense, as we shall see further on. The nearest equivalent figure in the literature of the People of the Book is Melchizedek or Melchisedek (the Greek form in the New Testament). In Gen. xiv. 18-20, he appears as king of Salem, priest of the Most High God: he blesses Abraham, and Abraham gives him tithes. St. Paul allegorises him in his Epistle to the Hebrews (v. 6-10; vii. 1-10): "he was without father, without mother, without descent, having neither beginning of days nor end of life." That is to say, he appeared mysteriously: neither his parentage nor his pedigree is known, and he seems to live for all time. These qualities are also attributed to Khidhr in Muslim tradition

On whom We had bestowed Mercy from Ourselves
And whom We had taught
Knowledge from Our own 2412
Presence.

- 66. Moses said to him:
  "May I follow thee,
  On the footing that
  Thou teach me something
  Of the (Higher) Truth
  Which thou hast been taught?" 2413
- 67. (The other) said: "Verily
  Thou wilt not be able
  To have patience with me! 2411
- 68. "And how canst thou
  Have patience about things
  About which thy understanding
  Is not complete?" 2413
- 69. Moses said: "Thou wilt
  Find me, if God so will,
  (Truly) patient: nor shall I
  Disobey thee in aught." 2410

اتَيْنَهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّنْنَهُ مِنْ لَارُكَا عِلْمًا ۞

٣٠-قَالَ لَهُ مُوْسَى هَلُ اَتَّبِعُكَ عَلَى اَنْ تُعَلِّمُون مِمَّا عُلِمْتَ رُشْلًا ۞

ما - قال إنك كن تستنطيع معى الماران الله المعالم الله الماران 
نهه ـ وَكَيْفَ تَصُهِرُعُلَىٰ مَا لَـــُمْ تَخِطْ يِــــهٖ خُبْرًا ۞

:19-قَالَ سَتَجِدُ نِنَ إِنْ شَاءَ اللهُ صَابِرًا وَ لَاَ اعْصِىٰ لَكَ اَمْرًا ۞

- 2412. Kridhr had two special gifts from God: (1) Mercy from His own Presence, and (2) Knowledge from His own Presence. The first freed him from the ordinary incidents of daily human life; and the second entitled him to interpret the inner meaning and mystery of events, as we shall see further on. Much could be and has been written about this from the mystic point of view.
- 2413. Moses, not understanding the full import of what he was asking, makes a simple request. He wants to learn something of the special Knowledge which God had bestowed on Khidhr.
- 2414. Chidhr smiles, and says that there will be many things which Moses will see with him, which Moses will not completely understand and which will make Moses impatient. The highest spiritual knowledge often seems paradoxical to those who have not the key to it.
- 2415. Khidhr does not blame Moses. Each one of us can only follow our own imperfect lights to the best of our judgment, but if we have Faith, we are saved many false steps.
- 2416. Moses has Faith. He adopts the true attitude of the learner to the Teacher, and promises to obey in all things, with the help of God. The Teacher is doubtful, but permits him to follow him on condition that he asks no questions about anything until the Teacher himself mentions it first.

70. The other said: "If then Thou wouldst follow me, Ask me no questions About anything until I Myself speak to thee Concerning it."

## SECTION 10.

- 71. So they both proceeded:
  Until, when they were
  In the boat, he scuttled it. 2117
  Said Moses: "Hast thou
  Scuttled it in order
  To drown those in it?
  Truly a strange thing
  Hast thou done!"
  - 72. He answered: "Did I not Tell thee that thou canst Have no patience with me?"
  - 73. Moses said: "Rebuke me not For forgetting, nor grieve me By raising difficulties In my case."
- 74. Then they proceeded:
  Until, when they met
  A young man, he slew him. 2118
  Moses said: "Hast thou
  Slain an innocent person
  Who had slain none?
- 15 Truly a foul (unheard-of) thing
  30 Hast thou done!"

ُ قَالَ فَإِنِ النَّبُعُنَّةِيُ الرِ تَنَعَلَمِي عَنْ شَيْءٍ حَتَّى إِبْرِيكَ لِكَ مِنْهُ ذِكْرًا أَ

نُه-فَانُطُكُفَا شَحَتَّى إِذَا لَكِبَا فِى الشَّفِينَى قِحَرَقَهَا \* بَالَ اَخَرَفْتُهَا لِتُغْفِرِ فَى اَهْلَهَا \* فَالْ جِئْتَ شَيْئًا إِمْرًا ۞

- قَالَ الَمْ اَقُلْ إِنَّكَ لَنُ تَسُتَطِيْعَ مِي صَبْرًا ()

٤-قَالَ لَا تُؤَاخِذُنِي بِمَانَسِينُكُ وَ إِتُرْهِقُنِي مِنْ اَمْرِيْ عُسْرًا ۞

٤-فَانْطَكَقَا ﴿ حَتَى إِذَا لَقِيمَا الْمُنَا فَقَتَكُهُ ۗ قَالَ اَتَلْتَ نَفْسًا زَكِيَّةً ۚ بِغَيْرِ نَفْسٍ ۗ تَكُ حِنْتَ شَيْئًا ثَكْرًا ۞

2417. The explanation follows in xviii. 79.